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Pacific School of Religion

THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS,

FOR THE YEAR 1873.

VOL. LXIX.

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

CAMBRIDGE:
PRINTED AT THE RIVERSIDE PRESS.
1873.

V.69
1873

Published at the expense of the American Board of Commissioners for Foreign Missions, and the profits devoted to the missionary cause.

2171

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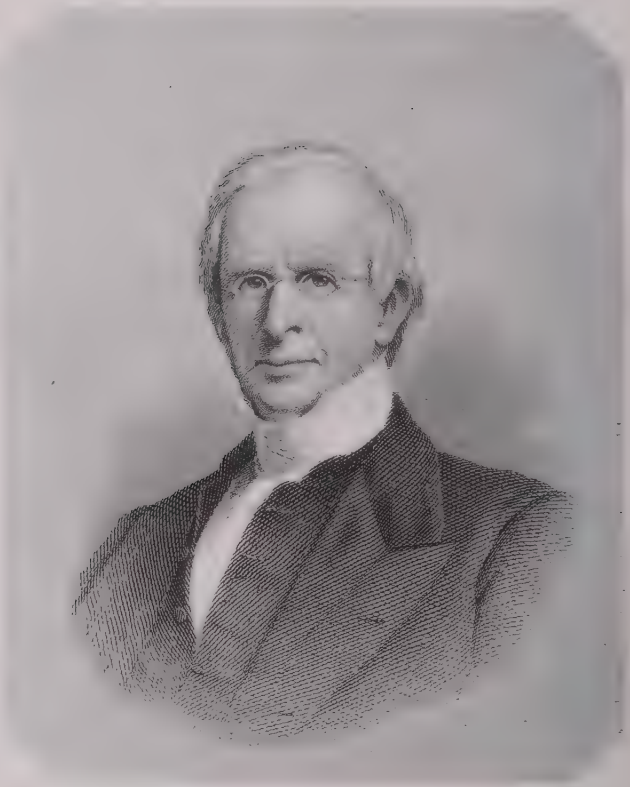

Most truly yours,

R. Anderson.

THE

MISSIONARY HERALD.

VOL. LXIX. — JANUARY, 1873. — No. I.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE year which we now review has been one, it is believed, of healthful progress in most of the missions, though not marked by special revivals, to any considerable extent, or by many other events peculiarly important. The addition of 919 members, by profession, to the mission churches, the ordination of at least nine more native pastors, the progress, in many fields, towards more general intelligence, a better educated native ministry, fully organized and self-sustaining churches, and successful evangelistic effort by the native Christians among their own countrymen, are facts to be gratefully recognized. A marked development in the native ministry may be noticed in several fields — mental and moral growth, increased fitness for the work to which they are called, increased influence for good among the people, increased ability not only to preach effectively, but to prepare tracts and books, and to instruct other young men in seminaries and theological schools, training them for Christian work, — a development giving promise of a time in the not distant future, when the native church and native institutions may be left in good measure to care for themselves, and to carry forward the work of Christ among their own people. Attentive readers of the Missionary Herald, and of other missionary publications, will be sure to notice many indications that the influence of truth is spreading all around the mission stations, that the way of the Lord is being prepared in many lands.

Within the year, fourteen ordained missionaries, one physician not ordained, and fourteen women, have left the United States as new laborers in connection with the different missions of the Board; viz. Messrs. Marsh, Baird, and House, and Mrs. House, for European Turkey; Miss Washburn, for Western Turkey; Miss Noyes, probably to join the Central Turkey mission; Mr. and Mrs. Scott, for Eastern Turkey; Miss Sisson, for Madura; Mr. Walker and Miss Claghorn, for Foochow; Mr. Porter, Mr. and Mrs. Smith, and Miss Evans, for North China; Dr. and Mrs. Berry, and Mr. and Mrs. Gordon, for Japan; Mr. Alexy, for Spain; Messrs. Adams, Clark, and Alexander, with their wives, for Austria; Mr. and Mrs. Watkins, and Mr. Stephens, for Mexico. Four missionaries and their wives, also, after visits to the United States, have again left for foreign fields, — Mr. and Mrs. Woodin, for Foochow;

Mr. and Mrs. Goodrich, and Mr. and Mrs. John T. Gulick, for North China; and Mr. and Mrs. Schauffler, for Austria. On the other hand, ten ordained missionaries and fifteen women have been constrained to leave their fields, for a time at least, and come to their native land, several of them not expecting to be able again to engage in work abroad; so that, on the whole, but little has been done to reinforce the missions, though many have been sadly in need of reinforcement. Indeed, if we deduct those who have gone to new fields, in nominally Christian lands (ten), it will be seen that only twenty-seven in all have gone to the old fields within the year, while twenty-five have returned from these fields to the United States, and two others, Mr. and Mrs. Doane, have doubtless also left their work in Micronesia. Two, also, have been removed by death, who appeared in the list of laborers abroad in January, 1872 (though one of them had really, then, departed to her rest above), — Mrs. Bridgman, of North China, who died in November, 1871, and Mrs. Powers, of Central Turkey, whose death has been recently announced. Mrs. Coan, of the Sandwich Islands, should also be mentioned as recently deceased, though the Board is no longer considered as having a mission there. Very grateful should we be, that there have been no more deaths among the more than three hundred laborers. If, now, it be remembered that all the missionaries are one year older than they were at the time of the last survey, and that a considerable number of them are already of such an age that it must be expected their active labors will soon cease, it will be seen that there has not only been no increase of force, but that the natural diminution of strength in the old mission has not even been made good by new recruits. This ought not so to be. The Church of Christ has every encouragement to press forward in her work for the world's salvation; the men should be ready, and means should be cheerfully provided.

AFRICA.

ZULU MISSION. (1835.)

(Southeastern Africa, near Port Natal.)

UMZUMBI (Oom-zoom'-by. — About 80 miles S. W. of Port Natal). — Henry M. Bridgman, *Missionary;* Mrs. Laura B. Bridgman. — Rufus Anderson, native pastor; one native preacher and three teachers.

UMTWALUMI (Oom-twah-loo'-my. — About 70 miles S. W. of Port Natal). — Hyman A. Wilder, Myron W. Pinkerton, *Missionaries;* Mrs. Abby T. Wilder, Mrs. Louisa M. Pinkerton. — Three native preachers and four teachers.

IFAFA (Ee-fah'-fah. — About 60 miles S. W. of Port Natal). — (In charge of Mr. Wilder.) — One native preacher and one teacher.

AMAHLONGWA (Ah-mah-thlong'-wah. — About 43 miles S. W. of Port Natal). — (In charge of Mr. Wilder.) — Three native preachers and one teacher.

IFUMI (Ee-foo'-my. — About 35 miles S. W. of Port Natal). — Usingapanzi, native pastor; one preacher and one teacher.

AMANZIMTOTE (Ah-mahn-zeem-to'-ty. — About 22 miles S. W. of Port Natal). — William Ireland, Stephen C. Pixley, *Missionaries;* Mrs. R. Oriana Ireland, Mrs. Louisa Pixley, Miss Laura A. Day. — Ira Nembula, native pastor; one native preacher and four teachers.

INANDA (Ee-nahn'-dah. — About 20 miles N. W. of Port Natal). — Daniel Lindley, *Missionary;* Mrs. Lucy A. Lindley, Mrs. Mary K. Edwards, Miss Martha J. Lindley. — James Dube, native pastor; one preacher and one teacher.

UMSUNDUZI (Oom-soon-doo'-zy. — About 30 miles W. of N. from Port Natal). — William Mellen, *Missionary;* Mrs. Laurana W. Mellen. — One teacher.

ITAFAMASI (Ee-tah-fah-mah'-see. — 30 miles N. W. of Port Natal). — One native pastor and one teacher.

ESIDUMBINI (A-see-doom-bee'-ny. — About 40 miles W. of N. from Port Natal). — In charge of a native preacher. — One preacher and one teacher.

UMVOTI (Oom-vo'-ty. — About 40 miles N. N. E. of Port Natal). — David Rood, *Missionary;* Mrs. Alzina V. Rood, Miss Gertrude R. Hance. — Three teachers and two other helpers.

MAPUMULO (Mah-poo-moo'-lo. — About 55 miles N. of Port Natal). — Andrew Abraham, *Missionary;* Mrs. Sarah L. Abraham. — One teacher.

In this Country. — Seth B. Stone, Josiah Tyler, Elijah Robbins, *Missionaries;* Mrs. Catherine M. Stone, Mrs. Susan W. Tyler, Mrs. Addie B. Robbins.

Much progress has been made in this field within a few years, in developing an efficient native ministry. Five pastors have been ordained, and the Sabbath services at six different stations are now conducted wholly by natives. A fine seminary building for the training school, to accommodate seventy

students, has just been completed, at an expense of about $3,500. Forty-four young men were in attendance at the last report, and forty-two girls were in the school in charge of Mrs. Edwards. These institutions are already more than fulfilling the hopes of their friends. There are thirteen churches, with a membership of over five hundred. The additions during the last year were 49. More than a thousand pupils are connected with the different schools, most of which are in charge of native teachers from the mission seminaries, and hundreds of Christian parents, with their children, are studying the Bible in the Sabbath schools and at their homes.

EUROPEAN TURKEY MISSION. (1858.)

CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., *Missionary;* Mrs. Martha J. Riggs.

ESKI ZAGRA (Es-kee Zagh'-rah. — 200 miles N. W. of Constantinople). — Lewis Bond, Jr., J. Henry House, John W. Baird, George D. Marsh, *Missionaries;* Mrs. Fannie G. Bond, Mrs. Addie S. House.

SAMOKOV (Sam-o-kove'. — 300 miles W. N. W. of Constantinople). — James F. Clarke, W. Edwin Locke, Henry P. Page, *Missionaries;* Mrs. Isabella G. Clarke, Mrs. Zoe A. M. Locke, Mrs. Mary A. Page, Miss Esther T. Maltbie, Mrs. Anna V. Mumford. — One licensed preacher, one colporter, one Bible-woman, two teachers in girls' boarding-school.

In this Country. — Henry C. Haskell, *Missionary;* Mrs. Margaret B. Haskell, Miss Minnie C. Beach.

Mr. and Mrs. Haskell and Miss Beach have been constrained, by failing health, to come to the United States. Mr. and Mrs. Schauffler, assured by physicians that they should not go at present to the European-Turkey field with their children, have been transferred from this mission to commence labors in Upper Austria. The mission has just been reinforced by three new missionaries, for the present stationed at Eski Zagra.

The prospects of this comparatively new mission seem to be now very promising. Considerable religious interest has been apparent at stations and out-stations. At least 38 members were received to the churches during the last year reported. The girls' boarding school at Samakov has 22 pupils, and there have been six young men in a training class at Eski Zagra, who have been diligent in study, "whose hearts, even more than their minds, have been opened," and who already are doing much to extend the influence of truth among the people.

WESTERN TURKEY MISSION. (1826.)

LITERARY DEPARTMENT FOR THE THREE ARMENIAN MISSIONS. CONSTANTINOPLE. — Elias Riggs, D. D., LL. D., Edwin E. Bliss, D. D., Andrew T. Pratt, M. D., I. Fayette Pettibone, Joseph K. Greene, *Missionaries;* Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Sarah F. Pratt, Mrs. Elizabeth A. Greene.

GENERAL MISSIONARY WORK.

CONSTANTINOPLE. — George W. Wood, D. D., Milan H. Hitchcock, Charles C. Tracy, *Missionaries;* Mr. Henry O. Dwight, *Secular Agent;* Mrs. Sarah A. H. Wood, Mrs. L. A. Hitchcock, Mrs. L. A. Tracy, Mrs. Mary A. Dwight, Miss Julia A. Rappleye, Miss Mary L. Wadsworth, M. D. — Two licensed preachers, two teachers, two other helpers.

MANISA (Man-e-sah'. — About 200 miles S. W. of Constantinople — near Smyrna). — Theodore A. Baldwin, *Missionary;* Mrs. Matilda J. Baldwin, Miss Phebe L. Gull. — One preacher, one teacher, and one other helper.

BROO'SA (57 miles S. S. E. of Constantinople). — Sanford Richardson, *Missionary;* Mrs. Rhoda A. Richardson, Miss Ursula C. Clarke. — One native pastor, four teachers.

NICOME'DIA (55 miles E. S. E. of Constantinople). — Justin W. Parsons, William A. Spaulding, *Missionaries;* Mrs. Catharine Parsons, Mrs. Georgia D. Spaulding, Miss Laura Farnham. — One native pastor, two teachers.

MARSOVAN (Mar-so-vahn'. — About 350 miles E. of Constantinople). — Julius Y. Leonard, John F. Smith, George F. Herrick, *Missionaries;* Mrs. Amelia A. Leonard, Mrs. Laura E. Smith, Mrs. Helen M. Herrick, Miss Eliza Fritcher, Miss Fanny E. Washburn. — One native preacher, five teachers.

CESARE'A (370 miles E. S. E. of Constantinople). — Wilson A. Farnsworth, Lyman Bartlett, John O. Barrows, *Missionaries;* Mrs. Caroline E. Farnsworth, Mrs. Cornelia C. Bartlett, Mrs. Clara S. Barrows, Mrs. Elizabeth Giles, Miss Sarah A. Closson, Miss Ardelle M. Griswold. — One pastor, five teachers, and one helper.

SIVAS (Se-vahs'. — 400 miles S. of E. from Constantinople). — Edward Riggs, *Missionary;* Henry S. West, M. D., *Physician;* Mrs. Sarah H. Riggs, Mrs. Lottie M. West, Miss Elavia S. Bliss, Miss Cornelia P. Dwight. — One preacher, three teachers.

In this Country. — Benjamin Schneider, D. D., *Missionary;* Mrs. Susan M. Schneider.

Miss Washburn, from Medford, Mass., has joined this mission, to be associated with Miss Fritcher, at Marsovan. Miss Shearman has been released from her connection with the Board, and Dr. and Mrs. Schneider have come

recently on a visit to the United States. The last annual meeting of the mission was one of great interest, and in connection with a meeting of three days, for conference with native pastors, preachers, and lay brethren, which preceded it, awakened feelings of warm gratitude and lively hope in the minds of all present. The difficulties which had existed for some time, between Protestant brethren and the missionaries at the capital, seem to have given place to harmony and cordial coöperation, and the brethren hope they have entered upon a new era.

Statistical returns give twenty-three churches, with a total membership of nine hundred and eighty-three. The additions by profession for the year were ninety-three. At Nicomedia there has been a very pleasant state of religious feeling, and several of the stations report a promising degree of Christian enterprise, effort, and benevolence, on the part of native pastors and churches. The theological seminary at Marsovan has 18 pupils — 5 in the senior and 13 in the junior class. The students labor in various fields during the winter vacation, as preachers or teachers, making themselves, in many cases, very useful. There are also training classes at several stations, making in all 55 students in training for evangelistic work. There are 36 pupils in the girls' boarding-school at Marsovan, and 15 in Miss Clarke's school at Broosa. The "Home" school at Constantinople is starting well, giving promise of much usefulness. The number of pupils in common schools is 1,886; the whole number of registered Protestants in the mission field, 5,039; and there are believed to be now many signs of promise outside of the Protestant community.

CENTRAL TURKEY MISSION. (1847.)

(Around the northeast corner of the Mediterranean.)

AINTAB (Ine'täb. — About 90 miles E. N. E. from Scanderoon). — Henry Marden, C. C. Thayer, *Missionaries;* Mrs. Mary L. Mardin. Mrs. Mary F. Thayer, Miss Myra A. Proctor, and Miss Charlotte L. Noyes, probably. — Native pastors, 1st church, Baron (Mr.) Simon; 2d church, Baron Krikore; one other ordained preacher and seven teachers. — Thirteen out-stations, with five pastors, two licensed preachers, and sixteen teachers.

MARASH (Mah-rahsh'. — About 90 miles N. E. from Scanderoon). — Giles F. Montgomery, Henry T. Perry, *Missionaries;* Mrs. Emily R. Montgomery, Mrs. Margaret Trowbridge, Mrs. Jennie H. Perry, Mrs. J. L. Coffing, Miss Mary S. Williams — Native pastor, 2d church, Baron Avedis; nine teachers. — Six out-stations, with one pastor, one licensed preacher, one teacher, and one other helper.

ANTIOCH (30 miles south of Scanderoon). — Lucien H. Adams, *Missionary;* David H. Nutting, M. D., *Physician;* Mrs. N. D. Adams, Mrs. Mary E. Nutting, Miss Harriet G. Powers. — Pastor, Baron Harootune; one teacher. — Nine out-stations, with one pastor, three licensed preachers and five teachers.

Now in England. — T. C. Trowbridge, *Missionary.*

In this Country. — Miss Mary G. Hollister, Miss Sarah L. Wood.

This mission has been deeply afflicted by the death of Mr. Powers, on the 3d of October last; and ill health has constrained Misses Hollister and Wood to return, for a time at least, to the United States. Miss Wood will not probably be able to resume labors in Turkey; Miss Hollister hopes to do so. Mr. Trowbridge is now absent from the field, hoping to secure funds for the proposed college at Aintab. Miss Noyes, from Binghamton, N. Y., sailed October 5 for Turkey, probably to join this mission.

The general work of the mission has been much as in former years. In Aintab "the leaven of truth is quietly extending its influence in every direction." Marash has been favored with a good degree of special religious interest, but has sustained a great loss in the death of pastor Murad, of the First Church. Antioch was largely destroyed by an earthquake on the 3d of April last. In several cases, churches or chapels have been built or improved, at station and out-stations. There are 23 churches in the field,

with a membership of 1,868, and 15 native pastors. Registered Protestants number 7,746. The theological school at Marash has 28 pupils, and three boarding schools for girls reported 93, — at Aintab, 53; Marash, 28; Antioch, 12. The pupils of the theological school have been faithful not only as students but as Christian workers, and have labored not in vain. Woman's work for woman has been found very encouraging, with the field more and more open.

EASTERN TURKEY MISSION.

(1835, at Trebizond.)

Bit-lis' (near Lake Van, about 300 miles S. E. of Trebizond). — George C. Knapp, *Missionary;* Mrs. Alzina M. Knapp, Miss Charlotte E. Ely, Miss Mary A. C. Ely. — Pastor Simon ———; two teachers. — Out-stations, one pastor, two licensed preachers, twelve teachers.

Erz-room' (150 miles S. E. of Trebizond). — M. P. Parmelee, M. D., Royal M. Cole, John E. Pierce, *Missionaries;* Mrs. Julia Parmelee, Mrs. Lizzie Cole, Mrs. Lizzie A. Pierce, Miss Cyrene O. Van Duzee, Miss Mary M. Patrick. — One licensed preacher, two teachers, and one helper. — Out-stations; two pastors at Trebizond and Chevemeh; four licensed preachers, ten teachers, and one other helper.

Har-poot (Har-poot, guttural H. — About 175 miles S. of Trebizond). — Orson P. Allen, Crosby H. Wheeler, *Missionaries;* Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Miss Harriet Seymour, Miss Caroline E. Bush. — Pastor, Mardiros Shimavoniah; one licensed preacher, eight teachers, and two other helpers. — Out-stations, fourteen pastors, — at Arabkir, Choonkoosh, Divrik, Haboosi, Haini, Heusenik, Hoghi, Hooeeli, Hulakegh, Ichme, Malatia, Mashkir, Palu, Shepik, and Diarbekir; seventeen licensed preachers, forty one teachers, and forty-one other helpers.

Mar-din' (About 150 miles S. E. of Harpoot). — Alpheus N. Andrus, Theodore S. Pond, *Missionaries;* Mrs. Louisa M. Andrus, Mrs. Julia H. Pond, Miss Olive L. Parmelee, Miss Isabella C. Baker. — Pastor, Georgias Hadaia; three teachers. — Out-stations, three pastors, — at Sert, Cutterbul, and Mosul; one licensed preacher, five teachers, and eight other helpers.

Van (Vahn. — At the eastern end of Lake Van). — Henry S. Barnum, George C. Raynolds, M. D., Joseph E. Scott, *Missionaries;* Mrs. Helen P. Barnum, Mrs. Martha E. Raynolds, Mrs. Annie E. Scott.

In this Country. — Herman N. Barnum, *Missionary;* Mrs. Mary E. Barnum, Mrs. Kate P. Williams.

Mr. and Mrs. Scott have joined this mission within the year, and, after long delay, the cherished plan of the mission for occupying Van has been carried out. In other respects not much change is to be reported. Very considerable religious interest was experienced at Harpoot and several villages early in the year, and reports of visits to out-stations in other portions of the mission field have been cheering. The churches are now 28, pastors 23, members 1,181; added within the year, on profession, 107; licensed native preachers, 27; registered Protestants, 6,686, pupils in theological schools and classes, 70, in female boarding schools, 84, in 115 common schools, 2,983. "The Protestant churches and communities are growing more stable, better educated, and more capable of self-government; and sifting processes are going on, which may *seem* like retrogression, but which are really important agencies of progress." The happy influence of the women of the mission, in their work for women, is abundantly manifest.

MAHRATTA MISSION. (1813.

(Western India.)

Bombay (Bom-bay'). — Charles Harding, *Missionary;* Mrs. Elizabeth D. Harding. — Vishnu Bhâskar Karmarkar, native pastor; Shâhú Dâjí Kukade, editor of "Duyanodaya"; one teacher.

Ahmednuggur (Ah-med-nug'-ur. — About 140 miles E. of Bombay). — Samuel B. Fairbank, Lemuel Bissell, D. D., *Missionaries;* Mrs. Mary B. Fairbank, Mrs. Mary E. Bissell, Miss Harriet S. Ashley. — R. V. Modak, Kasam Mahamadji, Gangaram Wâghchaware, native pastors; sixteen helpers, five Bible-women, and four female teachers, at station and out-stations.

Rahoori (Rah-hoo'-ree. — About 25 miles N. W. of Ahmednuggur). — (In charge of Mr. Fairbank.) — Waniram Ohol, Vithu Bhâmbal, Jayaram Barasé, native pastors; ten helpers, at station and out-stations.

Khokar (Kho'-kŭr. — About 35 miles N. of Ahmednuggur). — (In charge of Mr. Fairbank.) — Sayâji Sawairâtwad, native pastor; eight helpers.

Wadale (Wŭd-ah'-ly. — About 25 miles N. E. of Ahmednuggur). — (In charge of Mr. Fairbank.) — Lakshaman Sâlave, Mahipati Anakâipagar, Haribá Gaiakawâd, pastors; one licensed preacher, twelve helpers, and four Bible-women.

Satara (Sat-tah'-rah. — About 120 miles S. E. of Bombay). — Richard Winsor, *Missionary;* Mrs. Mary C. Winsor. — One licensed preacher, five helpers, and three Bible-women.

Bhuinj (16 miles from Satara). — S. R. Wells, *Missionary;* Mrs. Mary L. Wells. — Two helpers.

Sholapoor (Sho-lah-poor'. — About 125 miles S. E. of Ahmednuggur). — Charles R. Park, William H. Atkinson, *Missionaries;* Mrs. Anna Maria Park, Mrs. Calista Atkinson. — One licensed preacher, six helpers, and three Bible-women.

In this Country. — Allen Hazen, William Wood, Henry J. Bruce, *Missionaries;* Mrs. Martha R. Hazen Mrs. Elizabeth P. Wood, Mrs. Hepzibeth P. Bruce.

Messrs. Hazen, Wood, and Bruce, with their wives, have been constrained, recently, to come to the United States, on account of ill health, leaving the mission very seriously reduced in numbers. Mr. Hazen had completed the work of revising and carrying through the press a new edition of the Marathi Bible. Much effort is made, not by the missionaries only, but by native pastors and helpers, to bring the truth to bear upon the minds and hearts of the heathen population. When Mr. Bruce left for America, many of the native brethren at his station declared their determination to accept the responsibility laid upon them, and to prosecute the work, if necessary, without the aid of a missionary; "for it is fitting that *we* should labor for the good of our own countrymen." The number of additions to the churches was small (37) during the last year reported, but many members of the churches seem to have been quickened to new life and zeal. There are 23 churches with 605 members, 11 native pastors, and 3 licensed preachers. The schools are much as heretofore; special efforts among women are continued, several "Bible women" being employed; and the missionaries feel that the truth is making an impression upon many minds, and look hopefully to the future.

MADURA MISSION. (1834.)

(SOUTHERN INDIA.)

MADURA (Mad'-u-ra. — 270 miles S. W. of Madras). — John E. Chandler, *Missionary;* Henry K. Palmer, M. D., *Physician;* Mrs. Charlotte H. Chandler, Mrs. Flora D. Palmer, Miss Elizabeth Sisson. — A. G. Rowland, John Cornelius, native pastors; eight catechists, three readers, eleven school-masters, and five school-mistresses.

DINDIGUL (Din'-de-gul. — 38 miles N. N. W. of Madura). — Edward Chester, M. D., *Missionary;* Mrs. Sophia Chester. — A. Clarke, native pastor; eleven catechists, nineteen school-masters, and three school-mistresses.

TIRUMANGALAM (Tir'-oo-mun'-ga-lum. — 12 miles S. W. of Madura). — James Herrick, *Missionary;* Mrs. Elizabeth H. Herrick. — G. Vethanayagam, native pastor; fourteen catechists, eight school-masters, and two school-mistresses.

TIRUPUVANAM (Tir'-oo-poo'-va-num. — 12 miles S. E. of Madura). — William Tracy, D. D., *Missionary;* Mrs. Emily F. Tracy. — Four catechists, four school-masters, and one school-mistress.

MANDAPASALAI (Mun'-da-pa-sah'-lie. — 40 miles S. S. E. of Madura). — (In charge of Mr. Herrick.) — Mrs. Martha S. Taylor, Miss Martha S. Taylor. — D. Christian, M. Eames, native pastors; eighteen catechists, one reader, twelve school-masters, and four school-mistresses.

MELUR (Mail'-oor. — 18 miles N. E. of Madura). — Thomas S. Burnell, *Missionary;* Mrs. Martha Burnell. — Five catechists, five school-masters, and one school-mistress.

PERIAKULAM (Per'-i-a-koo'-lum. — 45 miles W. N. W. of Madura). — (In charge of Mr. Rendall). — C. Williams, E. Seymour, A. Savarimuttu, native pastors; eighteen catechists, twelve school-masters, and two school-mistresses.

BATTALAGUNDU (Bat'-ta-la-goon'-doo. — 32 miles N. W. of Madura). — John Rendall, *Missionary;* Miss Mary E. Rendall. — P. Dyream, W. A. Buckingham, native pastors; nine catechists, one reader, eleven school-masters, and one school-mistress.

MANA MADURA (Mah'-nah Mad'-u-ra. — 30 miles S. E. of Madura). — Seven catechists, one school-master, and one school-mistress.

PULNEY (Pul'-ney. — 70 miles N. W. of Madura). — (In charge of Mr. Chester.) — —— Vethamuttu, native pastor; seven catechists, ten school-masters and one school-mistress.

PASUMALAI (Pus'-u-ma-lie. — 3 miles S. W. of Madura). — (In charge of Mr. Herrick.) — A. Barnes, native pastor: one catechist, one reader, two teachers in the training and theological school, two in the girls' seminary, and one school-master.

In this Country. — Joseph T. Noyes, William B. Capron, George T. Washburn, *Missionaries;* Mrs. Elizabeth A. Noyes, Mrs. Sarah B. Capron, Mrs. Eliza E. Washburn, Mrs. Charlotte E. Penfield, Miss Sarah Pollock, Miss Rosella A. Smith.

Sivagunga and *Kambam* are not now reported as stations, having been united by the mission with other station fields. Miss Sisson, from New London, Conn., has joined the mission and gives promise of great usefulness. Mrs. Penfield has returned to the United States. Miss Pollock and Miss Smith have also been constrained, by failing health, to retire from the field, and Mr. and Mrs. Capron, after fifteen years of labor in India, have come on a visit to their native land. There are now 13 native pastors in this field, and the results of their labors are very gratifying. The Native Evangelical Society is doing a good work, and to previous objects of benevolence the native Christians have added a Bible and Tract Society. Little progress, it is reported, appears from year to year in the condition of the churches,

but on looking back over a period of several years the advance seems cheering. There are 27 churches, with 1,485 members, and of these, it is said, one hundred and fifteen are intelligent enough to conduct divine worship on the Sabbath in the absence of the catechist, to the profit of the audience. One hundred and twenty are spoken of as exerting themselves to some extent for the conversion of their neighbors or countrymen. The number added during the year was 117. In itinerating labors, by missionaries and helpers, during the year, 1,535 villages were visited. Six Bible women are employed. In the department of education, there is a theological school with 21 students, a girl's seminary with 43, seven station schools with 162, 9 station day schools, 3 Hindu girls' schools, and 81 village schools, with 2,006; in all under instruction, 2,232.

CEYLON MISSION. (1816.)

(District of Jaffna, North Ceylon.)

Bat'ticotta. — Eurotas P. Hastings, *Missionary;* Mrs. Anna Hastings, Miss Hester A. Hillis. — Benjamin H. Rice, native pastor; one licensed preacher, one catechist, three teachers for training and theological school, thirteen school-teachers, and two helpers.

Pan'diteripo. — (In charge of Mr. Howland.) — Two catechists, seven school-teachers.

Til'lipally. — William W. Howland, *Missionary;* Mrs. Susan R. Howland. — Augustus Anketell, native pastor; two catechists, eight school-teachers.

Oo'dooville. — Levi Spaulding, D. D., *Missionary;* Mrs. Mary C. Spaulding, Miss Eliza Agnew. — One catechist, three teachers for boarding-school, three school-teachers.

Manepy (Man'-e-pai). — (In charge of Mr. Howland.) — Samuel F. Green, M. D., *Physician;* Mrs. Margaret W. Green. — One catechist, two teachers of medical class, five school-teachers, and one helper.

Chav'agacherry. — William E. De Riemer, *Missionary;* Mrs. Emily F. De Riemer. — Thomas P. Hunt, native pastor; one catechist, five school-teachers, and one helper.

Oo'doopitty. — Thomas S. Smith, *Missionary;* Mrs. Emily Maria Smith, Miss Harriet E. Townshend. — D. Stickney, ordained native preacher; two catechists, two teachers in girls' boarding-school, six school-teachers, and one helper.

In this Country. — John C. Smith, *Missionary;* Mrs. Mary C. Smith, Mrs. Caroline Z. Sanders.

Mr. and Mrs. J. C. Smith have been constrained by ill health to return to the United States. The mission feels deeply its enfeebled condition. Three specially encouraging facts are reported — a deeper interest in some of the churches in the Sabbath schools; special effort at evangelization by some of the churches; and an increase in benevolent contributions; nine of the eleven churches having made a decided advance. The membership of the churches numbers 562; the additions during the year were 41. The training-school, now in charge of Mr. Howland, at Tillipally, has 25 pupils. Mr. Howland has also a small theological class. There are 53 pupils in the boarding-school for girls at Oodooville, and 27 at Oodoopitty. Dr. Green has a medical class of 11. Sixty-six vernacular schools, with 3,243 pupils, are now under the care of a "Board of Education," relieving the missionaries from much care.

FOOCHOW MISSION. (1847.)

(Southeastern China.)

Foochow (Foo-chow'). — *City Station.* — Charles Hartwell, *Missionary;* Mrs. Lucy E. Hartwell, Miss E. Ada Claghorn. — One native preacher, three other helpers.

Nantai (Nan-ty'). — *Suburban Station.* — Simeon F. Woodin, J. E. Walker, *Missionaries;* Dauphin W. Osgood, M. D., *Physician;* Mrs. Sarah L. Woodin, Mrs. Helen W. Osgood, Miss Adelia M. Payson. — Three native preachers, two other helpers.

In this Country. — Lyman B. Peet, Caleb C. Baldwin, D. D., *Missionaries;* Mrs. H. L. Peet, Mrs. Harriet F. Baldwin.

Mr. Baldwin, whose wife was already in the United States, has found it necessary to come himself. One new missionary, Rev. J. E. Walker, son of Rev. Elkanah Walker, formerly of the mission to the Indians in Oregon, and Miss E. A. Claghorn, have joined the mission. The native Christians are showing new interest in efforts to reach their countrymen. Two new churches

have been organized, making eight in this field, with 126 members. A theological institute, held occasionally for the benefit of the native preachers, has been of great use in preparing them for more efficient service. There are twenty-two places, at stations and out-stations, opened for stated preaching. A training school, in session from April to October, had ten young men in attendance, and there were 14 pupils in Miss Payson's boarding school for girls. The general outlook of the work is thought to be hopeful.

NORTH CHINA MISSION.

(At Shanghai, 1854; Tientsin, 1860.)

TIENTSIN (Tē-ĕn-tseen′. — 80 miles S. E. of Peking). Arthur H. Smith, Henry D. Porter, M. D., *Missionaries;* Mrs. Emma Jane Smith. — Three "student helpers," three catechists.

PEKING (Pe-king′. — N. E. China, lat. 39° 54′ N., long. 116° 29′ E.). — Henry Blodget, D. D., Chester Holcombe, *Missionaries;* Phineas R. Hunt, *Printer;* Mrs. Sarah F. R. Blodget, Mrs. Olive K. Holcombe, Mrs. Abigail N. Hunt, Miss Mary H. Porter, Miss Jane E. Chapin. — One catechist.

KALGAN (140 miles N. W. of Peking). — Mark Williams, Thomas W. Thompson, *Missionaries;* Mrs. Isabella R. Williams, Miss Naomi Diament. — Two catechists.

TUNG-CHO (T'hoong-Chow. — 12 miles E. of Peking). — Lyman Dwight Chapin, D. Z. Sheffield, *Missionaries;* Mrs. Clara L. Chapin, Mrs. Eleanor W. Sheffield, Miss Mary E. Andrews, Miss Jane G. Evans. — One catechist.

YÜ′-CHO (120 miles W. of Peking). — Chauncey Goodrich, Isaac Pierson, *Missionaries;* Alfred O. Treat, *Physician;* Mrs. Abbie A. Goodrich. — Two "student helpers," one catechist.

In this Country. — Charles A. Stanley, *Missionary;* Mrs. Ursula Stanley.

On their return to China. — John T. Gulick, *Missionary;* Mrs. Emily Gulick.

Mrs. Bridgman rests from her faithful labors. She died at Shanghai, November 10, 1871. Ill health has constrained Miss Thompson to return to her native land, not expecting to resume her missionary work. Mr. and Mrs. Stanley have also found it necessary to come on a visit to the United States. Mr. and Mrs. Goodrich have returned to the field, accompanied by Mr. and Mrs. Smith and Mr. Porter, new laborers; and Miss Evans, a sister of Mrs. Chapin, sailed October 1, to join her sister in the work at Tung-cho. Grateful mention is made of an increase of hearers of the word, with marked attention. Such has been the interest at Peking, and at some other points, as to encourage some hope of a more general awakening among the people. Twenty-four new members were added to the five churches during the year, last reported. There are 23 pupils in Mr. Holcombe's day school at Peking, 18 in Miss Porter's boarding school for girls, and 16 in other schools. A new church, which seems to have grown out of Mr. Holcombe's school, was organized in July. The women of the mission exert themselves to reach the women and girls around them, and the press has been steadily at work, engaged much of the time upon the new Mandarin version of the New Testament. The printing has amounted to 1,208,870 pages.

Through the prompt action of Mr. Low, the American Minister at the Court of Peking, an outbreak which had nearly cost the life of Mr. Pierson, one of the missionaries at Yücho, has led to a better understanding of the position of missionaries, and their right to locate in the interior.

JAPAN MISSION. (1869.)

KOBE (about 300 miles W. S. W. from Yeddo). — Daniel Crosby Greene, J. D. Davis, *Missionaries;* John C. Berry, *Physician;* Mrs. Mary Jane Greene, Mrs. Sophia D. Davis, Mrs. Maria E. Berry.

OSAKA (About 20 miles east of Kobe). — Oramel H. Gulick, M. L. Gordon, M. D., *Missionaries;* Mrs. Anna E. Gulick, Mrs. Agnes D. Gordon.

This mission has been considerably enlarged within the year. There are now four ordained missionaries, one a physician, and one other physician, with their wives, in the field. Mr. and Mrs. Gulick commenced a new station

at Osaka, where Mr. and Mrs. Gordon have recently joined them. The work of the mission is still one of preparation, mainly, but the brethren are greatly encouraged by the prospect. Anticipating that restrictions which still exist will soon be removed, and the gospel find a welcome among this most interesting people, they urge an immediate further enlargement of their force, that they may be ready for events.

MICRONESIA MISSION. (1852.)

COÖPERATIVE.

AMERICAN MISSIONARIES. — *Gilbert Islands.* — Rev. H. Bingham, Jr., *Missionary;* Mrs. Minerva C. Bingham. (Mr. and Mrs. Bingham are now at the Sandwich Islands.)

Marshall Islands. — Rev. B. G. Snow, Rev. J. F. Whitney, *Missionaries;* Mrs. L. V. Snow, Mrs. L. M. Whitney.

Caroline Islands. — *Ponape* (Po'-nah-pay). — Rev. A. A. Sturges, Rev. E. T. Doane, *Missionaries;* Mrs. C. H. S. Doane.

In the United States. — Mrs. S. M. Sturges.

HAWAIIAN MISSIONARIES. — *Gilbert Islands.* — *Tapiteuea.* — Rev. W. B. Kapee and wife, H. B. Nalimee and wife. — *Nonout,* Rev. G. Leleo and wife, T. Kaehuaea and wife. — *Maiana,* W. N. Lono and wife. Moses Nankanoelo and wife. — *Apaiang,* Rev. J. D. Abia, Mr. Haina. — *Tarawa,* vacant. — *Marakei,* D. Kanoho. — *Butaritari,* Rev. R. Maka.

Now at the Sandwich Islands. — Rev. J. H. Mahoe, Rev. J. W. Kanoa.

Marshall Islands. — *Nomarik,* S. P. Kaaia and wife. — *Jeluit,* A Marshall Island teacher. — *Mille,* P. Kahelemauna and wife. — *Mejuro,* Jeremia, Marshall Island teacher.

Now at the Sandwich Islands. — Rev. D. Kapali and wife, Mrs. Kamealani

Caroline Islands. — *Strong's Island, or Kusaie.* — Rev. Likiak Sa, native pastor. — *Wellington Island* — *Mugil* — two Ponape teachers.

The work of this mission — now extended to twelve different islands — progresses with unabated interest. Mr. Sturges, on his return from the United States to his island home, was cheered by the evidence of progress under the supervision of his colleague. A new church edifice of stone, built by the natives, was waiting dedication, and a hundred disciples were ready to be received by him to the fellowship of the church. Not far from four hundred members have been added to the churches on the Island of Ponape within the last two years, and everything seems favorable to making this a centre of evangelization for neighboring groups of islands, by means of natives educated for the work; but the health of Mrs. Doane is such that she and her husband have already left, as is supposed, and Mr. Sturges has no American associate to aid him in the work. Two new missionaries would find there a most inviting field. The last statistics received give 928 as the number of church-members in good standing connected with the mission, 189 having been added by profession within the year.

DAKOTA MISSION. (1852.)

GOOD WILL (Dakota Territory). — S. R. Riggs, *Missionary;* Wyllys K. Morris, *Teacher.* — Mrs. Annie B. Riggs, Mrs. Martha R. Morris. — Daniel Renville, native pastor. — Three native licentiates.

SANTEE AGENCY (Nebraska). — Alfred L. Riggs, *Missionary;* Frederick W. Hatch, *Assistant;* Mrs. Mary B. Riggs. — Artemas Ahuamani, native pastor; two native teachers.

FORT SULLY (Dakota Territory). — Thomas L. Riggs, *Missionary;* Louis Mazwakinyanna (native pastor at Fort Wadsworth). — One native teacher. — Out-stations. — *Ascension,* John Baptist Renville, native pastor. — *Long Hollow,* Solomon Toonkanshaechay, native pastor. — *Fort Wadsworth* (Pastor at Fort Sully). — *Buffalo Lakes,* Thomas Allgood, native licentiate. — *Bazil Creek,* Titus Echadoose, native preacher.

The missionaries among the Dakotas are encouraged by manifest tokens of progress. A new station has been commenced at Fort Sully, on the Missouri River, for the enlightenment of a branch of this large tribe, which has never enjoyed the privilege of hearing the gospel, and it is hoped that to others, also, the same message of life will soon be carried. The older stations are not only prosperous, regarded as isolated fields of Christian enterprise, but they are especially so as nurseries for those who are to engage in evangelistic efforts in the regions beyond. The churches are becoming

more compact and stable, apparently, and more deeply impressed with their own responsibilities to those who are still without the knowledge of the Saviour.

CHOCTAW MISSION.

Rev. S. L. Hobbs, M. D., formerly connected with the mission to the Choctaw Indians, at the earnest request of some of that people, has been sent again to labor among them, as a missionary of the Board.

MISSION TO SPAIN. (1872.)

BARCELONA. — L. H. Gulick, M. D., Gustavus Alexy, *Missionaries;* Mrs. Louisa H. Gulick, Miss Harriet Blake.

SANTANDER. — William H. Gulick, Mrs. Alice W. Gulick.

Carrying out the design of the Board to enter upon work in nominally Christian lands, the Prudential Committee, near the close of last year, sent Dr. L. H. Gulick and his wife, who had had much missionary experience in Micronesia and the Sandwich Islands, together with his brother, William H. Gulick, and his wife, to Spain. Dr. and Mrs. Gulick arrived at Barcelona, March 6, 1872, where Mr. Alexy has since joined them. Mrs. Gulick soon became interested in a school for girls, which had been begun by Mr. Lawrence. This has now passed to the care of our mission, and under the immediate supervision of Mrs. Gulick, assisted by Miss Harriet Blake, an English lady of experience, earnestly devoted to Evangelical labors in Spain. A recent letter from Dr. Gulick announces that he has secured a small room for a chapel, in the northeast part of the city, where the gospel will be regularly preached.

After a careful exploration of the southern and central portions of Spain, Mr. W. H. Gulick has taken up his residence at Santander, a city of 21,000 inhabitants, on the northwest coast. From the two points thus selected as centers of operation, it will be easy to reach about half the population of Spain, amounting, in 1867, to 16,527,980.

MISSION IN THE AUSTRIAN EMPIRE. (1872.)

PRAGUE. — Henry A. Schauffler, E. A. Adams, Albert W. Clark, *Missionaries;* Mrs. Clara E. Schauffler, Mrs. Caroline A. Adams, Mrs. Nellie M. Clark. A second station not fully determined.

On the way. — Walter S. Alexander, *Missionary;* Mrs. Constance E. Alexander.

Mr. and Mrs. Schauffler, formerly of the Western Turkey mission, embarked for Austria on the 18th of May. After reaching the field, Mr. Schauffler gave much time and thought to a study of the situation, the religious condition of the country, and the opportunities for evangelical effort. Messrs. Adams and Clark, with their families, sailed on the 5th of October, and Mr. and Mrs. Alexander left New York, October 23, expecting to spend a short time in Italy before joining the other brethren in Austria.

MISSION TO MEXICO. (1872.)

GUADALAXARA (Gwä-dą-lą-hä'-rą. — 275 miles W. N. W. of Mexico). — J. L. Stevens, David Wâtkins, *Missionaries;* Mrs. Edna M. Watkins.

Two young men (one of them married), educated on the Pacific coast, whose sympathies have been enlisted in behalf of the Spanish population in Western and Northwestern Mexico, left California early in October to commence labors in that field.

GENERAL SUMMARY.

Missions.

Number of Missions		16
" Stations		77
" Out-stations		445

Laborers employed.

Number of Ordained Missionaries (8 being physicians)	134*		
" Physicians not ordained	7		
" other Male Assistants	5		
" Female Assistants	195†		
Whole number of laborers sent from this country		341	
Number of Native Pastors	95		
" Native Preachers and Catechists	242		
" School Teachers	419		
" other Native Helpers	189		
		945	
Whole number of laborers connected with the Missions			1,286

The Press.

Pages printed, as far as reported	7,947,870

The Churches.

Number of Churches	173
" Church-members (so far as reported)	9,019
Added during the year (so far as reported)	919

Educational Department.

Number of Training and Theological Schools	12
" Boarding-schools for Girls	20
" Common Schools	462
" Pupils in Common Schools	15,480
" " Training and Theological Schools and Station Classes	294
" " Boarding-schools for Girls	541
Other adults under instruction	807
Whole number of Pupils	17,122

REV. PHILANDER O. POWERS.

By Rev. Benjamin Schneider, D. D.

[The death of this excellent missionary was announced in the last number of the Herald, and the following appreciative notice has been prepared by one who knew him well in his missionary work. Mr. Powers was born at Phillipston, Mass., Aug. 19, 1805, graduated at Amherst in 1830, and at Andover in 1834; sailed from Boston Nov. 10, of the same year, and arrived at Smyrna, Jan. 12, 1835. He was released from the service of the Board in 1862, but reappointed in 1864 and again in 1866. One peculiar and sore trial to himself and his daughter, who had been for some years associated with him in his work, attended his last sickness. That daughter had been absent on a brief visit to the United States, rendered necessary by the illness of another, whom she accompanied to the home land. She was daily expected back, as it became more and more obvious that his death was near. He received all possible care from other mission families, but he naturally longed to see this

* Including 13 still supported at the Sandwich Islands.
† Including 20 at the Sandwich Islands.

beloved child once more, and speak last words with her. Horses and attendants were in readiness, and telegrams were sent to hasten her on to Kessab, when she should land from the Mediterranean steamer, but he died a few hours before she reached the house, thus leaving her in special need of human sympathy and Divine support.]

Mr. Powers entered upon the active duties of a missionary in the winter of 1835, when he arrived in Broosa. His missionary life, including two visits to America, is thus spread over 37 years. His career was unusually varied, as he labored not only in Broosa, but in Trebizond, Sivas, Antioch and Kessab, and their vicinity, Oorfa and Marash. In all these places his influence, as a man of earnest devotion to his work, was noticed and felt.

In the language, the acquisition of which is so essential to a missionary, he made such creditable attainments as enabled him to communicate his ideas clearly, and to impress the truth upon his hearers. A distinguished trait of his character was sound sense and excellent judgment. When acquainted with all the circumstances of a case, his opinion could always be relied upon. Not impulsive, but cool and calm, he made up his mind deliberately, and in general, very correctly. This characteristic was especially apparent in one of the spheres of his labor. The circumstances were peculiarly difficult and delicate. Two parties in the church and congregation, for a long time at variance, were to be reconciled. The least misstep, or any hasty and spirited remark, might have set the whole community in motion; but he was a man of too much prudence to commit such a mistake. He was quick to see his opportunity, and knew when and how to act, and it was, under God, owing greatly to his judicious management, that the way was smoothed for a settlement of the difficulties. Kind and conciliatory both with the missionaries and the natives, while he had his own views, he paid all due respect to the judgment of others. He was able to make allowance for the natives, and could bear with any want of judgment, or any weakness on their part; yet, when it was necessary, he was very firm, and unyielding to any improper demands.

He had a self-sacrificing spirit. This appeared in the readiness with which he left one missionary field, after having become comfortably settled in it, for another. While he was peculiarly appreciative of the comforts of home, he never suffered them to interfere with or keep him from his work at a distance. This noble trait shone with peculiar lustre when he came to Antioch the second time, in 1866. On account of the illness of his wife he had been obliged to return to his native land, and was most happily settled as a pastor, in East Windsor, Connecticut. His people had become very much attached to him. He, too, loved his people, and was very happy in ministering to them. But while thus delightfully settled, the proposition was made to him to return to Antioch, special reasons making it very desirable that he should go. He accepted it, severed those happy relations, and returned to the East *alone*, with no one to make him a pleasant home, his wife having deceased before this step was taken. Nothing but his self-sacrificing spirit could have led to this result.

The care of Antioch and its out-stations, and the supervision of Oorfa at the same time, involved a great amount of travel. He was obliged to be in the saddle a large part of the time; and every one acquainted with the discomforts of traveling in Turkey well knows how much fatigue it occasions. But, though

already advanced in life, faithful and fearless, he never shrank from these hardships.

He had a fine taste for music. This talent, together with his skill in versifying, made him an excellent hymnologist. Preaching in Turkish was first commenced in Broosa. While his associate[1] prepared and preached the sermon, he translated or composed the hymn. In this way a number of good hymns were furnished; and in fact, many of the best hymns in the Armeno-Turkish are from his pen. How many Protestants, all over Turkey, are daily cheered and strengthened, as they sing the songs of Zion prepared by him! In view of his manifest talent in this direction, his mission had requested him to revise, and by the addition of new hymns to enlarge, the present Armeno-Turkish Hymn Book.

Mr. Powers' life was a checkered one. Three times death invaded his happy family circle, and by removing the wife and mother made it desolate. But in all these trying bereavements, keenly as he felt their severity, he could say, "The will of the Lord be done."

Whether it arose from a conviction that his time was short or not, his hearers testify that he preached with unusual earnestness and fervor in his last efforts; and it is believed that these efforts were the means of awakening some sinners and recovering some backsliders.

A life spent as his was, could not fail to insure a peaceful death. In the language of his physician, Dr. Nutting, "During all his sickness he manifested unwavering faith and cheerful hope — perfect calmness and serenity." We are not surprised to hear that he uttered that triumphant strain of the great Apostle to the Gentiles, — "I have fought a good fight; I have finished my course; I have kept the faith," etc. But characteristically, of himself he added, "Yet I do not trust to anything I have done for salvation, but only to the atonement of Christ."

The funeral services were attended by a large number of sorrowing villagers, and his remains were consigned to the grave at the foot of Mount Cassius. There, far removed from the noise and bustle of this world, he sleeps. Dr. Nutting appropriately remarks, "How fitting it seemed, that after spending a long life in missionary work in Turkey, his resting from his labors should be at a missionary station, and in a house which he had built; and that the funeral should be in a large and pleasant chapel, the erection of which he superintended." We feel bereaved in his death; and many natives scattered over this empire, who once listened to his faithful admonitions, will mourn for him as for a father.

MRS. FIDELIA CHURCH COAN.

A LETTER from Mr. Coan, communicating particulars in regard to the life, sickness, and death, of his excellent wife, is much too extended to be inserted at length in the Missionary Herald, but such extracts as can be given will interest his and her many friends. He writes: —

[1] Dr. Schneider, *Editor.*

"She is not dead, but sleepeth. She took her joyful flight to the cloudless land on the Lord's day, September 29, 1872, at half-past one P. M. Her departure was triumphant. The funeral was attended on the next day, at two P. M. Had the day been fair, the house would not have contained the multitude. English, Scotch, Irish, Germans, French, Spanish, Portuguese, Americans, Chinese, were present, but the great company was Hawaiian — men, women, and children. All classes of our population came out as by instinct, to express their love and profound esteem for the dear, departed one, and their tender sympathy with the bereaved mourners. The house was a hushed Bochim, the tears within falling like the rain-drops without. Respect and sympathy could hardly have been more sincere and universal.

"Fidelia Church Coan was the daughter of Capt. Samuel and Abigail Church, of Churchville, a beautiful village some fourteen miles west of Rochester, N. Y. She was born, February 17, 1810. The whole family — parents and eight children — were Christians. Fidelia united with the Presbyterian Church of her native town when quite young. She early developed a decided taste for learning. She studied in the high schools of Rochester, Palmyra, and Canandaigua, and took lessons in Greek, Latin, and French. She had a taste for music and an eye for the fine arts. She also taught school in Rochester and several other places. On the 3d of November, 1834, we were married, and on the 5th of December, 1834, we sailed for the Hawaiian Islands. Here we have toiled, planted, watered, and reaped together, for almost thirty-eight years.

"In the spring of 1870 we consented to leave our chosen work and our dear people, and visit our native land. During all her journeyings in the States, she was not her former self; she was only increasingly an invalid, and a patient sufferer. . . . . As the spring began to open, we hastened back to the tropics, in great fear that she would never reach her quiet home in Hilo. . . . . As the summer advanced she grew weaker and weaker. Her descent toward the grave was not rapid, but it was steady and sure.

"From the time of her espousals to Christ, her *faith* was simple, intelligent, and firm. *Principle* ruled her life, and *duty* was the great factor in her acts. Forgetting her own ease, she calmly, quietly, and without 'observation,' studied the comfort of all around her. The poor, the sick, the bereaved, the friendless, the wayward, and all of every class, were objects of interest to her; and she so carefully studied the peculiar characteristics and wants of each as to be able, by a well-timed act of kindness, or a gentle 'word, fitly spoken,' to touch some responsive cord in the hearts of all around her.

"On our return from the United States, she commenced at once to 'set her house in order,' while it was yet day. As weakness and pain increased, her patience and peace of mind were affecting. She would suffer nothing to be done for her that she could do herself; and, to the last, she seemed more anxious to avoid wearying others, than to obtain ease and comfort for herself. All the summer long she looked upon her departure as sure, and steadily drawing nearer and nearer. But she was calm and strong in her faith.

"On the 27th she said to me, 'How strange! I have no fear of death,

though I used to think I should have great fears.' On the 20th of September, she said, 'I have received a parting commission and the prospect is delightful. The way seemed hedged up, but God has opened the door. It is pleasant to go so gently.' I repeated a verse of the hymn which we usually sung together on Sabbath evenings, 'There is a land of pure delight.' 'That,' said she, 'is very sweet; but the one I have most in mind is, 'Ye angels that stand round the throne.' Early in the morning of the 21st, when extremely weak, she said to me, 'Well, this is going home. It is going very easily.'

"Sabbath morning, September 29, lingering on the border land, she asked, '*How long?*' the seal of death was now upon her; she was on the very brink of 'the river,' but it was the 'river of *life*.' Her pulse ceased, her eyes were sightless, closed to all mortal objects, the last cord of mortality was being sundered, when she cried out, 'Lord Jesus, come quickly.' These were her last words. The prayer was answered at once. The Lord came, and at half-past one P. M., her triumphant spirit was in Paradise. Never was faith more calm, more pure, more intelligent, or more victorious. The triumph, through Christ, was complete. It was the glorious closing of a faithful life."

VOLUNTEERS.

A few weeks since, as the steamship *Batavia*, on her way from Liverpool to Boston, was in the midst of a violent gale, her captain saw, in the distance, a few men clinging to a floating wreck. On such a raging sea, and at such imminent peril, he hesitates to order men to go to their relief, but calls for volunteers to attempt the rescue. Brave men step forward, literally taking their lives in their hands, and while witnesses watch with trembling anxiety, the gallant deed is done. Is there less heroism among our Christian young men, to save them that are ready to perish? The great Captain of our Salvation, in the memory of his own life and death of sacrifice, points to the hundreds and thousands perishing in their sins, in ignorance of his love and the blessings of his gospel, and calls for volunteers. "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" As we see the way open on every hand — opened by his providence — can we mistake the call?

The one mission field that has least felt the changes and the reliefs of modern civilization, which have done so much to do away with the trials and hardships experienced by early missionaries, is Micronesia. This is still the field of self-denial and sacrifice, of greatest isolation from the civilized world. Read the touching words of Mr. Snow in this number of the "Herald," as his thoughts turn to his loved children in this land, from whom he has not heard a syllable for six, eight, ten, fourteen months! Happily, the children have been more favored in hearing from him, through traders, now becoming more and more frequent in those seas. And in all Micronesia the place of greatest need, in all the missionary field, perhaps, the place of greatest promise of immediate results, in bringing men to the saving knowledge of Christ, is

Ponape, an island with a population of about 5,000 souls, where the veteran Sturges, after seeing four churches gathered, with a membership of 750, of whom about 200 were added in the last year reported, is now left alone — his last loved associate and partner in this great work, Mr. Doane, having been obliged to leave. These native Christians have been taught to work for Christ as well as to believe in Him. They build their own churches and school-houses, pay for the books they use, are making a good beginning in the arts of civilized life, and need only training and education, to be prepared to carry the gospel to the many islands northward and westward. Two married missionaries, of earnest, self-denying spirit, and good executive ability, are needed to raise up a body of efficient evangelists, who, under their superintendence, may soon carry the news of salvation to multitudes. Degraded as these islanders are, they are free from those systems of superstition and error in which the whole social and moral life of many races is fast bound, and have ever been the most receptive of the truths of the gospel, as bear witness the past successes in other portions of this island world, and just now in Madagascar.

Who will go to Ponape? The two families should be ready to leave here by the first of June, to go by the next trip of the *Morning Star*, which leaves Honolulu in the early part of July. Mrs. Sturges will keep them company, on her return to her husband. WHO WILL GO? Other fields are in almost equal need. In the name of the Great Captain we call for volunteers; first of all for PONAPE; and then for *Mardin*, *Marash*, *Manissa*, *Sholapoor*, *Satara*, *Pasumalie* — *Bulgaria*, *Spain*, *Austria*, CHINA, JAPAN. O for the volunteers!

NO RETRENCHMENT.

AT a meeting of the Prudential Committee subsequent to the great fire in Boston, while the smoke was still sullenly rising from the ruins in which were buried the wealth and hard-earned savings of so many of the most generous givers to the Board, as the question, What shall be done? passed round the table, one after another said, — "Economy, but no retrenchment;" till, as it came at last to the chairman, — whose locks had grown silvery in his many years of official duty, — his full heart, hardly prepared for this hopeful response from his colleagues, found expression in the language of old Simeon. Let the churches abroad remember that our friends in this region will not fail in their duty. Two of the Boston churches which have suffered most severely, on the Sabbath before Thanksgiving, took up larger collections for their poor than ever before! So they begin the new campaign! But their ability to give to the Board and kindred objects must be much reduced. Others more favored must now supply their lack of service, as God has prospered them.

No retrenchment of the bread of life to the perishing, only careful economy and caution in incurring new expenses. As the appropriations are intended to express just what the concurrent judgment of the missions and of the committee deem necessary to the healthful support and progress of the work, where is retrenchment to begin? Shall missionaries be recalled or detained

at home, native preachers dismissed, schools broken up, the press suspended, or young men discouraged from offering themselves to this work? Thanks for the words — "No retrenchment." Christian hearts at home will welcome the decision and justify the confidence of the committee, and missionaries abroad will push on their work with new hope and more earnest purpose.

THE WEEK OF PRAYER.

By the order of exercises for the Week of Prayer, published by the Evangelical Alliance, the various topics relating more especially to foreign missions are assigned to Saturday, the eleventh of January. The day is a particularly unfortunate one for the interests involved, in view of the business habits of our community; and outside of the larger towns and cities, will not be generally observed.

The value of the Week of Prayer, as an aid to the missionary work, can only be fully realized on missionary ground, where the dependence on the ministration of the Spirit is most deeply felt. The revivals, in many instances, and the new baptism of native churches and of the native ministry, that have occurred in connection with it, have led missionaries to anticipate its recurrence with liveliest interest and hope. Will not this fact be borne in mind by the friends of missions; and where the week is not observed by public meetings, and especially on the day devoted to the interests of foreign missions, will they not remember this cause *at the family altar, and in their private devotions.*

The need of more laborers in the harvest field has recently led the Missionary Societies of the established churches of England and of Scotland, and the Episcopal church in this country, to set apart a day for special prayer in this behalf — the 20th of December. The near return of the day of prayer for colleges and seminaries, seemed to make it unwise to ask our churches to come together then for an object already sufficiently provided for. We cannot, however, too earnestly request all who watch and wait for the triumphs of the gospel, to unite in prayer to the Lord of the harvest, that He will send forth laborers into his harvest. The urgency was never greater; critical opportunities in the religious destiny of great nations never more imperiled!

"WOMAN'S WORK" — "LIFE AND LIGHT."

For the last four years, a few pages have been given in each number of the Missionary Herald, as a distinct department, to matters connected specially with the work of women in the mission fields abroad, and the operations of, and donations to, the Woman's Boards of Missions. With this month, the Woman's Board at Boston commences the *monthly* publication of its organ — "Life and Light for Heathen Women" — which has hitherto been a *quarterly*, and this special department in the Herald will be discontinued. Intelligence

relating specially to the work of women abroad will be used in the Herald in connection with other matters from the several missions, while the donations to the Woman's Board will be acknowledged monthly in its own periodical, thus saving some space in the Herald for other matter.

"Life and Light" is specially commended to the liberal patronage of Christian families. Though it is now to be issued monthly, the price is not to be increased; it will still be furnished for the very small sum of fifty cents a year. Each number will contain a children's department, of eight pages, which will also, as heretofore, be issued separately — "Echoes" — in a very neat form, eight copies for the year for one dollar; thus meeting the want of a missionary publication for children and Sabbath-schools.

Readers of the Herald will be glad to see, in this number, a good steel-plate engraving of Dr. Anderson, so long the Secretary of the Board. It was intended to republish the lithographic map of the mission fields in Turkey, with additions, but the Boston fire destroyed the stone.

MISSIONS OF THE BOARD.

Mission to Spain.

BARCELONA — GETTING SETTLED.

Dr. Gulick wrote from Barcelona, October 28th: —

"On the 25th instant we held an examination of our girls' school, partly for the sake of greater publicity, and partly for its stimulating effect on the pupils. Several parents were present; and our English missionary friends, both gentlemen and ladies, very kindly favored us with their company, though greatly pressed with their own responsibilities. Our bi-monthly meeting of foreign workers grows in interest and profit.

"You will rejoice with us that we have at last found a room, which, though small, will serve very well for the present as a chapel. It is in the northeast part of the city, the portion until now unoccupied by other Christian workers. On the evening of Saturday, the 26th, all the foreign missionary gentlemen, and a considerable number of the members of the several Spanish congregations of the city, united with us in dedicatory services in our new room. It was a very pleasant occasion. Our room is but a small one, capable of seating from fifty to perhaps eighty persons, in the very compact way we are able to adopt by using chairs.

"Yesterday Mr. Alexy held two services in his chapel. In the morning the attendance was small; in the evening we had such crowds of children that we had to invite many of them to leave to make room for some twenty-five adults who were finally in attendance, and who paid very respectful attention, though most of them were evidently unused to evangelical services. The girls of our boarding-school constituted the choir, and their singing was a great assistance to the service, and will be increasingly so. Mr. Alexy has reason to be encouraged by the results of his first efforts in his special sphere of work. He will this evening commence his night Bible-class for adult men, with eight pupils.

"Mr. Alexy and I are trying to do something for the seamen in this harbor, by visiting them on board their ships and distributing tracts among them. As yet we have found no opportunity for preaching to them, but shall be ready to improve any that may present. We need *tracts*.

Mr. William Gulick wrote from Santander, October 29th:—

"I am holding regular services in my study, which as yet are attended only by Juan Flores, the colporter, and his wife, and a young man employed in a government office here, and his wife. I have not made any special attempt to increase the number, lacking as yet the ability to address them with that clearness that would warrant my urging others to come. I am beginning to believe that there is a class of the community in this city that is not only indifferent to the clergy, and to the observances of the Romish church, but that hold them in contempt, while showing them outward deference. G—— is of that class, and his wife follows him. So also is our servant, a bright and intelligent woman of about thirty. She attends our family prayers, and reads the Bible with us, and with an intelligence that surprises us. She is well informed of religious movements in Spain and the Catholic world, laughs at the 'infallibility' of the Pope, and scorns the thought of confessing to a priest — 'a man, like the rest of us!'

"I am still disposed to make the attempt to induce those who may become interested in the truth to take upon themselves, from the *beginning*, a reasonable share of the expense that may be necessary to establish and extend the work. I am well aware that the development of our work by such a method must, in all probability, be very slow; for, aside from the proverbial reluctance of the Spaniard to part with his money, and the actual poverty of the people, the custom of foreign agents in other parts of Spain, of supplying their congregations gratuitously with all they need, is well known here; but if you are willing to have me make the effort, I shall gladly give the method the fullest and fairest trial."

Zulu Mission — Southeastern Africa.

DEATH OF A VALUED NATIVE BROTHER.

Mr. Ireland wrote from Amanzimtote, September 2, 1872, mentioning several matters of importance — a death, an ordination, and the burning of a missionary's house: —

"First I must tell you of an event which brought sadness to all our hearts. William Brittlecomb, one of the deacons of this church, as well as one of its earliest and most influential members, died suddenly on the 13th of July. He conversed freely with those about him, and his preparation for death seemed evident to all who listened to him. After making suitable provision for his wife and children, he expressed his desire that his usual contribution to various Christian objects should be continued. The funeral was attended by a large number of people, and the occasion was one of unusual solemnity. All felt that his death was a public loss, and many, ourselves included, that we had been personally bereaved.

"Two days after the funeral, the annual meeting of our Christian natives took place here, continuing through the remainder of the week. So prominent had our deceased brother been in all these annual gatherings, that his death was widely and deeply felt, and touching allusions to him were made in almost every address, as well as in many of the prayers. As I have already said, this man — who was familiarly known as Billy (or Bili), was one of the first to make a profession of religion in our mission. Ira Nembula and Bili were among the first who joined Dr. Adams's station, at the Umlazi, some thirty-four or thirty-five years ago. They lived together as boys in Dr. A.'s family, acquired much useful knowledge, and both of them learned to read and speak the English language with great facility. In fact there are scarcely any of their countrymen who are their equals in this respect. Bili also became a good carpenter and as good a mason, and there is hardly a building on the mission premises in the erection of which he has not had a large share. He has also been, for a score of years, one of our most useful native preachers — going somewhere almost every Sabbath to preach, and always without compensation, save that of feeling that he had been trying to do good."

ORDINATION OF IRA NEMBULA.

"*September* 3d. I am now to tell you about his early companion and friend, when our mission was still in its infancy. Soon after it was decided to adopt the policy of ordaining native pastors in our field, Ira Nembula was unanimously chosen by the church here as the most suitable man for their pastor. He was quite willing to accede to their and our wishes, but he was at the time so immersed in sugar-making, and so burdened with debts growing out of the enterprise, that he could not then entertain the proposition, nor did we think it wise under the circumstances. Some little time ago we were given to understand that these debts were so nearly cancelled as no longer to present a serious objection, and he expressed his willingness to enter upon these duties as soon as the necessary arrangements could be made. Accordingly, about six weeks ago, at the time of the late native meeting, several missionaries being here, it was decided that there was no longer any necessity for delay. During the past fortnight the Annual Theological Institute has been held here, and it was thought that no better time could be chosen for the interesting exercises connected with the ordination and installation of this brother. On Saturday last an ecclesiastical council was organized, composed of three missionaries, three native pastors, and several members of other native churches. Ten of our churches were thus represented in the council. The candidate, who is now not less than from 45 to 48 years of age, gave a clear and satisfactory account of his early religious history and experience. When questioned in reference to the great fundamentals of Christian doctrine, his replies were thoughtful and intelligent, showing the result of years of religious training and experience. The ordination services took place on Sunday morning in the chapel — three missionaries and four native pastors taking part in the interesting exercises. The audience was large and attentive, and I trust a deep and useful impression was made upon all present. For myself, I felt that after the long, long night of heathenism the day was dawning. May the Sun of Righteousness soon shine in his strength upon this people."

BURNING OF MR. MELLEN'S HOUSE.

"I find it hard to compose my thoughts this morning to write, or do anything else. A letter has just come to us from Mrs. Mellen, giving an account of the burning of their house. The letter was written at midnight of August 28th, four hours after the fire took place. It seems a native girl went into a bedroom to attend to some household duties, and left a candle burning in the room, near some clothing hanging upon the wall. This took fire, and by means of a cotton-cloth ceiling, the fire soon reached the thatch roof, which was all ablaze before any alarm was given. The fire spread so rapidly that they found it impossible to save anything."

Eastern Turkey Mission.

LIGHT IN DISTANT PLACES.

Two letters from Erzroom, respecting missionary tours, contain passages of considerable interest, presenting hopeful appearances in some places remote from mission stations, and showing how the influence of truth gradually spreads itself abroad. "The kingdom of heaven is like unto leaven." Mr. Cole wrote, September 17th, of a tour to the east, which took him as far as Bayazid, on the borders of Persia (by the map, about 150 miles south of east from Erzroom). The special object was to look after the building of school-houses and rooms for helpers at two out-stations, — Khasdoor and Karabazar. A few passages only will be given from this letter: —

"After a ride of twenty-five hours I am landed in Khasdoor, where I spend the Sabbath. The meetings are thinly attended, for it is a busy time with the people, and besides, not a few who love the truth draw back from us, lest opposition should be turned upon them. But I think the Lord has reserved a few who might be called the 'salt of the earth.' They will not crouch, whatever may come. They are hindered in building a school-

house, so one of them sets about building a *granary*, with the tacit understanding among themselves that the school is to be there the coming winter. They will try hard to secure a place for their teacher's family, but if they fail, this same brother will receive them into his own house; as they feel that they must have the teacher's wife present, to teach their wives and daughters.

"Eight hours on from Karabazar we reach the old town of Bayazid. Certain ones there had sent a special invitation to the helper at K. to come down and visit them. So I thought it might be well to take this opportunity to visit the place and note the probable prospects for work in the future. Bayazid is said to have been quite a large town in the past, but, like most of Turkey bordering on Russia, it suffered great depopulation at the time of the late war between those powers. Many Armenians passed over the line to Russia, and have never found their way back. It now numbers only about 700 houses, of which some 200 are Armenian. . . . .

"In Bayazid we had a precious season of preaching on the Sabbath. Our room was filled with earnest listeners, and I presume our preaching would have continued till midnight, had not the godless khan-keeper succeeded in breaking it up. He said he should allow no more preaching in his room, and all the company must leave. The friends, most of them, had to leave at the time, though many returned afterwards. They eagerly bought what few books we had, and asked for more.[1] I was interested to find that they had a kind of Protestant club, meeting more or less regularly. In some almost unaccountable way they had got hold of a few of our books, (probably they were carried there by Mr. Pollard, several years since,) and by contact with Protestants once or twice, they learned a few of our most familiar hymns. So their meetings are made up of reading the Scriptures, talking and singing, an earnest blind brother joining in the music with a kind of guitar. Such are the tokens of zeal we saw among the people. Some of them desired that we would send them a teacher at once. Though we can never put too much confidence in such impulsive movements, we feel that this is good so far as it goes, and may be accepted as an earnest of the future, should the place be occupied by a helper.

"The next and last place I can mention is Pätnots. It is twelve hours south of Khasdoor, and about five hours beyond the Euphrates River. I planned visiting the place, but circumstances prevented. On our return to Khasdoor I found a man from the region. He urged us to furnish them a helper this winter. He said they were having regular Protestant meetings every Sabbath. The light there has come through a priest's family, formerly in our Alashagerd region. His wife and children attend the Protestant service, while he goes to the old church. To avoid commotion, they meet in a sheepfold, outside the village. They have no helper, but take turns in reading the Scriptures, while they all join in singing and some offer prayer. My heart was touched by the man's simple yet earnest story of the new work there. We hope to be able to send them a man for the winter, though we feel that indeed 'the harvest is plenteous but the laborers few.'"

Mr. Pierce wrote, October 2d, reporting a tour by himself and Miss Patrick, on which they were absent twenty-one days. They went down the Euphrates, southwesterly from Erzroom, to Erzingan, Hazark, and other places. The first Sabbath was spent at an Armenian village where they had heard that there was a Protestant from Harpoot, in a part of their "parish" of which they had often heard, but which no missionary had ever visited. Mr. Pierce writes: —

"Fording a branch of the Euphrates we picked our way along between the fields of ripened wheat, and the threshing-floors of the neighboring villages, and almost before we were aware of it found ourselves entering a large Armenian village, and the Protestant brother standing at the door of a nice looking house, ready to give us a most hearty welcome. He

[1] Since my return here I have had a call from one of those friends, who has been here on business, and he took more books.

had heard of our coming, and was prepared to receive and entertain us, which he did in a most hearty and acceptable manner.

"As it was the very busiest season of the whole year, we had no reason to expect an opportunity for preaching before Sabbath morning, but we were not allowed to remain idle. Miss Patrick visited two houses and talked for some time to a group of twenty-five or thirty women. Meantime I had an interesting talk with quite a crowd of men, who listened attentively. . . . . On the Sabbath we had almost continuous preaching, to an ever changing, but attentive audience. No one made serious opposition, and all seemed ready to acknowledge that we were on the side of truth. There was but little working on the Sabbath, and the people seemed quite simple-hearted and willing to receive the truth. There are in that region thirty-two villages, nearly all Armenian. We hope and pray that our visit may be the beginning of a work that shall ere long bring that whole region to a saving knowledge of the truth."

A Village on the Mountain Top. On Tuesday the travellers reached Erzingan, and after spending a day or two with the Protestants there, hastened on to "the often heard of but never visited region twelve hours beyond," where a helper had been recently sent.

"Our road lay along the valley of the Euphrates, or rather wound up and down its steep, sandy banks. A timid, nervous woman would hardly enjoy a path six inches wide, thirty or forty feet above a swift, running river, knowing that the slightest accident would be likely to send horse and rider sliding into its muddy waters. But Miss P. is not one of the kind to be easily frightened, and if you were to ask her, I think she would say she positively enjoyed that ride. . . . . We were now only one hour from our village, but to reach it we must climb. We were fortunate in having a native of the village for a guide, for no one but a native would suspect the existence of a path or a village in such a place. After a continual series of windings and climbings, we reached the top, and there, literally upon the mountain top, was the village of Hazark. One cannot help wondering what could have been the inducement to build on the top of that barren mountain. Pure air, good water, and a *nearness to heaven*, especially the latter, were the only inducements I could think of.

"As we approached the village we were met by a crowd of men and children, each one anxious to welcome and do us honor. We were soon located in a house belonging to the brethren; then followed a series of salutations and welcomes from no less than thirty or forty persons, all members of the Protestant community. As we were the first foreigners that ever visited their village, every one was curious to get a look at us, and all were anxious to do us some little favor; but in no case did their curiosity amount to rudeness, which is generally so noticeable on a first visit."

A busy Sabbath. "Sabbath morning, before we had time to take our breakfast, a congregation of more than sixty gathered in our room, and we spent an hour preaching to the most attentive audience I ever saw in Turkey. After about an hour they came again, and again I talked an hour. Then they wanted to sing, which we did for an hour longer, and nowhere in Turkey have I heard so good native singing. One young man had learned to sing while attending school for a short time, somewhere in the Western Turkey Mission, and he had taught the others. After singing came another preaching service, conducted by the young man who was traveling with us. Towards evening I preached again, and the helper still again, after dark. Miss Patrick, meantime, had held several meetings with the women; so we had no less than *seven* preaching meetings in one day. The Armenian priest could find only two men to attend his service, at which he became so enraged that he cursed and swore, and refused to open the church; and at last accounts, it was still closed."

How the Truth reached the Place. "You

will be interested to know how the truth first found its way into that mountain village. I will tell the story as I had it from the lips of an old man in whom we became much interested, and who may be regarded as the first preacher of the gospel in that region. Twenty-five years ago he was learning a trade somewhere near Broosa, and accidentally got hold of a Turkish testament, which he read secretly for a long time. After a while he returned to his native village, and began to talk against the old church, and to preach the truth, as he understood it. Then several others, who were in trade in different parts of Western Turkey, also became partially persuaded. Finally, three young men were received into one of the Protestant churches near Broosa, and on their return to their village, five families separated themselves from the old church, and formed themselves into a Protestant community. No missionary preacher or teacher had ever visited them, but they had the Bible and hymn-book, and the Holy Spirit was their teacher.

"We had often heard of them, but not till this year were we able to send them a teacher, and to visit their village. They are to build a school-room and teacher's house in the spring, with a little help from the Board, and will also give half or more of a preacher's salary as soon as we can send them a suitable man. We have given them one for the winter, and hope he will do much to encourage and strengthen them. I think we may safely say there are in that village as many as fifty or sixty Protestants, several of whom we hope are converted men. We also found there one young man and two girls who wish very much to enter our schools in the spring. Perhaps we shall think best to receive them."

The Schools at Erzroom. "Our schools will close in three weeks. Our young men are preparing themselves for the winter's work, and we are busy locating them — trying to find the place best suited to each man, or the man best suited to each place. The demand being so much larger than the supply, it is difficult to decide just where to locate our handful of laborers, in order that the greatest good may result."

Mahratta Mission — Western India.

Mr. Bissell, of Ahmednuggur, reports an interesting Sabbath there on the 1st of September. Seven persons were received to the church on profession of faith, two of them his own daughters, and two girls and three boys from the schools. Several more, he thought, would be received in a few weeks. He adds: "I have had interested audiences recently in several villages in the Kolgav district, and if I mistake not there is promise of an incoming harvest there, at no distant day."

Mr. Harding, of Bombay, mentions the forming of a Methodist church there, growing out of Mr. Taylor's labors, though this was not his design at the outset. Most of the members are from the middle and lower classes of Europeans and Indo-Britons. The religious interest was deepest in January and February of 1872, but has continued, in a good degree, and a number of earnest lay workers have been raised up. The missionaries were looking forward to the expected visit of Dr. Seelye with pleasant anticipations and the hope of good results.

Madura Mission — Southern India.

Several letters have been received from the Madura mission, from which extracts will be given, mostly in the order of dates.

INCIDENTS ON TOURS.

Mr. Burnell, of Melur (18 miles north-east of Madura), wrote August 16: — "During the last ten days, Mr. Chandler and myself, with eight or ten catechists, have been itinerating in the region of Nuttam, and on to the Madura station district, till now, at our fifth camp, we are nearly half way between Madura city and Battalagundu. We have been somewhat hindered by frequent rains, but on the whole, have been much favored as to

opportunity for reaching the people, and as to health and vigor of the helpers and ourselves. We expect to go to the sixth camp to-night, and to break up on the 20th, thus making fifteen days, including the days of starting and closing. It has been interesting to me to go over ground again which was visited nine years since with Mr. Rendall, and five years since with Mr. Penfield. At Linganádi there was then a Hindu ascetic, living in a broken and uncomfortable rest-house, his body covered with ashes, and he utterly refusing to speak. Now, nine years later, we found him in the same place, but instead of being speechless he was very talkative, though for the most part in a language we did not understand. He seems never to leave his miserable shelter, but relies on the villagers to supply his wants. His example of patient continuance in the service of idols and superstition, is one suited to admonish those unstable in the service of the Son of God.

"In our itinerating work, we are encouraged not unfrequently by attention and interest; and in one case by the assurance of a man that he had not worshiped idols since he heard us years ago. It can hardly be but that good results follow the itinerating work, now going on for the tenth year; but thus far fruit has not been generally apparent. During the last six months, Mrs. Burnell has been out frequently with me to visit the women in the places near Mélûr. In this way fifteen villages have been looked after in a new method."

Mr. Herrick wrote from Tirumangalam (12 miles south of Madura), September 5: "While on a tour among the congregations of Tirumangalam, in July, I received two men to the church and baptized two children. In one village I heard that an intelligent heathen man, whom I have known for many years, and in whom I have felt an unusual interest, had been dangerously ill, and was still unable to sit up. I sent word that I would call to see him before leaving the village, and when ready to start I went to his house, accompanied by a catechist. He was lying upon a mat, and as I approached him, raised his right hand to his forehead, as is usual in salutation, at the same time requesting me to pray for him. Doubting whether he intended this as the expression of a general wish that I should pray for him, or as a request to engage in prayer at that time, I told the catechist to ask him. He said he wished me to pray then. After speaking a few words to him, I knelt by his side and offered a short prayer; several of his relatives and neighbors standing around. This was doubtless the first prayer ever offered in that house by a missionary, or any other Christian. I sincerely hope it may not be the last.

"In a village where there is but one Christian with his family, several heathen have recently joined him in a request for a school, well knowing that none but a Christian teacher would be employed, and promising a rupee a month toward the teacher's pay. The heathen father of two boys in our day-school, lately bought a New Testament for each of them, paying, without objection, the price demanded."

NEW RAILROAD.

In the same letter Mr. Herrick writes: "You have doubtless been informed that a railroad is now in course of construction, to extend from Trichinopoly, already connected with Madras by railroad, through the Madura and Tinnivelly districts to Zuticorin, on the sea coast. This road is to pass within a few rods of the mission-house here, and the station is located within a quarter of a mile of our door. The very sight of the work in progress on either side of us is exhilarating, — from associations connected with our native land, a sense of the convenience to result from such a road, and its prospective influence upon caste and idolatry. The railroad must have considerable moral influence upon the people. Caste receives a shock among travelers by railroad every day; and it does not seem to me that people can long continue to worship blocks of stone, when daily accustomed to see the iron horse moving rapidly along with his heavy load."

DISPENSARY — A GENEROUS GIFT — SCHOOLS — CASTE.

Dr. Palmer wrote from Madura, September 4, 1872: "The dispensary has been very largely attended, and as a preaching stand, is unsurpassed in the city. In addition to the 300 rupees given by the city, Mr. Thomas Scott quietly sent me a thousand rupees, which, with the 300 given yearly now, by the city, I hope will enable me to carry on the dispensary for two years from last April without any aid from home, except in wages for helpers.

"The average daily attendance at the English school is about 70. All these come to the Hindu Sabbath-school, and they bring in many others from the government school. Here, assisted by Miss Sisson, we sow much seed; 'in tears' it is true, but we remember the promise.

"The school pays its own expenses and a little more. All castes attend, and in the same class we have Mussulmans, brahmins, chittys, and pariahs, taught, as it happens, by a brahmin. Notwithstanding this, some government officials are trying to revive caste distinctions in schools, and also to establish separate schools for Mussulman children, who have no caste, but who wish to learn Arabic, Hindustanee, and Persian, because the Koran is written in those languages. Imagine, if you can, government giving instruction in English, to enable the people to read the history of the Savior of the world! Such 'sectarianism' would move the foundations of the enlightened(?) English nation."

ORDINATION.

Mr. Chandler wrote from Madura, September 7: "The ordination of Mr. John Cornelius over the church here in Madura, is the principal event I have to record. He has been in the service of the mission as a teacher and preacher some twenty-four years, and has always borne a good character. His parents were Christians, and he had an unusually good Christian training. A younger brother is the Rev. Joseph Cornelius, a very highly esteemed native clergyman of the Church Missionary Society, in North Tinnivelly.

"The leading members of the church here have been thinking and talking over the matter of securing a native pastor for some two or three years, and commenced to raise funds to pay a part of his salary. In April last they circulated a paper among the members of the church, to secure an amount which would meet at least one quarter of Mr. Cornelius's salary, with the understanding that this should be increased. On our return from the Sanitarium, in June, I urged them to go forward and decide what they would do. At length all preliminaries were settled, and on Saturday, July 13th, the members of the Madura Church Union met to examine Mr. Cornelius, preparatory to his ordination. He had received and accepted the call of the church. Dr. Tracy was present and took a leading part in the examination. It was well sustained, and some very interesting facts in regard to his early religious history were elicited. He said that when he was small, his mother was in the habit of going alone, at five o'clock every Friday afternoon, to pray for her children, and in answer to her prayers all of them were converted in early life. His father, too, was very strict in the observance of the Sabbath, and his children had all inherited a special regard for that day.

"We had no doubt of his moral and intellectual fitness for the pastoral office, nor had we any doubt that he was better fitted for this East Madura church than any other available man. On Sunday, July 14th, we proceeded with his ordination. Pastor Mathuranaiker conducted the introductory exercises; Pastor Rowland, of the West Madura church, the moderator of the council, asked the customary questions, of both pastor and people; Dr. Tracy offered the ordaining prayer; Pastor A. Barnes, of Pasumalie, gave the right hand of fellowship; Mr. Washburn gave the charge to the pastor; and Mr. Chandler gave the charge to the people. Pastor Rowland also addressed the people, urging them very strongly, to assume, as soon as possible, the whole support of their pastor.

"The services passed off very pleasantly. In the afternoon, we had a communion season, at which the new pastor

received to the church three young men, two of whom were from Roman Catholic families. This first Sabbath of his pastorate was a pleasant one, and we trust these accessions will prove an earnest of very large additions in the future."

NATIVE EVANGELICAL SOCIETY — CONTRIBUTIONS.

Mr. Rendall wrote from Battalagundu (32 miles northwest of Madura), September 27: "It is now a week since I returned from our September meeting, during which we spent four days with our helpers. The different societies are in a very prosperous state. The Native Evangelical Society had added three to its list of pastors, and others will unite soon. There was no feeling of discouragement in regard to the expansion of the work before the society, but on the contrary, a readiness to go forward in the support of pastors, with no expectation of aid from the Board, even should there be a still greater increase of agents. Several pastors reported increased contributions from their churches, some having advanced from a quarter to half of the salary. This will go on until we shall have a number of self-supporting churches; and I confidently hope that this day is not far off.

"I am greatly interested in a simple plan of making weekly collections in grain, contributed by the women of our congregations. It is in fact an organized effort on the part of the women to aid in this work, and the beginning is auspicious. It will probably add twenty-five per cent. to our contributions, and I hope it will stimulate the men to give more than they have given."

Mr. Herrick also, in the letter from which extracts have been given, notices an increase of contributions by the people of his station districts, for the erection and repair of buildings, and the support of catechists and teachers. Mr. Colton, a native teacher in the theological school at Pasumalie, sends an encouraging account of the Native Evangelical Society, formed in 1853, to support catechists among the heathen in remote portions of the District. It now aids in the support of ten native pastors, received last year 1369 rupees ($684 50), and will probably need 2,000 rupees for the current year. They look forward with hopeful courage, Mr. Colton saying, "The work is of the Lord; and it is fast gaining ground in this District, where two millions of people are living."

Ceylon Mission.

SCHOOLS — NEED OF HELP.

Mr. Howland wrote from Tillipally, August 28, 1872: "It is a long time since I have written, but I have been much pressed with care and work since my return from Madras, where I went with my sons, to send them to America.

"You are aware that we have the training-school here at Tillipally now, The building which I occupied as a study is used for the school-room, and a bungalow has been built by the side of it, for the boys to eat and sleep in. The accommodations are rather small, but the school is not large. A new class has been taken since my return. Over fifty candidates for admission came to be examined, but we could take only fifteen. There are ten in the other class, making twenty-five in all. Those taken seem to be promising boys, and I am interested to find how large a proportion of them come already disposed to become Christians — some of them being in the habit of prayer to the true God. It gives me hope as to the influence of our village schools, from which they are taken. Two of the new class are church-members.

"I have also a theological class, just commenced, with four members now and two more expected next week. Of the six, three are married men, and all educated in our training-school. Mr. Snell assists me in their instruction. Teachers John and Jeremiah teach the classes in the training-school, and do *well*. It is hard for me to take this additional care and work, but there seemed to be no other way. We are very much in need of good native assistants.

"Mrs. H. and I have spent some time in laboring at out-stations, though not as much as we expected to, on account of

early rain, which made it inconvenient for us to be out. We had a company of assistants with us. I met more people in the evening meetings and at their houses than I often have done in the same length of time.

"We need reinforcement as a mission *very much*. Mr. Hastings is necessarily much occupied in connection with the college, and at the same time has more mission work and care thrown upon him than one man ought to have, so that I feel troubled about it; Mr. De Riemer is to go to the continent next month, on account of the feebleness of Mrs. De R., for a six months' stay; Mr. Smith seems to have repeated attacks of sickness; Dr. Green is absorbed in his own department and expects soon to leave for America; Mr. Spaulding is already eighty-one years old. I want to remain here till help comes, but I have fears that I cannot hold out much longer. Send help if you can, and as soon as you can."

Japan Mission.

CONVENTION OF MISSIONARIES.

A CONVENTION of Protestant missionaries in Japan was held at Yokohama, in September last — from the 20th to the 25th of the month — in accordance with invitations issued by the missionaries at that place. Matters of great interest in connection with the missionary work in that empire were carefully considered. The missionaries present were Messrs. Thompson, Carrothers, Loomis, Miller, and Hepburn, of the (American) Presbyterian Board; Messrs. Brown, Ballagh, Wolff, and Stout, of the (American) Reformed (Dutch) Board; Messrs. Greene, Gulick, Davis, and Berry, of the A. B. C. F. M.; Rev. E. W. Syle, acting consular chaplain at Yokohama.

Upon invitation, Rev. Robert Nelson, of the American Protestant Episcopal Mission of Shanghai, sat with the convention; also Capt. J. C. Watson, U. S. N., Dr. W. St. G. Elliott, and Mr. W. E. Griffis, elders of the Union Churches of Yokohama and Yedo, and the elder of the native church, were constituted members. Rev. M. L. Gordon, M. D., arriving from the United States to join the American Board's mission, was also present at the last two meetings.

Dr. Brown was elected Chairman, and Messrs. Gulick and Miller were elected Secretaries.

A letter was received from the Rev. H. Burnside, of the English Church Mission, stating his reasons for not attending.

The action taken upon some of the more important matters appears in the following extracts from the minutes: —

Translation of the Scriptures. "The special committee to whom was referred the subject of the translation of the Sacred Scriptures reported resolutions, which, after amendment, were adopted as follows: —

"*Resolved*, That this Convention recommend the appointment of a Committee for the translation of the Sacred Scriptures into the Japanese language in accordance with the following plan: —

"1. That the Committee consist of one member from each mission desirous of co-operating in this work.

"2. That the members of this Committee be appointed by the missions to which they severally belong, and that each mission shall be competent to supply the place of its representative by another whenever it may so desire.

"3. That it shall be the duty of this Committee, aside from its own work of translating, to carefully examine and pass upon any translations of portions of the Word of God which may be presented to them for this purpose.

"4. That all translations accepted by the Committee be furnished to the several missions, in manuscript or other convenient form, at as early a day as possible, for general examination and criticism; and that all suggestions as to inaccuracies, infelicities, or mistakes in translation, be carefully considered and acted upon by the Committee before final publication.

"*Resolved*, That the American Protestant Episcopal Mission, the English Church Mission, and Pere Nicolai, of the Greek Church, not being represented in this Convention, be invited to coöperate in consti-

stituting this Committee upon the above plan."

"The following gentlemen were appointed by the several missions represented in the Convention, namely, Rev. S. R. Brown, D. D. (who was also elected Chairman of the Committee), J. C. Hepburn, M. D., LL. D., and Rev. D. C. Greene.

"The Secretaries of the Convention were instructed to communicate with the American Bible Society and the British and Foreign Bible Society, informing them of the action of this Convention, and transmitting to them a copy of the above resolutions."

Organization of Native Churches. "Upon the subject of the organization of native churches, the following resolution was unanimously adopted: —

"'Whereas the Church of Christ is one in him, and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, do obscure the oneness of the Church in Christendom, and much more in Pagan lands, where the history of the divisions cannot be understood; and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization, so as to avoid as far as possible the evil arising from marked differences, we therefore take this earliest opportunity offered by this Convention to agree that we will use our influence to secure, as far as possible, identity of name and organization in the native churches, in the formation of which we may be called to assist, that name being as catholic as the Church of Christ; and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren.'

"According to the regular order of business, discussions were held upon the following departments of missionary work: Preaching, Teaching, Raising up a Native Ministry, the Press, and Medical labors, and the following resolutions were passed: —

"'Whereas in the work of foreign missions the native element must constitute the chief means for its prosecution, —

"'*Resolved*, That we deem it of the utmost importance to educate a native ministry as soon as possible.

"'*Resolved*, That in order to further the publication of such a Christian literature as is needed in this country, a committee be appointed of one from each of the missions represented in this Convention, and chosen by their respective missions, to whom all books or tracts that may be put into the Japanese language shall be referred for criticism and approval, previous to publication, in order that the Tract Societies that may be asked to pay the expense of printing such works may be assured of the propriety of making appropriations for that purpose.'"

Medical Missionary Work. Resolutions were adopted commending medical labors as "a highly useful mode of conducting missionary work," recognizing the valuable assistance often given in this department by foreign residents in heathen lands, and favoring the organization, for this purpose, of medical missionary societies in Japan.

"The committee on miscellaneous business moved the following resolution: —

"'*Resolved*, That in view of the increasing use of the Roman letters in writing Japanese, and with the hope of their even being substituted by the Japanese people for the Chinese characters and kana, we deem it a matter of great importance that all missionaries and foreign students of the language should fix upon a uniform system of writing, and for this object recommend the system adopted by Dr. Hepburn, in the second edition of his Japanese and English Dictionary.'"

Before adjournment it was *Resolved*, "That the Chairman and Secretaries of this Convention be constituted a committee to call a subsequent convention of the missionaries of Japan, at such time and place as in their judgment shall seem advisable."

LETTER FROM MR. GREENE.

Mr. Greene wrote from Yokohama, September 26th: —

"The convention of which I wrote you

in my last has met and separated, after a most interesting and successful session. Our mission came up in full force, and Mr. Gordon, even, was able to be present during the last day. Neither the American nor the English Episcopal missions thought it best to send delegates, but the Rev. Mr. Syle, of Yokohama, late Seaman's Chaplain at Shanghai, and Rev. Mr. Nelson, of the American Protestant Episcopal mission at Shanghai, were invited to seats in the convention, attended all the meetings, and took prominent parts in the debates, adding much to the interest of the occasion, encouraging us, by their manifest sympathy, to hope that in the future our Episcopal brethren will heartily coöperate with us in all matters of common interest, as well as regularly unite with us in subsequent gatherings, which we hope we may have at intervals of two or three years."

"The subject which, in the minds of all, seemed the most pressing, was the same that, in our mission meeting last July, we thought best to bring to the notice of the Prudential Committee, namely, coöperation in the translation of the Bible. . . . . At the outset we had no doubt but that the result would be formally what it is, but that all should so cordially acquiesce in it, we hardly dared to hope, and cannot but regard it as an evident sign of the Divine favor.

"With reference to the question of Church Union . . . . we are encouraged to hope for union on terms satisfactory to all. The majority of our Presbyterian friends seem ready to concede all we could reasonably ask. Prof. Seelye, when with us, expressed himself most decidedly in favor of an organic union if such could be brought about, and we now think it can, eventually.

"With reference to the education of the native ministry, we hope some day to be able to work economically by making one institution do the work of several, but we none of us think it expedient to make any move in that direction at present, though there are even now several men in process of training at Yokohama, and we have reason to hope that at Kobe there will before long be one or two looking forward to the preaching of the gospel.

"On Sunday afternoon the convention met with the native church to celebrate the Lord's Supper, at which exercises were conducted both in Japanese and English. It was an occasion of the most intense interest to us all, and one which we can never forget. Mr. Davis spoke of it as the most delightful day of his life, and we could all sympathize with him in saying so.

"The value of the conferences we have enjoyed with our missionary brethren, and the gatherings of the native Christians which we have attended, cannot be too highly estimated; the experience here will prove itself valuable in our efforts at missionary work in our own peculiar fields.

"To me, personally, the issue of these meetings comes home with peculiar force, bringing, as it does, my appointment on the committee for the translation of the Bible. I feel myself incompetent in every respect for a work of such importance, yet I do not feel at liberty to decline the appointment. Just how we shall enter upon the work has not yet been decided, nor has any opportunity yet offered for a conference on this subject. We have simply met once to choose our chairman, who is to be Rev. S. R. Brown, D. D."

CHEERFUL ENTRANCE ON THE WORK.

Mr. Gordon, who reached Yokohama September 24th, wrote briefly on the 30th: "I believe it is Carlyle who says, 'Blessed is the man who has found his work,' and as I look upon this beautiful land, as I see the rapid strides which it is making toward civilization, as I see these minds so willing to receive Christianity, I feel like shouting Eureka! Eureka!

"It seems to be the impression that I am to go to Osaka, but this will not be decided, I believe, till I go to Kobe. I shall consult the will of the mission, as they probably know more about the case than I."

On the 17th of October he wrote that the mission had assigned him to the Osaka station.

Micronesia Mission.

A few brief letters from Micronesia have recently come to hand, two of them copies of letters to the Secretary of the Hawaiian Board. One from Mr. Sturges, of Ponape, was sent by a whale-ship, and two from Ebon, Marshall Islands, were sent by the U. S. steamer *Narragansett*, by way of Sydney. The more important portions will be given here.

MRS. DOANE'S HEALTH — SLAVERS — CALL FOR HELP.

Mr. Sturges, expecting soon to be left with no American associate, wrote on the 3d of May, 1872: —

"Mrs. Doane's health is no better; there is no help for us; she must get away in the *Morning Star*. It is a great pity she must wait so long.

"There is little to report from our island. Two slavers have called here. One came in for supplies, the 'steward' left, and gives shocking reports of stealing and shooting all along in Eastern Micronesia. They have gone west. It is fearful to think of the hate and revenge in store, and likely to be visited upon the *Morning Star!* Will not something be done to put a stop to the movements of such desolating craft?

"Our work goes on *slowly*, but I hope *surely*. Our meetings are all well attended, and some new regions are coming into the light. With the 'care of all the churches,' we can do little at school teaching. I started Mrs. Sturges' school and carried it on three months, but found I could not stand it. I have kept up a class specially with reference to teaching at this place. I have also been able to carry on schools at my three stations, under native teachers. They do well. We mourn over the little we can do to 'go forward' in our weakened state. We find our people poor 'timber' to manufacture into foreign missionaries. We have some who are quite helpful at home, but see not how we can have any ready to go west this season. If some two or three were mated equally we could have teachers to go! It is one of the many strange things about our people that they will not 'pair off' so as to have man and wife equal in age, sense, good looks, or anything else! This is one of the great difficulties in the way of getting teachers.

"What light and help have you for us? What am I to do if left alone with all this work upon me? I still feel, as I have long felt, that two American families, in good health, could so develop this field (island) as to raise up teachers to take their places soon, and also to supply many of the isles around. If we can have help so as to carry on a training-school here, we can do a good work; but if help cannot be furnished us, we cannot do more than keep our churches along as they are.

"We pray much for our dear Micronesia, and are happy in the feeling that you will do all you can for us."

EBON — SCHOOLS — PROSPECTS.

Mr. Whitney wrote from Ebon, August 27th: —

"The *Narragansett*, U. S. N., is now at anchor in our lagoon, bound direct for Sydney, and will take our mail. We learn that she has placed affairs at Apaiang and Tarawa in a better condition. I do not think the natives of Tarawa are as ready to fight as they were before her visit. She reports the *Morning Star* as having been at Apaiang, and we also suppose she was seen at Butaritari on Sunday, August 18th, by a trading vessel.

"Our flock is increasing, and I trust that there is growth, advance, among the older members. We see, almost weekly, some new one, or some one who had fallen, coming back again with the voice of penitence. On one of the islets, Enelok, there is a work in progress which encourages us very much. Several have come forward, and we hope to hear from others.

"Another pleasant feature of our work is the interest now apparent in our schools. The number of pupils is on the increase, and the interest is much more apparent than heretofore. Different parts of the island are wishing schools, and we had last week four in session. But our men are not sufficiently trained yet to labor away from our inspection, at least not many of them. We much need more books, and have prepared copies for reprint, and also new translations. The

old editions are exhausted, except Acts. We are now discussing as to the best plan for supporting native teachers in the schools. I think we shall be able, in perhaps three or four years, to establish free schools supported by the people. What we want is, to place the schools on such a footing that both teachers and scholars will feel that they are theirs.

"In regard to teachers — shall we call them catechists? — who are upon the different islands, we must support them to some extent, but they will be cared for in great measure by the people to whom they go. There is much readiness on the part of some of the chiefs to help them, and some are doing it because they feel that the education they receive is a compensation. The chief who planned to kill Aea and all the mission is one who helps most, and is learning, we trust, the true way."

WAITING FOR A MAIL — SORROW.

Mr. Snow also wrote from Ebon, August 27th. Readers cannot fail to sympathize with the mission company as they read.

"As the *Morning Star* is still below the horizon, so far as we Ebonites are concerned, and as we have a convenient opportunity for getting letters homeward by the way of Sydney, by the U. S. steamer *Narragansett*, allow us to report ourselves — we four Americans — as in our usual health; or at least as well as could be expected of those so long without a mail! Not a word yet from home since we left San Francisco last year, June 23d, nor from Honolulu since July 22d of last year, until yesterday, when the arrival of the *Narragansett*, Capt. Meade, brought us Honolulu and some American papers. Our English and German friends have kindly favored us with an occasional foreign paper.

"You can judge of my surprise, but not of my sorrow, on opening the first of those papers last evening. The first thing my eye fell upon was a notice of the death of my very dear Hawaiian associate, Rev. H. Aea, who returned to Honolulu last year with his children, after the death of his wife on Mejuro. He was expecting to return, and we were anticipating his return on the *Morning Star*, to continue the work he had so well begun on that island, the most populous of our group.

"So far as I could learn, he had won largely upon the confidence and respect of the chiefs and people; and the way seemed fully prepared for his accomplishing a great and good work there. It is a dark providence that has taken such an efficient worker from our little band, and at such a time.

"He came to Ebon some two years in advance of me, so that when I came, in 1862, I was delighted to see what an efficient co-laborer Mr. Doane had in the work of the gospel, for Ebon and these Marshall Islands. As an enthusiastic and successful teacher, I suspect there has not been his equal among all the Hawaiians in Micronesia. I miss him the more, as we worked so long and so pleasantly together here on Ebon. But the Master knows our wants, and feels them more than we can; and he knows, too, how they are to be supplied. To him is our prayer, and in him is our trust.

NATIVE HELPERS CALLED FOR.

"We are not unmindful of the fact that these providences point significantly to the importance of trying to man our field with our own native forces. And we have already three efficient men, with their wives, in the harness and at their work; one of them on Jaluij and two on Mejuro. But they all greatly need the special training of our theological school, as soon as it shall be established. And we are having urgent calls from other islands for teachers and laborers; especially from the island of Arno, which has just had a rough survey by Capt. Meade. The chief there is very desirous that I should visit him, and says he thinks I do not love him, as I do not send him a missionary. He said to one of our church-members not long since, with much feeling, 'It is not money or property that I want so much as a missionary.' It is difficult to say what may be the motives prompting him to such an earnest call; but the fact is interesting, as he is the highest chief on one of our most populous islands; an island, too, on which a boat's crew of six men has been murdered since I have been living on Ebon. I received,

recently, a large needle used for making mats, made from a bone of one of those men. They report the boat as having touched there for water, and as soon as the crew were scattered a little, they fell upon them and murdered them all. I wish very much that I had a good Hawaiian to go there at once. And what are we to do for Mejuro, now that Aea is gone?

"I am so disappointed to learn that there are no new missionaries on the *Morning Star* — not even dear Mrs. Sturges, returning to her lone husband and her loved work on Ponape! Perhaps the arrival of the vessel will throw some light upon this darkness. We have been looking for her almost hourly, since last Thursday, when we heard that she had been seen the Sabbath before, at Butaritari. But the winds have been light part of the time.

"Replies to letters — official and others — must be written after those letters reach us, if they ever do. We shall get accustomed to delays in our mail department one of these days, or years, perhaps, so that we shall be more patient. But those dear children — the parental heart cannot well restrain its yearning for some word to break the long silence, that we may at least know whether they yet live. We are trying to learn more of that, 'Like as a father,' — and of the blessing those receive, who, not having seen, yet have believed."

MISCELLANY.

PROGRESS IN MADAGASCAR.

THE "Chronicle" of the London Missionary Society, for November last, contains an article illustrating the progress of the gospel in Vonizongo, a large district about forty miles to the northwest of the capital of Madagascar. Some churches and schools were gathered there as early as 1827, but "scarcely had the gospel taken root, when some of its professors were called to seal their testimony with their blood." Cases are mentioned illustrating their faith and decision. "Ramitraha, a noble, a descendant of one of the most distinguished chiefs of the country, when asked to take the oath as invoking the idols, replied, 'God has given none to be worshipped on earth, nor under heaven, except the name of Jesus Christ.' 'Fellow!' exclaimed the officer, 'will you not worship the departed kings, and the idols which raised them up?' To which the steadfast confessor replied, 'I cannot worship any of them, for they were kings given to be served, but not to be worshipped. God alone is to be worshipped forever and ever, and to him alone I pray.' This faithful Christian sealed his testimony to Jesus Christ with his blood, in the flames."

"When the judge urged the people to take the oath which recognized the idols, and to implore the prescribed curses on themselves if they violated it, Rabodomanga stood forth, and said, 'I do not pray to wood and stones, nor to the mountains. Unto God alone do I pray; for he is great. He cannot have associates.' One of the officers said, 'You wretch! Will you not pray to the spirits of the ancestors, and to the idols?' The heroic Christian woman answered, "I do not pray to these; it is God alone that I serve.'"

After the renewal of missionary labors on the island, visits were made to Vonizongo, and in July 1871 an English missionary settled there. In January, 1872, he wrote: "All that I have been brought in contact with has been of the most cheering and encouraging character, quite beyond all my most sanguine expectations. Of course there is still, and will be for a long time to come, an awful amount of ignorance; but who in their senses could look for, or expect, anything else? And, in fact, if their opportunities for receiving instruction are taken into account — and they most certainly ought to be — I question very much if they ought not to rank very high indeed as a

most advanced and intelligent people. Why, if one thinks but for a moment of what those very people were only a few years ago, and what they are now, it seems sometimes almost too difficult to believe that all is real, and not a dream. They have been from the first a most earnest people, and most anxious to learn all they can. They have a most marvelous knowledge of their Bibles and the New Testament; they do read them, whatever else they may or may not do. I used to think that in Scotland the people read their Bibles well, and I think so still; but Vonizongo (if not Madagascar as a whole) leaves Scotland far behind. Of course many read the Bible and the New Testament because they have no other book to read; but I even think that of itself is good. But then it must be told, on the other side, that many, very many, read them because they love them."

"In 1863, when Mr. Cousins made his first visit to Vonizongo, he found three churches — namely, Fihaonana, Farenana, and Ankozolu, with a membership among the three of 122; now there is a membership of 1,991. Then there were but 615 adherents; now there are 25,596. Then there were but three churches really, and now there are 126. He did not, because perhaps he could not, tell how many were able to read; but I think that, if we put them down at eighty, we do them more than justice. But now there are upwards of 2,000 able to read the Word of God, if they are not able to possess it. There is no word of what money they had raised then, but it could not be much. But this year they have raised, as you will see from the figures, between school fees and collections, 696 dollars."

IMPRESSIONS IN JAPAN.

Rev. J. E. Walker, on his way to join the Foochow mission, China, reached Yohohama, Japan, in season to attend some sessions of the recent missionary convention there. In a letter to "The Pacific," he writes: —

"In regard to raising up a native ministry in Japan, encouraging statements were made. There are among the native converts at Yokohama some five or six young men desirous of entering the ministry. They are part of a number of young men who have been partly educated at the expense of the government, but have recently been thrown upon their own resources. The native church at Yokohama is mainly composed of this class of young men. The native preachers, it is said, will need an education sufficiently thorough to enable them to meet the objections of scientific atheists. There is now a strong tendency to infidelity. Idolatry is at a discount; but atheism, not Christianity, is taking its place. This is largely due to the influence of German physicians, employed as medical instructors. . . . .

"It will be a long time yet, before the translation of the Bible can be completed, and even when done it will not be equal to the English translation; for the Japanese language is much inferior to the English to express spiritual ideas. A Japanese convert, who could read both Chinese and English, was once asked which version of the Scriptures he preferred, the Chinese or the English. He answered, "The English, by all means; for it is so SPIRITUAL." A knowledge of the English would, it was claimed, give them a better understanding of the spiritual truths of the Gospel.

"The present state and prospects of the Japanese missions reminds me of the negro's illustration of faith: "S'pose de Lord tell me to jump t'rough a stone wall. I can jump at de wall; dat am my part. De goin' t'rough belongs to de Lord." Sending missionaries to Japan looked like sending them to jump through a stone wall. But they did their part, and the Lord is doing his.

FEARS HE MAY BE TOO LATE FOR JAPAN.

The "Spirit of Missions" gives some account of a Japanese young man in California, whose "moral and religious history has been very interesting." He is now in school under the auspices of the Evangelical Education Society, and it is hoped that in due time he will go as a

preacher of the gospel to his countrymen. In a recent letter to the Secretary of that Society he says: —

"I received duly your kind letter announcing me that you will afford me any possible aid. I am very glad to hear such kindness; but still greater joy was the one letter from my friend in Yokohama. I thought I lost all my friends in Japan, but they remember me, and sent me most welcome letter from their society, which was established by them."

He then mentions the formation by these his friends of a native Church, and says of them: "Most of these are prominent men in our country; nearly all of them can read and write Chinese, English, Dutch, and Japanese, better than I can. They made such bold advancement in their undertakings as our Mikado could not oppress their growth nor the people resist their doctrine, which they believe."

In concluding his letter he says: "I am afraid that I will be too late to become a missionary to Japan, for if they continue so a few years more, our country will not need missionaries, but rather send them out to other heathen lands. Therefore recommend to all those who desire to become a Missionary to Japan to go soon, and begin now to preach; for the time is very short, but the work is great."

A SHORT CHAPTER OF MISSIONARY EXPERIENCE.*

My training was long enough. I only make the chapter short to suit the occasion; and time would fail me to tell of all the lessons I have had to learn.

It seemed an easy thing to be a teacher to a set of ignorant men and women, and to try to reach their hearts by love, and tell them simply the story of the Cross and the love of God to them. But the hard facts were not like the theories. The people were shrewd and not simple, and their whole constitution of mind, and their habits of thought, where they did think, were so different from ours! I found I must modify my notions. Failing to make Americans of them, as I fondly tried, I conformed to them, and tried to understand how our beloved brother Paul, "became all things to all men," that he might gain some. I yielded nothing in principle, but much in other ways.

One great mistake we made in educating the children, especially the boys. Taking them from their wild, free life, it was not well to confine them in school, as we do our children in America; and even here some are beginning to find that it is not well. I knew of but one way, the routine of school; but the children began to droop, and before I was well aware of it, their lungs began to give way.

It was not easy to get much help in medical advice, and it was not till some precious lives had gone that I learned wisdom, and gave them more freedom, even at the expense of a longer time of study.

Their diet was very simple, and much less nourishing and stimulating than ours; and so I found they could not do as much brain work; and fresh air was of the last importance to them.

For a long time our quarters were limited. I wished some of our friends, who were accustomed to the school-houses and academies of this country, could see the place, which we called *schools*. And often before I was aware, I would find the air close and exhausted; and of course we all drooped. It was killing my scholars. By degrees I learned this and ceased to talk of "Providence," except as enacting laws which we must obey. God takes away no lives arbitrarily, and some things which I had regarded as "mysterious dispensations," were simply the penalty of breaking natural laws.

This was merely one of the lessons to be learned; and if any man needs to have all his wits about him, and a good supply at that, it is the missionary. Learning to spare the people and the children much confinement, and to keep them in the free, fresh air, as much as possible, they have suffered less from attempts at civilization.

The laws of health and life do not seem to have been repealed, even in heathen lands. The nearer we come to obedience

* Sending this article for publication in the Missionary Herald, the writer says, "It has a purpose which I cannot as well reach in any other way."

to all these laws of God, the better our prospect of well doing on Christian or on heathen ground.

ROMANISM IN SYRIA.

THE "Foreign Missionary," for December last, gives the following among items of recent intelligence from Syria:

"About five years ago, the French Papal Sisters of Nazareth, opened a great school for girls in Beirut, with large means at their disposal. They drew in many girls from the leading Greek and Maronite families. A private note from Dr. Jessup, dated Beirut, October 5, will show what they are now doing. He says, 'Those famous French Sisters of Nazareth are in trouble. A Greek girl from Cyprus was in their school, but her guardian could never see her alone. At length she slipped a paper into his hand when he was with her, and on going out he read it. She begged him to send for her mother, as she was in distress. Her mother came from Cyprus and took her out. The stories she tells of the Jesuits and the nuns, are of a piece with what is always occurring in these diabolical schools of celibacy. When the girl was leaving, the Sisters called her aside and told her if she ever told of what was going on in that institution they would kill her, wherever she was. On leaving, they *very sweetly* told her that as she would no doubt be sea-sick on the voyage to Cyprus, she had better take some lemonade powders, which were a sure preventative of seasickness! The powders were afterwards given to a doctor, who analyzed them, and found them to be *poison!* The friends and guardians say that they shall publish the facts in the case.'"

A ZULU PASTOR.

MR. BRIDGMAN, of the Zulu mission, in a recent letter, says of the Rev. Rufus Anderson, native pastor. "I think he is more and more looked up to and loved. His preaching is with power, tact, spirituality, and modesty. He spends nearly two hours every day with me in my study, going over, verse by verse, the New Testament. This is as good an exercise for me as for him. He gives to this work the choicest part of every afternoon. A powerful chief recently said to me, 'Our people love to hear that man preach. He *feeds* them.'"

GLEANINGS.

—— Bishop Willis, who has recently gone out to Honolulu from England, as the successor to Bishop Staley, writes, under date of July 29, 1872, to an English journal: "It is too sad to think of the low ebb to which our church has sunk here." He makes an urgent plea for English funds, as necessary to the revival of what he might not improperly term "the lost cause."

—— Shanghai is the stronghold of the Romanists in China. They have a large cathedral there, besides flourishing mission establishments. Their adherents in and around the city are said to number 80,000.

—— Twenty Protestant missionaries are now to be found in Peking, representing seven different societies. Dr. Blodget, of the American Board, was the first to enter this capital of China.

—— The Veda is just now much extolled by some Western scholars, and rather boastfully compared with the Bible. Max Müller says, that at the present day "but few Brahmins can read and understand the Veda," to say nothing of the mass of the people. How pertinent then the suggestion that the Hindoos be referred to their own sacred books for instruction! How impertinent that an accomplished English scholar should recently have been invited to expound the sacred books of the Hindoos to native scholars!

—— An edition of the New Testament in the Russian language, under the sanction of the Greek Church, is going into circulation. The agent of the British and Foreign Bible Society, at Odessa, reports the sale of 40,000 copies within the first six months of 1871, and hopes to sell 100,000 annually.

—— There is reason to hope that the terrible famine in Persia is now past. The loss of life, and the suffering, have been

unprecedented. Thousands upon thousands have perished, while no effort has been made by the government to give any employment or relief. At the last report there was a prospect of an abundant harvest.

—— The horrible atrocities perpetrated in Micronesia by slave ships, are seriously interfering with missionary work, and endangering the safety of the *Morning Star*. How long are representatives from Christian lands thus to dishonor the very name of civilization? Two of these vessels recently called at Ponape for supplies.

—— The Wesleyans report a membership of 689 in Italy, and 586 scholars in schools. The number of communicants in the Italian Free churches is not far from 1,000; in the Waldensian churches a little less than 2,000. The Baptists number less than the Wesleyans; hence the entire number of communicants in evangelical churches falls short of 4,000. The hearers of the gospel are twice as many. These figures represent the entire Protestant population outside of the Waldensian valleys. They differ materially from the statements of Father Gavazzi, but are believed to be correct.

—— The Moravians report 1,156 converts on the coast of Labrador. The Bible complete, in the Esquimaux language, has recently been distributed among the heads of families. In South Africa, the Moravians reckon 8,814 converts; in Surinam, 23,703.

—— The Brahmo Somaj movement in India appears to be on the decline. As a spiritual agency, to which it has made such high pretension, it is now at a very low ebb. The Unitarian missionary at Calcutta, the Rev. Mr. Dall, — who has been making some advances to be taken into fellowship, — does not receive a very cordial welcome. The term "Christian Brahmo," by which he designates himself, is regarded as absurd.

—— The congregation of the 3d Avenue Chapel, New York, recently sent a telescope, worth about $50, to the school at Tungcho, China, under the care of Miss Jane E. Chapin.

—— Dr. Hepburn, of Japan, has just carried through the press a new edition of his Japanese-English Dictionary — a most valuable aid to young missionaries.

—— The Gospel of Mark has just been put in circulation in Japanese. It meets with a ready sale.

—— Mr. Yung Wing, who has been the means of inaugurating that great movement on the part of the Chinese government of sending Chinese young men here for education, was started on his course at a mission school in China.

—— The religious interest at Bombay, which began in connection with the labors of Rev. Mr. Taylor, a Methodist evangelist, a year ago, continues with unabated interest. At a recent meeting, about two hundred persons were present, who professed to have received the grace of Christ.

—— A Theological Seminary was opened at Honolulu, Sandwich Islands, October 1, 1872, in which Rev. J. D. Paris, Rev. B. W. Parker, Rev. H. H. Parker, and Rev. D. Baldwin are Professors. Mr. Paris is the President. May the school do much to raise up a competent native ministry for the Hawaiian Islands, and missionaries for other islands of the Pacific.

—— The evangelization of Mexico has been begun in good earnest. The American and Foreign Christian Union has an interesting work in progress at the capitol, and at Monterey; the Presbyterian Board has established a mission at Cos and Zacatecas; and the American Board has just sent two missionaries to Guadalajara, with a view to labors in the west and northwest.

BIBLIOGRAPHICAL.

Republication of the Gospel in Bible Lands, — History of the Missions of the A. B. C. F. M. to the Oriental Churches. By Rufus Anderson, D. D., LL. D., late Foreign Secretary of the Board. In two volumes. Vol. II. Boston: Congregational Publishing Society, 1872.

This second volume fulfills the promise of the first. Full details of the work in so vast a field, and of the men and women engaged in it, were quite impossible within the limits proposed. A brief yet just account, a comprehensive survey, was all that was possible, and that is here offered

to the public from the only pen that was fully competent to present it. The story of the Nestorian and Syrian missions fitly closes with their transfer to the Presbyterian Board. The narrative of the work among the Armenians is brought down to 1872. Such a history as this had come to be a necessity, not only to the missionary student, but to all who would have a just and satisfactory view of the present condition and prospect of the missionary enterprise in Western Asia. The friends of missionaries who have been called to rest from their labors, will find the same kindly and generous appreciation of character that gave so much interest to the former volume.

A carefully prepared list of the missionaries who have been connected with the different missions, and of the various publications issued from the mission presses, followed by a copious index, add much to the value as well as the completeness of the history.

Bible Work in Bible Lands; or, Events in the History of the Syria Mission. By the Rev. Isaac Bird. Fully illustrated. Philadelphia: Presbyterian Board of Publication, 1334 Chestnut Street.

This is a valuable contribution to the history of the Syria mission, by one of the early missionaries of the American Board in that interesting field. The volume is largely confined to the period of the author's own labors, and is thus the record, to a great extent, of an eye witness. It brings before the reader, with fresh interest, the thrilling story of the trials and hardships of those who laid the foundations, on a hard and barren soil, for the great work now in successful progress. For the sake of readers not familiar with missionary history, we are glad of the *one* reference, on page 429, near the close of the volume, to the fact that this mission was, until quite recently, connected with the American Board. It may thus be inferred that the noble men whose record is here given, went out under its auspices.

The fine paper and type, and the illustrations, add much to the interest of the volume.

Romanism as it is; an Exposition of the Roman Catholic System, for the use of the American people; embracing a full account of its origin and development at Rome and from Rome, its distinctive features in theory and practice, its characteristic tendencies and aims, its statistical and moral position, and its special relations to American institutions and liberties; the whole drawn from official and authentic sources and enriched with numerous illustrations, documentary, historical, descriptive, anecdotical, and pictorial; together with a full and complete Index. By Samuel W. Barnum, Editor of the Comprehensive Dictionary of the Bible. Connecticut Publishing Company, Hartford, Conn.

The title-page above given, exhibits the object and scope of this work. It is a storehouse of valuable information on the character and aims of Romanism, its contents well arranged and indexed for the convenience of the reader. The author has kindly placed several copies in the hands of missionaries, for their use.

These for Those. Dr. Warren has issued a new edition of this valuable little book, bringing to view some of the compensations received by the Church for effort in the cause of missions. The work is worthy of extensive circulation. See advertisement in this number of the Herald.

ARRIVALS.

Rev. J. E. Walker arrived at Foochow, China, to join the mission there, October 16, 1872.

Messrs. Marsh, Baird, and House, with Mrs. House, on the way to the European Turkey mission, and Miss Noyes, who will probably go to Central Turkey, reached Constantinople November 10.

DEATHS.

At Madura, India, September 2, Rendall Ames, an infant son of Dr. H. K. Palmer, of the Madura Mission.

At Tirumangalam, India, September 5, Sarah W. A. Yorke, infant daughter of W. Yorke, Esq., and the late Mrs. Yorke, —formerly Miss Ashley, of the Madura mission.

At Brooklyn, N. Y., November 25, Walter S. Griffith, Esq., formerly, for several

years, a highly esteemed member of the Prudential Committee of the A. B. C. F. M.

At Stockbridge, Mass., November 19, Rev. Josiah Brewer, formerly (1826 to 1828) missionary of the American Board at Smyrna, Constantinople, and the vicinity.

At Englewood, New Jersey, December 2, Rev. J. H. Dwight, son of the late Dr. H. G. O. Dwight, of Constantinople.

At Constantinople, Turkey, in October, of diphtheria (date not given), Fannie and Lizzie, two daughters of Rev. J. K. Greene, of the Western Turkey mission.

At Constantinople, suddenly, November 15, Mrs. Mary A. Dwight, daughter of Rev. Dr. E. E. Bliss, and wife of Mr. Henry O. Dwight, of the Western Turkey mission, aged 28.

DONATIONS RECEIVED IN NOVEMBER.

MAINE.

Cumberland county.		
Gorham, Two friends,	11 00	
Mechanic Falls, J. M. Eveleth,	2 00	
Portland, Plymouth Cong. ch. and so., with previous dona's, to const. CHARLES S. D. GRIFFIN, Jr., and CYRUS NOWELL, H. M.; m. c. 3 months, 40.56; State st. ch. and so. m. c. 8.87;	49 43	—62 43
Lincoln and Sagadahoc counties.		
Waldoboro, 1st Cong. ch. and so.		27 25
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Brewer, 1st Cong. ch. and so.	11 20	
Hampden, Cong. ch. and so.	32 39	
Holden, Cong. ch. and so.	13 00	—56 59
Somerset county.		
Skowhegan, Rev. Webster Woodbury,		6 68
York county.		
Alfred, Cong. ch. and so.	45 50	
South Berwick, Cong. ch. and so. (of which from Dea. John Plumer, to const. ELLEN E. LYONS, H. M., 100;	145 66	
West Newfield, Cong. ch. and so.	16 00	
Wells, 1st Cong. ch. and so.	5 09	
York, 2d Cong. ch. and so.	13 50	—225 66
		378 61
Legacies.—Portland, John C. Brooks, add'l,		1,328 50
		1,707 11

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Harrisville, Evan. Cong. ch. and so.		8 50
Grafton county.		
Piermont, Cong. ch. and so. m. c.		4 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, G. F. S., annual,	10 00	
Francestown, Cong. ch. and so.	25 06	
Lyndeboro, Cong. ch. and so.	15 60	
Manchester, a friend,	30 00	
Nashua, Pearl st. ch. and so. m. c.	11 29	
New Ipswich, Cong. ch. and so. m. c.	13 10	—105 05
Merrimac co. Aux. Soc.		
Canterbury, Rev. J. Doldt,	5 00	
Pembroke, Rev. Isaac Willey,	10 00	—15 00
Rockingham county.		
Hampstead, Cong. ch. and so. 6.88; Miss Mary Sanborn, deceased, 7.30;		14 18
Strafford county.		
Dover, Belknap Cong. ch. and so.	30 00	
Sanbornton, a friend,	2 00	—32 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so., with other dona's, to const. Rev. LEVI RODGERS, H. M.		45 00
		223 73

VERMONT.

Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		
Lyndon, 1st Cong. ch. and so.	12 92	
St. Johnsbury, North Cong. ch. and so.	55 68	—68 60
Orange county.		
Brookfield, 2d Cong. ch. and so.		25 60
Rutland co. James Barrett, Agent.		
Brandon, Cong. ch. and so. m. c.	28 00	
Pittsfield, Cong. ch. and so.	10 00	—38 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Springfield, L. N. Barnard,	10 00	
Woodstock, 1st Cong. ch. and so. m. c.	9 14	—19 14
		151 34
Legacies.—Chelsea, Mrs. Martha D. Bliss, by Edward Douglass, Ex'r,		166 40
		317 74

MASSACHUSETTS.

Barnstable county.		
Falmouth, 1st Cong. ch. and so. m. c.	23 32	
Harwichport, Mrs. Susan Allen,	10 00	—33 32
Berkshire county.		
Pittsfield, a member of 1st Cong. ch.		6 00
Boston and vicinity.		
Boston,		623 66
Bristol county.		
Attleboro, 2d Cong. ch. and so. m. c. 18.52; Ladies Female Miss'y Society, 120.65, to const. H. N. DAGGETT, H. M.	139 17	
New Bedford, Pacific ch. and so. m. c.	17 00	—156 17
Brookfield Asso'n. William Hyde, Tr.		
North Brookfield, 1st Cong. ch. and so., add'l, to const. P. H. KELLOGG, Dea. L. S. THURSTON, and Mrs. M. S. GIFFIN, H. M.		135 66
Essex county.		
Methuen, 1st Parish ch. and so. m. c.		150 34
Essex co. North Conf. of Ch's. William Thurston, Tr.		
Groveland, Cong. ch. and so.	10 00	
Haverhill, Centre Cong. ch. and so.	206 26	—216 26
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane st. ch. and so. m. c.	5 00	
Boxford, Cong. ch. and so.	40 00	
Lynnfield Centre, Cong. ch. and so.	35 82	
Rockport, 1st Cong. ch. and so., to const. Rev. C. C. MCINTIRE, H. M.	100 00	
Swampscott, Cong. ch. and so.	5 63	—186 45
Franklin co. Aux. Soc. William B. Washburn, Tr.		
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Westfield, 1st Cong. ch. and so.	63 46	

West Springfield, 1st Cong. ch. and so. 10; Park ch. and so. 12.70; 22 70—597 16
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Enfield, Cong. ch. and so. 120 00
Hadley, Russell ch. and so. m. c. 14 19—134 19
Middlesex county.
Auburndale, Cong. ch. and so., coll. 340.62, m. c. 245.61; 1,086 23
Concord, Cong. ch. and so. 13 04
East Somerville, Cong. ch. and so. m. c. 7 50
Everett, Cong. ch. and so. 49 20
Lowell, 1st Cong. ch. and so., add'l, to const. Dea. SAMUEL C. EATON, H. M. 32 67
North Chelmsford, 2d Cong. ch. and so. 10 00—1,198 64
Middlesex Union.
Ashby, 2d Cong. ch. and so. 33 00
Norfolk county.
Dover, Cong. ch. and so. 9 00
Grantville, Cong. ch. and so. 28 66
Jamaica Plain, Cent. Cong. ch. and so. m. c. 24 50
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South Weymouth, Union Cong. ch. and so. 16 00
Stoughton, Cong. ch. and so. 3 00
West Roxbury, South Evan. ch. and so. m. c. 21 03—106 45
Plymouth county.
Halifax, Cong. ch. and so. 10 00
Worcester county, North.
Balance by hand of Treasurer, 48
Phillipston, Cong. ch. and so. 126 37
South Royalston, Cong. ch. and so. 8 35
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Worcester co. Central Asso'n. E. H. Sanford, Tr.
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West Rutland, Otis Demond, 10 00
Worcester, Union ch. m. c. 98.73; "W.," 10; 108 73—563 29
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
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Millbury, 1st Cong. ch. and so., add'l, 10 00—58 08

4,427 87

Legacies.—Enfield, J. B. Woods, by W. B. Kimball, 40 00
Longmeadow, Lucy Booth, by Chas. Marsh, 500 00—540 00

4,967 87

RHODE ISLAND.

Providence, Beneficent Cong. ch. and So., m. c. 52.23; Pilgrim ch. and so. 20.87; Miss Marsh, a thank-offering, 1; 74 10

CONNECTICUT.

Fairfield county.
Green's Farms, Cong. ch. and so. 193 07
Huntington, Cong. ch. and so. 52 48
Newtown, Cong. ch. and so. 14 00
New Canaan, Cong. ch. and so. 102 30
Norwalk, 1st Cong. ch. and so., of wh. from Rev. S. B. S. Bissell, to const. RENSSELAER H. BISSELL, H. M. 236 00
Redding, Cong. ch. and so. 29 50—627 35
Hartford county. E. W. Parsons, Tr.
Bristol, Ladies' Association, 80 25
Canton Centre, Cong. ch. and so. 76 60
East Avon, Cong. ch. and so. 24 00
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Plainville, Cong. ch. and so., to constitute WALTER HART, H. M. 125; Mrs. C. Lewis, 1; 126 00
Plantsville, Cong. ch. and so, 149 16
Southington, Cong. ch. and so. (of wh. 100, with previous dona., to const. Rev. ALEXANDER and Mrs. ELLA C. HALL, H. M. 281 10
South Windsor, Cong. ch. and so. 75 26
Unionville, Cong. ch. and so. 40 80—1,655 21
Litchfield county. G. C. Woodruff, Tr.
Goshen, Cong. ch. and so. 104 67
Litchfield, Cong. ch. and so. 55 00
Milton, Cong. ch. and so. 15 00
Plymouth, Cong. ch. and so. 130 77
Thomaston, Cong. ch. and so., to const. ALBERT R. NETTLETON and JONATHAN M. PECK, H. M. 330 00
Washington, Cong. ch. and so. 185 00
Watertown, Cong. ch. and so. (of wh. from Eli Curtiss, to const. Rev. G. A. P. GILMAN, H. M., 100); 161 15
Woodbury, North Cong. ch. and so. 35 00—1,016 59
Middlesex county. John Marvin, Tr.
Chester, Cong. ch. and so. (of wh. $20 for Zulu), 51 01
Clinton, Dr. D. H. Hubbard, 50 00
Higganum, Cong. ch. and so. 35 00
Killingworth, H., 3 00
Middletown, J. F. Huber, for Madura, 1 00
Portland, Cen. Cong. ch. and so. 18 50
Westbrook, Cong. ch. and so. 62 61—221 12
New Haven county. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. (of wh. from G. W. Shelton, to const. C. W. SHELTON, H. M., 100); 215 77
Guilford, 3d Cong. ch. and so. 40 00
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Waterbury, 1st Cong. ch. and so. 6.25; 2d Cong. ch. and so. 286; 292 25
West Haven, Cong. ch. and so. m. c. 12 25
Whitneyville, Cong. ch. and so. 135 50—1,239 77
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Columbia, Cong. ch. and so. 83 21
Windham county. Rev. H. F. Hyde, Tr.
Brooklyn, 1st Trin. ch. and so. 109 42
Wauregan, Cong. ch. and so. 10 00
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5,009 61

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Albany, L. J. Rundell, to const. Mrs. V. B. RUNDELL, H. M. 100 00
Camden, Cong. ch. and so. 22 41
Churchill, Cong. ch. and so. 36 10
East Bloomfield, Cong. ch. and so. (of wh. from W. C. TRACY, to const. himself H. M., 100); 160 00
Gaines, Cong. ch. and so. 30 04
Livonia, 1st Presb. ch. and so. m. c. 21 17
Millville, Presb. church, 5 00
New York, Harlem Cong. ch. and so., coll. 175.96, m. c. 5.68, to const. SAMUEL A. HILLS, H. M.; a friend, 100; Rev. A. H. Bechthold, 5; 286 64
North Bergen, Rev. S. Carver, 10 00
Palmyra, Mrs. Horace Eaton, 5 00
Penn Yan, Charles C. Sheppard, to const. Rev. WILLIAM LAURIE, H. M. 250 00
Union Falls, James D. Duncan, 25 00
Wilmington, Cong. ch. and so. 2 00—953 36

NEW JERSEY.

Newark, Belleville Avenue Cong. ch. and so. 75 52
Orange Valley, Cong. ch. and so. m. c. 68 62—144 14

PENNSYLVANIA.

Attleboro, W. T. Seal, 5 00
Farmington, Cong. ch. and so., to constitute Rev. JEREMIAH D. STEWART, H. M. 48 36
Philadelphia, Miss K. M. Linnard, 40 00—93 36

Legacies.—Thomas Hill, by John Edmands, 25 00

118 36

VIRGINIA.

Herndon, Cong. ch. and so.		1 45

OHIO.

Edinburg, Cong. ch. and so.	33 60	
Rootstown, 1st Cong. ch. and so.	12 00	
Sandusky, 1st Cong. ch. and so.	25 00—70	60

ILLINOIS.

Aurora, 1st Cong. ch. and so. 149.70; New England Cong. ch. and so. 38;	187	70
Brighton, Cong. ch., Granville F. Foster,	12	50
Chicago, Park Cong. ch. and so., to const. Z. P. LYMAN, H. M., 198.20; Lucien G. Yoe, 20; Prof. F. W. Fisk, 10;	228	20
Dwight, 1st Cong. ch. and so.	12	15
Griggsville, Cong. ch. and so.	25	00
Quincy, 1st Union Cong. ch. and so.	72	65
Richmond, R. R. Crosby,	1	00
Roseville, Rev. A. L. Pennoyer and wife,	10	00
——, a friend,	500 00—1,049	20

MICHIGAN.

Frankfort, Cong. ch. and so. m. c.	5	23
Penfield, Cong. ch. and so.	6	95
Richland, 1st Presb. ch. m. c.	4	35
Somerset, Cong. ch. and so.	12	00
Springport and Tompkins, Presb. ch.	21	41
St. Johns, Cong. ch. and so.	5 50—55	44

MISSOURI.

Ozark, Cong. ch. and so.	2	00
St. Louis, 1st Trin. ch. and so.	171 25—173	25

MINNESOTA.

Minneapolis, Plymouth. ch. and so. m. c. 22.79; Vine st. Cong. ch. and so. 15.61;	38	40
Owatonna, Cong. ch. and so.	7	50
Quincy, Cong. ch. and so.	12 00—57	90

IOWA.

Chester, Cong. ch. and so.	8	75
Fairfax, Cong. ch. and so.	10	00
Gilman, Cong. ch. and so. m. c.	1	62
Lansing Ridge, Ger. Cong. ch. and so.	6	95
Marshalltown, Cong. ch. and so.	9	90
Stacyville, Cong. ch. and so.	33 75—70	97

WISCONSIN.

Beaver Dam, 1st Presb. church,	13	00
Beloit, College Miss'y Society,	5	00
Bloomington, Cong. ch. and so., coll. 14, m. c. 6;	20	00
Brooklyn, Cong. ch. and so.	7	00
Boscobel, Moors Rice,	5	00
Fond du Lac, Cong. ch. and so.	140	00
Lodi, Presb. church, W. M.,	5	00
West Salem, Cong. ch. and so.	29	00
——, a friend, through Mrs. J. Porter, for China,	200 00—424	00

CALIFORNIA

Oakland, 1st Cong. ch. and so. $100 gold,		112 75

FOREIGN LANDS AND MISSIONARY STATIONS.

SOUTH AFRICA.

Friends in Natal,	£1 12 6	
Amahlongwa, m. c.	6 0	
Amanzimtote, m. c., 6 months,	5 0 8	
Ifumi, m. c.	3 18 0	
Umvoti, m. c.	3 9 0—£14 6 2—78	41

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Cazenovia, N. Y., Presb. s. s., for pupil in Miss Payson's school, China,	40 00

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	1,288 27
	1,328 27

MISSION SCHOOL ENTERPRISE

MAINE. — Mechanic Falls, Abby L. and Archie Eveleth, 1; Evelyn B. Hall, 2:	3 00
NEW HAMPSHIRE.—Canterbury, Children, 20c.; Claremont, "Pennies, for China," 5; New Boston, Presb. s. s., for teacher in India, 25; New Ipswich, Children's Fair, 2; Peterboro, Cong. s. s. 13.80;	46 00
CONNECTICUT. — Green's Farms, Cong. s. s. 25; South Killingly, "Corn-money," 2;	27 00
NEW YORK. — Deposit, 1st Presb. Society,	16 63
PENNSYLVANIA. — Blairsville, Colored s. s. 6.80; Farmington, Cong. s. s. 4.56;	11 36
MISSISSIPPI. — Columbus, a little boy,	1 00
OHIO. — Cleveland, Mrs. Elisha Taylor, 30; Westminster s. s. 80; for education of a Chinese boy; Oberlin, Ladies' Miss'y Society, for support of Grauka, at Samokov, 25; Portsmouth, 1st Presb. s. s. 185;	270 00
ILLINOIS. — Concord, Cong. s. s., for scholar in India, 21; Granville, Cong. s. s. 4.30;	25 30
MICHIGAN.—Springport and Tompkins, Presb. s. s.	18 00
WISCONSIN. — Rosendale, Cong. s. s.	8 00
DAKOTA TERRITORY.—Fort Sully, Louis Irvine and other children,	9 34
TURKEY. — Erzroom, "Bobby,"	55 00
	490 63

Donations received in November,	$15,368 99
Legacies, " " "	2,059 90
	$17,428 89
Total, from Sept. 1st to Nov. 30th, 1872,	**$55,362 54**

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Bangor, Hammond st. ch. and so.		31 08

NEW HAMPSHIRE.

Harrisville, Evan. Cong. ch. and so.	3 00	
Hollis, Cong. ch. and so.	7 65—10	65

VERMONT.

Pittsford, Cong. ch. and so.	17 00	
West Randolph, Mrs. Stephen Whiting,	5 00—22	00

MASSACHUSETTS.

Andover, Free ch. and so. 27.50; Rev. Joseph Kimball, 5;	32	50
Ashby, 2d Cong. ch. and so.	8	50
Boston, Mount Vernon ch. and so., add'l, 15; Union ch. and so. 14.10;	29	10
Leicester, Cong. ch. and so.	26	57
Lincoln, Cong. ch. and so.	20	42
Longmeadow, Ladies' Benev. Society,	8	80
Salem, South ch. and so., 78.04; Tabernacle ch. and so. 44.70;	122	74
South Hadley Falls, Cong. ch. and so.	37	70
Springfield, C. M.,	1,000	00
Ware, East Cong. ch. and so.	78	69
Westfield, 1st church,	49	52
Westford, Union ch. and so.	2	00
Wilmington, a friend,	10	00
Winchester, 1st Cong. ch. and so.	186	70
Worcester, Union ch. and so.	86 05—1,699	29

RHODE ISLAND.

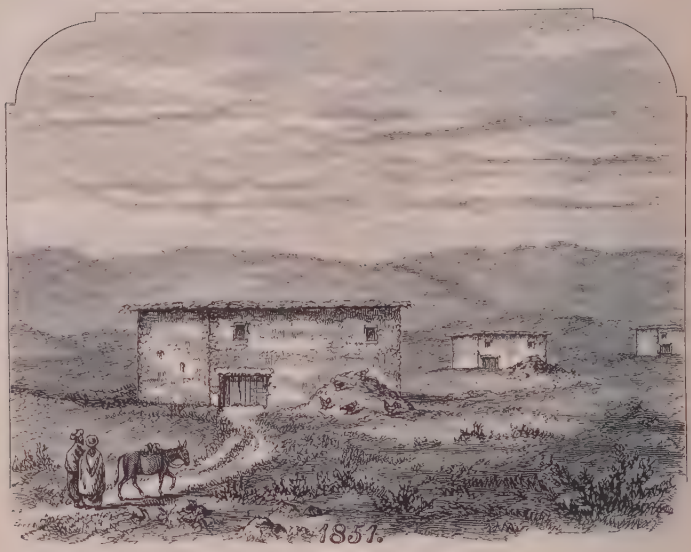
Providence, Free Cong. ch. and so.		25 00

CONNECTICUT.

Colchester, 1st Cong. s. s.	9 00	
Hartford, Center church,	202 75—211	75

WISCONSIN.

——, a friend, through Mrs. J. Porter, for Spain,	200 00
Received in November,	$2,199 77
Total for Nominally Christian Lands, from Sept. 1st, to November 30th, 1872,	**$4,140 27**



KESSAB PARSONAGE. — 1851 AND 1871.

THE

MISSIONARY HERALD.

VOL. LXIX. — FEBRUARY, 1873. — No. II.

THE KESSAB PARSONAGE.

By Rev. L. H. Adams.

The pictures opposite are intended to represent, specifically, the houses provided by the Kessab people for their pastor at the respective dates, and generally, what civilization, following Christianity, must yet accomplish for the eastern peasant. As to the *fact* of the pictures, they represent *actual existence*. The new house is an exact representation of the parsonage built by the Kessab people in 1871, while the old house is one of a multitude. When you represent one house like this, you in fact represent any house of whole villages and hamlets. An Oriental builds as all his neighbors do, and *never* consults his own taste. So the old house for the pastor in Kessab is one of the hundreds there. The two houses are not far from the same ground dimensions, both built of the same materials less glass windows, and by native workmen, the first under native superintendence, the other without it.[1] The second cost but $50 more than the other, including land — a fact that has convinced the natives of the advantages of a plan, and previous preparation for building.

The new house (a part of the fence and walk not finished) betrays its own character tolerably well, but the old one needs a word of description, as illustrating one class of village houses in Turkey, numbered by scores of thousands. It consists of two rooms, each occupying an entire story without any partitions, or divisions. The door, of rude planks, and the only one in the house, measures about five and one half feet high and six feet wide, for the admission of a loaded animal, and opens into the lower story, which is allotted to all the domestic animals — as a donkey or two, as many cows, a few goats, with a liberal intermixture of fowls — besides wood, farming tools, etc. Rude stone steps, in the back corner opposite the door, lead to the upper room. The floor of this room is a single course of rough boards, with capacious cracks, so that the heat from the animals below may help warm the occupants above, with the further convenience of allowing the good man, with a stick, to "hush up" his obstreperous donkey, and, in general, to keep order below, without descending. With but two small windows in the whole house, the air, in a winter morning, when

[1] Under Mr. Adams' supervision, probably. Ed.

every opening to the fresh air is closed, is such as only those "to the manor born" can endure. The roof is of earth, about a foot thick, deposited upon fine brush and leaves, that are supported by sticks resembling cord-wood, which in turn rest upon strong timbers. Through the innumerable interstices so formed, bits of sticks, leaves, and earth, are ever dropping upon and into everything that is uncovered.

Externally, the house aptly corresponds with the interior. The brush and sticks of the roof projecting at all lengths, always remind us of the brim of our boyish palm-leaf hats, in butterfly season, in New England; the everlasting manure heap near the door, decked with fowls, if not by a dog, ready to try his teeth upon every visitor; the absence of a bush, vine, or tree as a screen from the fierce sun, all make a picture that outrages language when called a house. Yet in such places thousands of children are born and grow up, with scarcely a blooming, healthy countenance among them all. *Strangers to privacy* in their houses, natural modesty is pretty well eradicated, and the result is a social barbarism that is at war with Christian propriety. The original Turkish idea of a house, seems to have been rather a refuge from cold and storms, than a place to live in, and hence the entire inability of even a Turkish millionaire to build and furnish a *cozy* house. In his palace, even, the ceiling, daubed with all the colors of the rainbow, looks down upon stark white walls, so that the hues of the rich mats upon the floor and divan alone make the rooms endurable, while the complacent owner, shivering in his furs over a pint of coals in winter, squatting in one corner, refills his pipe with "God is merciful," and gazes dreamily at the cold sleet driving in at the windows, devoid of glass, as the owner is of true religion.

The two houses in the picture may also illustrate Armenianism and Protestant Christianity. In the first are found the cardinal doctrines of evangelical religion, to a large extent, but so overlaid, perverted, and distorted by tradition and false teachers, that it remains for the missionaries to extricate truth from this mass of rubbish, prove to its nominal followers that there is a better way, and out of these native materials raise up churches approved of our Lord; churches that shall take up the work more effectually than the missionaries, and prove themselves to be "lively stones," that are built up "a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ," throughout benighted Turkey. Who will lend a helping hand?

MRS. MARY A. (BLISS) DWIGHT.

It is due to the memory of this lovely young Christian, whose death was announced last month, and to her friends, that the following note from Dr. Wood, dated Constantinople, November 20, should appear in the "Herald."

"When writing you as I did last week, I little thought that to-morrow's mail would carry to you the distressing intelligence of the death of Mrs. Dwight. She was taken, at only a moment's warning, on the evening of the 15th instant, and conveyed in God's invisible chariot of fire away from our sight. Other pens will tell you more in detail of her apparently full recovery from fever, and restored strength; her cheerful animation during that day, a portion of which

was occupied in writing notes since found in her desk; her joyous greeting of her husband on his return to his home at its close; and the sudden swooning, followed by a brief partial revival of consciousness, which was succeeded by the deathly insensibility and speedy ceasing of respiration, from which no efforts of love or appliances of skill could arouse her. The Master had come, and called for her; and weeping ones were powerless to detain her.

"It was an affecting scene last Sunday morning when, in the midst of a large gathering of sympathizing friends, the bereaved husband and parents (Dr. and Mrs. E. E. Bliss) stood by the coffined remains to present the motherless babe for baptism. Those who remember a thrilling recital in 'Light on the Dark River,' will not wonder at the emotion exhibited by Dr. Hamlin in performing the rite. Mrs. Dwight had been from childhood the intimate associate of his daughters; and the venerable Dr. Schauffler, in his funeral address, spoke with a pathos inspired by an affection as for an own child.

"Mrs. Dwight was greatly beloved and esteemed by all who knew her. Many of the native community sincerely mourn her as their true friend. Natural traits of loveliness were exalted, and made more beautiful, by the effects of divine grace upon her. Well did Dr. Hamlin testify, that if native excellence can exempt any of human birth from the need of being born again, it was so of her; and yet her estimate of herself, as requiring that change to fit her for the kingdom of God on earth and in heaven, was expressed in every way, and most markedly by her selection of the last hymn[1] which she had learned and repeated in her family. Low bending before the throne of infinite purity, she confessed her unworthiness, and placed her whole reliance on redemption by atoning blood. Who can doubt that 'Worthy the Lamb' is the song which now bursts from her ecstatic lips?"

MEXICO.

The columns of the "Herald" for this month contain interesting items from our young brethren who have recently gone forth as representatives of the American Board, to take part in the evangelization of Mexico. The city chosen as the base of operations is Guadalajara, regarded as the second city in importance in that republic, and in a region hitherto unvisited by any evangelical missionary. Though capitals, like the city of Mexico, are regarded as fitting centers for the labors of various societies, and though the Board had been earnestly invited to the capital by a Protestant gentleman resident there and actively engaged in evangelical labors, but not in sympathy with the ecclesiastical system introduced by the only evangelical society thus engaged in Mexico, yet, in order to secure if possible a separate field of labor, attention was turned, more than a year since, to northern and northwestern Mexico. Providentially, while inquiries were in progress, two young men, born in Wales, but educated in California, and prosecuting their studies at the theological seminary at Oakland, expressed a desire to be sent to Mexico. Despite all the needs and opportunities for Christian labor in California, their hearts were moved by the

[1] Number 591 of the *Church Melodies*.

greater destitution of Mexico, and they were duly appointed to that field. A special committee on Mexican Evangelization was appointed, consisting of Rev. Dr. Mooar, of Oakland, Rev. Dr. A. L. Stone and Rev. W. C. Pond, of San Francisco, to advise with the Prudential Committee and the young men, in regard to location and necessary arrangements. The close commercial relations existing between San Francisco and the Mexican ports on the Pacific, present facilities for obtaining information not at command at this distance, and occasion special interest among the California churches in this new enterprise.

In accordance with the suggestions of the special committee, Messrs. Stephens and Watkins were designated to Guadalajara. We cannot but feel that our work in Mexico is thus begun under the most favorable auspices, and in a manner that will commend itself to the affectionate interest and prayers of the churches.

The time seems to have fully come for the evangelization of this interesting country, so long rent by civil feuds, and now, it is hoped, entering on a new career of order and prosperity. The people, hitherto so easily excited by the Romish priests against American missionaries, as but the emissaries of the American government, cannot much longer be so deceived. Enlightened Mexicans must see that this country is their best and surest friend. They will not fail to recognize the moral pressure brought to bear by Mr. Seward on the late Emperor of the French, which had so much to do with the withdrawal of French armies from the soil of Mexico; nor the magnanimous sentiments of the administration of President Grant. Having no occasion to fear any sinister designs on the part of our government or of its citizens, it is to be hoped that they will welcome those whose only aim is to promote the best interests of Mexico, through the gospel of Christ.

Within a few months other missionary societies have become interested in this field. The Methodist Board have made a large appropriation for the necessary expenses, and deputed Rev. Dr. Butler, so well known for his labors in India, to go to the city of Mexico as their representative. Other missionaries of that body will probably follow at an early day. The Presbyterian Board, in September last, dispatched three missionaries, one to take charge of a church and schools in Cos and Zacatecas, transferred to them by the American and Foreign Christian Union, one to San Luis Potosi, and one to Guanaxato. A fourth has recently left for the city of Mexico. The American and Foreign Christian Union have recently sent Rev. Dr. Cooper, of Chicago, to San Luis Potosi, where a good deal of religious interest seems to have been developed in connection with the work in successful progress in the city of Mexico, in charge of Dr. Riley. When we add to the agencies above referred to the work at Monterey, so well known through the labors of Miss Rankin in connection with the American and Foreign Christian Union, it will be obvious that the evangelization of Mexico is in a fair way to be vigorously prosecuted, and at many points.

"HINDOO CONVERTS AND HEATHEN HOMES."

A very able paper under this title, recently read at a missionary conference in Calcutta, has appeared in English journals. Though some of the points

discussed are not altogether applicable to the missions of the American Board, the general scope of the article is deserving of attention by all engaged in the work of evangelization. The practice of encouraging the natives, on embracing Christianity, to leave their homes and friends, to take refuge from persecution, it may be, at or near the missionary's house, to be henceforth under his care and protection, is shown to have been unfavorable, whatever may be said of the advantages of Christian training and culture thus secured. The habit of dependence thus induced is disastrous to the true spiritual growth of the convert, and to any influence he might afterwards exert. Better is it to let the light shine in the place where God has kindled it, and not to put it under a bushel. The duty to follow Christ, whatever be the circumstances, involves the ability to do it, with the Divine help, accorded to humble faith and prayer.

It may be a difficult thing to resist the contaminating influences of Hindoo life around, but the doing this, with the Divine help, will be a more powerful argument for the gospel than any future preaching of the convert, or of his missionary teacher. The Divine leaven is to work through the whole lump. "The battle of Christianity, if fought successfully in India, must be fought to the blessed end in the midst of Hindoo society and Hindoo homes. It must therefore be fought by Christian Hindoos, who are moved to wage the war by the Spirit of God, and by the power and truth and love of the gospel. Foreigners can really do little in the active fight, their chief work must be to supply sympathy, encouragement, counsel, some of the materials for the war, and help to the wounded."

Not a little bitterness of feeling has been aroused against Christianity in some quarters, by the violence done to the family bond when the convert is encouraged to forsake his home. If he is expelled, in consequence of accepting the gospel, that is another matter; but as a rule, where the convert is, where the grace of God finds him, there let him abide, and make his faith manifest, by word and deed, to his family friends. "What is wanted in India is indigenous churches. These would have sprung up if converts from the first had been taught to maintain their own independence and self-respect, as men who trusted in Christ alone, and sought guidance and protection in the first instance only from him."

HOW TO REACH WOMEN IN INDIA.

The social and moral elevation of women in India has found a new and eloquent advocate in Keshub Chunder Sen, the leader of the Brahmo Somaj. In an address[1] before the Bengal Social Science Association, at Calcutta, last March, special attention was turned to the question of female emancipation, and the reconstruction of the native homes. Among other things, he said: "We should, without any loss of time, introduce a more efficient system of zenana education," "although there are many girls' schools in different parts of the country, yet statesmen and rulers attach the utmost value to zenana education" (*i. e.*, the education of the girls and young women, especially of the higher and wealthier classes, in their own homes). "For a century at least, it is said, our

[1] Given in the *C. M. Intelligencer*, November, 1872.

attention should be attached to zenana education. If that be so, we should have a large amount of female teachers who might come out from England" [and America], "or, what would be better, governesses trained in this country. The best, however, would be educated native female teachers."

The last remark accords perfectly with the theory and practice of the American Board, in establishing girls' schools and seminaries, like those at Ahmednuggur, Madura, Oodooville, and Oodoopitty, for the training of competent native teachers for just this work. This is by far the most economical method, as well as the most effective in results. A few cultured Christian women from this country may thus train up scores and hundreds in India.

A JUST TRIBUTE.

In commenting upon the recent death of Kamehameha, the fifth king of the Hawaiian Islands, the "New York Herald," of December 26th, pays a just tribute to the efforts of the American missionaries to secure to the people of that country the blessing of a free constitutional government. "Up to the year 1839, the Hawaiian Islands were governed by an absolute monarch, on strictly feudal principles. In that year, the efforts of the American missionaries, who had given much useful assistance in governing the country, worked so far on the patriotic king, Kamehameha III., as to induce him to sign a bill of rights; and the following year to grant a constitution by which absolute rule was yielded up and irresponsible power exchanged for government by the three estates of king, nobles, and people." The late king, who had fallen under the influence of advisers less favorable to liberal principles, on his accession to the throne, set aside this constitution, and substituted another greatly abridging the rights of the people and concentrating all power in his own hands, though preserving the forms of law. In keeping with this change, he did his utmost to supplant the influence of the missionaries by the introduction of the "Reformed Catholic Church," as more in harmony with the exercise of kingly prerogatives. This latter attempt signally failed, and the necessities of government and of the educational interests of the islands compelled a practical recognition of the agencies he had sought to discard, and many of the sons of missionaries, and those in sympathy with them, have of late been holding positions of influence and responsibility.

It is fitting that the valuable labors of Messrs. Richards, Judd, Armstrong, and others, for the social and political elevation of the Hawaiian people, should have just consideration by the secular press. The result attained was but the fitting political manifestation of the Christianity established there, by the patient toil and sacrifice of the early missionaries to a degraded people.

MISSIONARY PAPERS.

The Special Papers read by the Secretaries at the late meeting of the American Board at New Haven, — on the "Need of Missionaries," by Secretary

Treat, and "The Ministration of the Spirit," by Secretary Clark, — have been printed in the form of tracts, 12 pages each, and will be sold at the Missionary House at cost, $1.00 per hundred, or sent by mail, postage paid, for $1.25 per hundred. Would not many who have not had opportunity to read these papers be profited by the perusal; and would it not be a good work to distribute them extensively through churches and congregations? They excited great interest when read in the meeting.

MISSIONS OF THE BOARD.

Micronesia Mission.

A LETTER from Mr. Sturges, of Ponape, dated May 3, 1872, and sent by a whale ship, appeared in the "Herald" for January. That letter confirmed the statements of earlier communications, that Mr. and Mrs. Doane must leave the island as soon as possible, by the *Morning Star*, on account of Mrs. Doane's health. It was therefore supposed, when the January "Herald" went to press, that they had left, and that Mr. Sturges was alone. But letters since received, brought to Honolulu by the *Morning Star*, show that, in view of the necessities of the missionary work in Micronesia, and in the exercise of a most devoted and self-sacrificing spirit, on the part of both, Mr. Doane remains, while Mrs. Doane seeks, alone, a climate for her more healthful. Extracts of much interest will be given here from letters of various dates from both the missionaries on Ponape, which will bring to view the motives that have influenced this brother and sister, plans formed with reference to a native pastorate over the churches, plans for missionary effort upon islands west of Ponape, — which could not be carried out at once because the *Morning Star* could not go west, — and the present condition and prospects of the work on Ponape.

DEATH OF A PATRIARCH.

On the 21st of March, 1872, Mr. Doane wrote: —

"Yesterday word was brought us of the death of our good old mountain patriarch and deacon, *Simeon*. . . . . Dear, blessed, *good* old man. I feel that he was a true disciple of the Lord. He certainly has *suffered* much for him. At an early day of our work his life was not unfrequently in danger, because he had abandoned Ponapean gods and turned to the one true God and Jesus the blessed Redeemer. Often has he been jeered at, and *fired* at, and that by the king and his attendants, and other high chiefs. But through all he has stood firmly; and from the first his course has been onward and upward. We praise the Lord for such a work of grace among this people. He took this poor benighted soul, in all its gloom of heathenism, in all its filth of sin and degradation, — a poor crippled man, whom a child's strength might overthrow, — washed him, clothed him, strengthened him, lifted him up out of the mire of Ponapean depravity, and has made him fit for the company of angels, the peer of many a ransomed soul — far the superior of many who are yet below, and feeling that *civilization* is good enough for them. This case of *Simeon* cheers us, showing that the Lord is with us. And we feel our own hearts drawn nearer to the blessed land because our Ponapean Christian brother is there."

SLAVERS.

"*April* 8. Sad news reaches us, from sister islands east, of the *piracy* of natives by some vessels from Fiji and other southern islands. The brig *Carl*, Capt. Armstrong, has obtained a notoriously bad character. She approaches an island, and by various means entices natives aboard, and when they have mingled among the sailors the command is given — '*Grab*,' and soon the poor natives are shoved below and locked fast. Some on deck of course flee, jumping overboard, and taking to their canoes try to escape. But on these guns are

ranged and fired, and then boats are lowered and chase made. Some are thus taken, but some jump into the sea and try to swim out of danger. These are fired on, some killed and some wounded, and then left to perish. Men and women are taken. At *Maiana*, the *Carl* took twenty-five persons, six women and nineteen men, and shot twelve in the water, who jumped from their canoes. Passing from this island she came across a canoe, and took six natives and shot two. At *Mille*, one of the Marshall Islands, some canoes reached her, which were sent back for cocoa-nuts and more natives, under false promises. On reaching the vessel again, all were enticed aboard, seized, and fastened below, *two* only escaping. Reaching Strong's Island, she entered the harbor and got wood and water; but finding the people talked English so well, she took no one, lest they should inform. The vessel reached Ponape and entered *Ponatic* harbor. The captain at first pretended to be *hiring* natives, but in a drunken spree he let the whole matter out as to how he proceeded, and gloried over it.

"He left Ponape for the west, as we hear, bound to get a full cargo to take to the Fiji Islands, *selling* them there to planters.

"The vessel fits out with papers to *hire* natives. But this is all a ruse. She means to *steal* what she gets, and sell them, and all is clear gain. O, the horrible, devilish business! How satanic, that in this age of light such deeds should be done — done when almost all nations are abolishing slavery, and the slave-trade is contraband! O that there were armed vessels all about these islands, to protect the inhabitants! O that the United States and England would unite to crush this trade! How I tremble for the islands west of us, where the natives see but little of ships! Those islands may be all depopulated by this piracy ere we can reach them with the gospel."

A PROMISING MOVEMENT — RELIGIOUS INTEREST.

"*April* 22. Yesterday, the Sabbath, was a day of more than usual importance with us. A chief of high rank and large influence, though heretofore exerted on the wrong side, permitted his wives — a part of them rather, he has nine — to attend church. The man had long been ill, and recovering a little, he moved up close to the mission premises, built a small house, and with these five favorites took possession, and yesterday startled us all — the natives especially — by sending his wives to meeting. He is too ill to come himself. This move has much importance. It is not simply that this polygamous chief has suffered these women to attend meeting, but it is the breaking up of an evil system which has much retarded our work. It is a very strict *taboo* with some chiefs, and on some parts of the island, in certain tribes, that the wives of those chiefs must not, on pain of death almost, be seen by members of certain *clans*. These women can neither go out among the people to be thus exposed, nor can individuals of the clans approach the house where the women are. It is a high offense to do so. Consequently when it began to be noised abroad yesterday — as indeed it had been for some days before — that the women would go to church, half the neighborhood were horrified. Some chiefs were commissioned to tell the people not to run away from the meeting; it was the chief's wish that they should remain, as he desired to break away from the foolish traditions and taboos of the past. This quieted the people in a measure, though a Christian chief so dreaded the movement that he tried to persuade his brother chief to the contrary; but to no purpose. The women came with a long train of followers, and, poor things, as they entered the house, trembled terribly. One became so weak through fear, — turning as white as a native could, — that she had to be helped to her seat. And quite a number of men yielded to their fears, slipping out of the door and running as if for life, while some shoved aside the loose boards of the floor and slipped down through, and so stole away. We rejoice over this victory of faith and prayer. And we hear now that the king will come next Sabbath, and bring his wives. If this shall be so, or if this evi is thus melting and breaking up, we shall

greatly rejoice. It will let free many a captive, to attend meetings; and we trust it will be the beginning of the end of polygamy."

"*June* 18. The chief of those women called to-day to get married. He is willing now to take this further step. But what, he asks, shall be done with the unmarried ones? I replied that he should let other native men marry them. But that, he said, was a criminal offense. He could not go so far as that just yet. Will he ever do so, or in any way put them away, so that they will not be a snare to him? This will be a trial to him, and he feels it. He left to-day, after much talking about the matter, saying he must think of it more. May he be led to see and follow the truth.

"Just now the Spirit of the Lord is with us. This morning I married two couples, preparatory to their uniting with us some time. Another couple came in this evening; and two couples came forward to prepare for church-membership who had long been married. We have with us also, just married, a high chief who has broken away from four wives, having married the fifth. So the Lord is again reviving his work. O the joy of this work — and of this honor, as we trust, to the Master."

CHURCH BUILDING — A NATIVE PASTORATE.

On the 30th of August, when fully expecting to leave the island, Mr. Doane wrote: —

"You will, I know, rejoice with me over the progress of the good work on Ponape; and I refer especially now to my own field. We have nearly completed our church, 40 by 60 feet, which we began some two years ago. It is a large, well made, strong building, and if cared for will last the church at Renan for years. It has a large upper room for meetings on the Sabbath, and a basement for prayer-meetings and schools. The church has met nearly all the expense of the building — natives doing what work they could, and the monthly contributions being appropriated for the rest. The building as it stands, at a rough estimate, will cost the people $500, and on the whole I may say they have taken hold of the work and met the expenses cheerfully. The church at *Anak*, I hear, are also moving to put up a good framed building. I mention these facts to show that there is progress.

"And here is another fact still more cheering. This church at *Renan*, seeing they were about to lose their *foreign* teacher, sent a *call* to a native brother — though the calling may seem strange, since he had not yet been, in any sense, set apart to the office of the ministry — to take my place; the church agreeing to support him and build him a house. We have much confidence in the brother; he would serve the church well, should he stay with them.

"And this is the beginning of a more regular work. Each church must support its own minister. No stated salary will be mentioned as yet, but the man must not be expected to work as other natives do, feasting his chief — or helping therein, fishing, and farming a station. He will be expected to be free from all these labors, but will teach all he can through the week and on the Sabbath. Could we establish this system with all our churches, it would be one important step towards making them self-supporting and working churches. This church at Renan is a large one, and needs a strong man; and we think we have such a one in our deacon Taitoj (Titus). This willingness of the church quite delights me, for, as I leave, I shall feel that the Lord has cared for his sheep here. I can go feeling that they have a shepherd; at least one that will serve them quite well.

"Were I to leave the church with no one over it, to be cared for only by its deacons or elders, I should fear that the light we have kindled here might soon grow dim and fail. But as it is, I am quite relieved of all such sad feelings; and I almost rejoice the rather, that we are going, that this experiment may be tried."

"*September* 20. The arrangement with our church, as I have stated above, was in the expectation that I should either go west, or east with my wife. I do neither, but remain. This of course will interfere with the calling deacon Taitoj (Titus) by

the church, and the members are very glad of it. Though they sorrow with me, in letting my wife go off alone, which they say they could not do, yet in my stay they greatly rejoice. But I do not take up my new position till they first agree to give me all the native food they can during the year, and to give me Titus for an assistant, if I want him — building him a house and supplying him with food.

"On the ninth of this month we had a day of prayer. It did the church good. Some evils are breaking out among us which the blessed Spirit only can arrest. On the 15th we admitted *twelve* to church-membership; but we are pained to say we had to excommunicate one and put three others under discipline."

NEW PLANS — DEVOTED SELF-SACRIFICE.

In another letter, the first date of which is September 3d, Mr. Doane tells the story of consultations and plannings to avoid the painful necessity of leaving the loved work in Micronesia and coming home, and of the conclusion reached — that he shall stay, while his wife, in her feebleness, comes away alone! It is a tale which ought to move the hearts of many — of some who should go abroad, and of others who feel little readiness to *make sacrifices* for the work to which they may not, themselves, be called. The letter must be somewhat abridged, but our brother will be permitted to speak for himself: —

"Never has the coming of the *Morning Star* been so *sadly* looked for by me as now. Myself and wife have looked forward to it as to the closing up our missionary work in Micronesia, and on Ponape in particular. I need not say that this, to both of us, was a trying providence. She longed to remain and work for the Master here, but this was impossible. And painful as it was for her to relinquish her own work, after so few years in it, and having done so little, it was still more so to feel that she was taking *me* away too. She felt deeply the breaking up of all *my* plans, and taking me from work for which some twenty years had fitted me — as I had in a measure the language of Ponape, and much experience in working the natives. Then, too, it would leave Mr. Sturges alone, for a while at least, and increase his labors. Neither of us could get any light. Our work among these islands seemed to be drawing to an end, and we felt sad over it. Our sun was setting at noonday.

"But now, as we believe in answer to prayer, the Master seems to be opening the future a little, and we hope that all we have gained by experience, in the knowledge of the language especially, may not be lost. We *think* we have a plan, if we can carry it out, that may make us good yet for Micronesia, for some twenty years to come.

"We have thought that if, on the coming of the *Morning Star*, she goes west, as we confidently expect she will, I can take some Ponape Christians, and strike out with them for a *new mission*, Mrs. Doane in the mean time returning to Honolulu — feeble as she is. I could spend the year with those natives, getting hold of the language as much as possible, then return to my family at Honolulu and have a small book or books prepared, in the mean time letting the Ponapeans work on as they could. Then, on the return trip of the *Star* go back to my new field, spend there say two or three years more, bending all my energies to acquire the language, and starting the natives in the work of school teaching; then again visit my family, and get more books printed and more material for the natives to work with. Thus working off and on for a few years, I could so master the language as to translate portions of the Bible, and could thus lay out work for myself for years to come. During the first few years wife and I would be much separated, — a great trial to us both, — but she could be with Christian friends, have a proper home, and be in a proper climate for her; and this sacrifice we will cheerfully make, if I can yet work myself in Micronesia. For these islands we live and die. We do not wish, if we can help it, to work anywhere else; and to keep our hold here we will make almost any sacrifice. O, to leave one's missionary work, especially among these islands, to which so few Christian teachers from home are willing to come — is there any

trial like it? Going *home*, to all the beauty and love there, seems like going *down* rather than *up;* away from joy rather than to it; into darkness and trial rather than light! So this plan gives us both great joy. 'Tis our dream at night and our song by day."

"*September* 18. The *Morning Star* reached us a few days since; and she comes under circumstances which make a visit west impossible this year. She will, however, go west next year; and we shall hope the forces we had ready to go will hold over till then, fitting themselves the more for their work. And I hope we shall have additional force ready.

"This course prevents my going west now. Shall I go *east* and *home*, with dear wife, so much needing a husband's care? No! She cheerfully, heroically says, 'Hold on for two or three years. It is too bad to take you away now, with so much to do, the field so white for the harvest, and Mr. Sturges alone. Work on, husband. I can, with the help of friends, reach Honolulu, and then ere long be in a cool climate, and soon be strong again.' And so I shall let the dear one fly away from me. You see how she feels — and I too — as to her regaining health in a colder climate. We both think she mainly needs the bracing air of the cold north. My stay will prevent, perhaps, that '*collapse*' you feared in our mission, just now. But do not let this prevent the help from coming. Here, and west, there is enough to do.

"It is only for Christ's sake that Mrs. Doane does this. She longs to live on *here;* her heart is in the work; she wedded it for life when she first took it up, hoping that life would be a long one; she would most gladly remain and work on; but it *is impossible*, the climate will not allow it, and so she returns; but she cannot think of taking her husband from his work. Under what new and deeper impressions of the blessedness of the work shall I now toil on — her heart sacrificing so much for the Master!"

LETTER FROM MR. STURGES.

Mr. Sturges sends a letter written at different times, from March 6th to September 25th. A few extracts only can be given. In March he had been very busy at Kiti, his former station on Ponape, doing the "foreign work" on a "parsonage" that the church there had built, in place of the old house, which was "nearly ready to tumble down." He was much pleased with the readiness of the people to assist in this work, and says: "The house was built by the church, and when done, I put it and the land into their keeping, and they have agreed to take care of them for God." On the first Sabbath in March four persons were admitted to the church at Kiti. In May he mentions another visit to Kiti, where he found everything prosperous. During his absence a foreigner, who left a slave-ship some time before, broke into his house and took many of his most valuable things; but the neighbors hearing the noise, gathered and captured him, after some fighting. In July Mr. Sturges again visited Kiti and other places, and baptized eight persons at Japalap.

NATIVES READY FOR MISSION WORK.

"*August* 19. We are very happy to report ourselves so nearly ready for the *Morning Star*, which we are daily looking for. Teachers are in readiness to go west, and our churches will support them there. Opataia and Opatinia, good king Ejekaias's daughter and son, with an adopted daughter, Loij (Lois), and her husband, Barnabas, are very busy with their outfit; and their friends are showing a deep interest in this work. It is a costly sacrifice this church makes in sending away these choice ones. It was long before I could make up my mind to part with such efficient and needed helpers as the first couple; but they responded to my repeated call for volunteers, the parents consented, and I could not say no. These all are from the 'theological class' I have had in training during most of the year. Opataia and Opatinia are the best educated of our Christians, and both have long been invaluable to me as helpers. It is hardly possible for a pastor at home to feel so much the loss of his lay help.

"We hear good reports of our teachers

on Mokil (Wellington Island), put there last October. Providence has also provided for Pingelap (McAskill Island). I have a class of five of those interesting natives, with one I brought back from Mokil. Three of these men (and I have some hope of a fourth) give pretty good evidence of a sincere love for God. They are learning fast, and intend to go back to teach their countrymen. One of them is the oldest son of the high-priest on Pingelap, another is a relative of the king. So Providence is providing for the island in a way we knew not of; and the wicked Captain who headed us off by getting a deed of the island for twenty years, is to be defeated." [1]

DISAPPOINTMENT — A CHURCH IN MOKIL — NATIVE PASTORS.

"*September* 21. The *Morning Star* dawned upon us last Sabbath afternoon. Our greatest disappointment is that she does not come provisioned for going west. Our teachers and churches are feeling this second disappointment in plans for moving forward very much. It is a pity they should be thus disappointed. I shall do the best I can to help them improve their delay; and if we can get away with them soon, we shall do so.

"The king of Mokil, and several others, with their wives, came along, with the teachers left there last year, to be organized into a church. We shall attend to them next week. Mr. Doane's Renan church had called my old Kiti teacher, Taitoj, to take his place, but as he has concluded to remain, Taitoj can be spared, and the Mokil church will give him a call.

"Two of the best Pingelap natives will go in the *Star*, to see what they can do there. Others will remain to be in my special class; as will also some who have come down from Mokil. I shall now be more free to throw time and strength into my training-school, since Mrs. Doane has so nobly consented to let her husband remain. It will be a great blessing to our opening work that he can stay.

"My large church at Japalap are about o give a call and settle Jemej (James), who has served them a year. They have volunteered to put up a parsonage and give him a support, so that he can give his time wholly to teaching. We shall also find the means for giving a pastor to the Kiti church."

"*September* 25. We have to-day organized a Mokil church of twelve members, their king among them. The occasion has been one of very special interest. They return to let their light shine on that lovely islet. Would that our friends in the States could have witnessed the occasion."

[1] See *Missionary Herald* for May, 1872.

Japan Mission.

Dr. Berry wrote from Kobe, November 9th: "Mr. and Mrs. Davis and Mrs. Berry are about to open a school, to be held in the afternoon of each day. I think this step will favor our work, as it will place more directly under our influence the men to whom we must look in selecting helpers. Forty pupils have already applied for admission. Mr. Greene will give a daily Bible lesson an hour before the opening of the school. My teacher and dispensary assistant is deeply concerned in relation to his spiritual interests. He is an earnest Bible student, and promises to be a very efficient helper."

Mr. Greene wrote, November 18, with reference to reports which appeared in papers in the United States some months ago: —

"We were all sorry about the reports of the retrograde movement in Japan; there was not a shadow of ground for them. Please never believe any such reports. Such a change is impossible. The Government is so thoroughly committed to reform that it cannot recede, or stand still even; it must go on."

North China Mission.

A few items of intelligence are gathered for this page from several letters recently received. Dr. Treat wrote, in August, that the work at Yü-cho was go-

ing forward steadily and pleasantly. He had recently made another visit to Pauting-foo, with Mr. Pierson, and it still seemed to them a place of much importance, and one that should be occupied as a station as soon as possible. It is "a very clean city," with a good climate, in latitude 38° 40′; having a population, including the suburbs, of not less than 100,000; situated centrally in the Province of Chi-li, and having intimate political and commercial relations with Chi-li and Shan-si, provinces containing 50,000,000 of people. It is about 110 miles southwest of Peking, about the same distance north of west from Tientsin, and the same south of Yü-cho. The brethren spent seventeen days in the city, "talked to large, attentive, and orderly audiences," and were "well received by the people whenever and wherever they made known the gospel message."

On the 8th of October Dr. Treat wrote again from Yü-cho. Mr. and Mrs. Goodrich had joined the brethren at that station, and audiences were "much larger since the arrival of the foreign lady and the Mason and Hamlin organ." Dr. Treat intended to visit Pau-ting-foo again very soon, with a helper.

Mr. Blodget wrote from Peking September 28, mentioning the recent admission of one man to the church, and the baptism of two in the spring, whom he "omitted to mention at the time."

On the 29th of October Dr. Treat wrote from Tientsin, stating: "Messrs. Blodget and Smith returned last week, after a three weeks' tour in the Shen-cho region. Mr. Blodget baptized six adults and five children, at different points."

Mahratta Mission — Western India.

CHEERING INDICATIONS.

Writing from Ahmednuggur on the 8th of November last, and sending minutes of the annual meeting of the mission, Mr. Bissell mentions several facts of interest, thus: —

"Our meeting this year has been one of unusual interest, and I trust of great spiritual profit. We have much to be grateful for in the work of the past month. I wrote you of seven persons received to the church on the first Sabbath of September. Since then there have been thirteen more accessions, and others are asking to be received. We never had such large and attentive audiences of outsiders before. They listened to the most earnest and direct personal appeals to believe on Christ as their Saviour, without impatience or offense; and many showed that they were deeply impressed. One Brahmin (the brother of Vishnupunt, pastor at Bombay) came forward openly, before Christians and Hindoos, and professed his faith in Christ. He has since been baptized and received to the church. The heart of Vishnupunt is full of joy and thankfulness. For others that profess an interest we hope, though with trembling, when we see how little courage they have to follow their convictions.

"Mr. Park gave two lectures in the Government school, on the 'Adaptedness of Christianity to meet the Spiritual Wants of Man.' These were followed by discussions, which were attended by many of the educated Brahmins and others. At first, all the discussion was in English, but as many found it difficult to express their thoughts freely, they gradually adopted their vernacular as the medium of discussion; and our educated native Christians taking part, the prominent truths of Christianity were clearly set forth, their reasonableness and utility vindicated, and objections to them answered. The discussions were conducted in an orderly manner, the teachers of the school proposing, every evening, that one of the missionaries should act as chairman, thus showing their respect for us, and their confidence in our impartial way of conducting the discussion. We thank God for this privilege of preaching gospel truth where it has seldom been proclaimed. May the Holy Spirit, whose presence we have felt, abide with us and work in us, and through us, for the salvation of many souls.

"The 'Union,' at their meeting this week, examined and licensed two young men, who were students in a previous theological class, and have studied also

in connection with the present class, though not properly members of it. One of them has received a call from the Khokar church, and will leave at once to commence his labors in connection with it. Another licentiate has received a call from the Belapoor church, and will soon, we trust, be installed as pastor there.

"The 'Union' also sent an urgent request to the mission to enlarge the chapel at this place, and offered to assist in bearing the expense of the work. They say: 'We are thankful for the use of this chapel, built by the American mission for the service and worship of God; yet on the occasion of our annual gatherings it will not contain the crowds that come. This year we saw the house crowded to its utmost capacity, the doors and windows included, yet many were compelled to go away for want of room.' The mission has appointed a committee, who will inquire into the expediency and expense of the proposed enlargement, and report soon."

LETTER FROM MRS. WINSOR.

Mrs. Winsor, of Satara, wrote also from Ahmednuggur, October 26, referring very pleasantly to some of the same matters mentioned by Mr. Bissell, and to some others: —

"I thought of you last Sabbath evening, and wished that the long space between us and you might be cancelled, and you be permitted to look upon the scene in our chapel here. It was the most, or one of the most impressive scenes I ever witnessed. Thirteen, most of them from Mrs. Bissell's school, were admitted to the church. The chapel could hardly contain the immense number gathered within its walls.

"When the ordinance of baptism was administered, half of the audience rose to their feet, in their earnest endeavor to see for themselves. Ramkhristna Punts' remarks were very good, and I doubt not that more than one went away more firmly convinced that Christ Jesus is the only Saviour.

"The meetings thus far have been very fully attended, and we are looking for great blessings. There is a marked spirit of inquiry, especially among the Brahmins. It needs only that the Spirit should come down and touch the waters, then will the healing come. We are *waiting* for God's blessing. It has come to other missions. We rejoice greatly in the good news from the Arcot mission, which we have lately heard. O, that many here also may begin the new life!

"I am greatly interested in my work among the women at Satara, and there are some very encouraging things connected with it. I did not know how much I loved the Christian women and others there, until I came to leave them for these weeks. Such a leave-taking as these people make! The whole church assembled upon our veranda, two or three hours before we left, and talked over among themselves their sorrow because their '*parents*' were going from them for a few weeks.

"O, there is so much to be accomplished in and around Satara; there are so many, *many* villages where the gospel trumpet has never been sounded, or the song of salvation sung! The field is *very* wide there. Are there not more laborers to come and help us work it? And will not the dear Christians at home pray for us, in our great weakness, that we may have grace and strength from above? For this is our hour of need."

Eastern Turkey Mission.

SCHOOLS AT ERZROOM — WORK IN VILLAGES — CHEERING PROSPECTS.

Mr. Parmelee wrote from Erzroom (150 miles southeast of Trebizond), October 26th: —

"The summer session of our schools closed last week, the examinations occupying Thursday and Friday. Everything passed off in the most satisfactory manner, and with great pleasure we look back upon our summer's work.

"First of all it is pleasant to notice the progress of our young men in their studies. This is especially marked in those who have been with us during four school years. They came to us rude and uncultivated, and with only the rudiments of an education. Now, their very creditable examination, in such studies as Physiology

and Algebra, showed a breadth of culture and developed reasoning powers that would do credit to many students in more favored lands; and their original essays made it evident that they know how to *think*, which is the chief end of all culture.

"But we are most happy to believe that this culture is consecrated to the glory of Christ and the welfare of men. Never before have we had such a harmonious session — one in which the students have been so content with their weekly allowance, and conducted themselves with such a degree of brotherly love and spiritual zeal. And as might be expected after such a delightful session, all have scattered to their winter's work in the villages with the utmost enthusiasm.

"This enthusiasm was greatly enhanced in the case of several, by the fact that they returned to congregations which they had previously built up for themselves. In one other instance, however, the chief men of a village where there is no avowed Protestant, and where no helper had previously been located, came and insisted on taking one of our young men, whom they knew, for their village school. In order to test the villagers' motives, we endeavored to hinder his going by telling them he was a Protestant, and would not make the sign of the cross, or adore the mass in their church. They replied, that he would preach the gospel, and that was what they wanted to hear. So they took him with them, and we hope he will do a good work, as from the frequent kind receptions we have met in the same village we are persuaded the people are sincerely desirous of learning the way of life.

"By means of our two classes of young men — eight in all — and other helpers, we are able to increase the out-stations occupied this year by about fifty per cent. — eighteen, and possibly nineteen, against thirteen last year.

"The session of the girls' boarding-school has also been very satisfactory. Two of the girls have joined helpers' families, to labor among the women in the villages; and the married women seemed full of zeal for the good cause.

"One interesting feature of the examinations was the interest shown in the schools by Mr. Consul Taylor and his estimable wife, who were not only present during a portion of the sessions, but also gave tangible evidence of their regard, by presenting to each member of both schools one or more valuable books.

"With everything so hopeful and auspicious, may we not look for a glorious work this winter? Pray for us, that our hopes may not prove groundless."

European Turkey Mission.

A TIME OF JOY — ENLARGEMENT OF THE BANSKO CHURCH.

Mr. Locke wrote from Samokov (300 miles W.N.W. of Constantinople) November 19th: —

"Never have our hearts been so filled with joy and gratitude as during these last few days. Much prayer was offered for the descent of the Spirit upon the meeting of the American Board, and can you imagine how eagerly we watched for the first news from home? And when there came, together, the 'Herald' for October, with its letters about our mission from Drs. Wood and Schneider — for which may God bless them — and a copy of the 'New Haven Palladium,' with its full account of the meeting of the Board, it seemed too good to be true! How like the shout of an army of victors the reading of that report of the meetings seemed. 'Lift up your heads, O ye gates.'

"But this is only a part of the joy we have had. Would that I had time and a pen to send you a truthful account of the scenes that we have passed through here within the past week. Sure I am that you would recognize in it a faint echo of that shout of joy that has come to us from over the sea. I will sketch a few things.

"You will recall, I think, some reference in our annual meeting at Eski Zagra, to the union of the brethren and sisters in this city, and others near it, with those of Bansko, into one church. Ever since the formation of the church at Bansko we have had this somewhat in mind. Especially since our annual meeting here last July, we have sought to have our friends in this city, and in four or five places near

this city, connect themselves with the Bansko church. The thing, however, was not pleasing in their eyes. But by a continual presentation of the benefits of such a union with some church, we finally succeeded in bringing them all to see and feel that it would be a very desirable thing. One of the difficulties was that such a thing was so new. But an invitation was finally sent to the Bansko church and its pastor, asking them to send a delegation with the pastor, empowered to examine and receive into their fellowship such as might be found duly qualified here, on examination.

"The pastor and three delegates came on Wednesday, November 13, and the sessions of our meeting may be said to have been opened by a prayer-meeting on Wednesday evening. The special petition of that meeting was for the outpouring of the Spirit. Morning prayer-meetings were appointed at 5.45, and were well attended every morning. As we came together on Thursday morning, at the hour appointed, it seemed as if we were but gathered after a recess of a few moments, and the burden of our prayers was for the coming of the Spirit.

"At eight o'clock A. M. we assembled to open the examinations, and it was evident that the Lord was there. It was a trying time for the young pastor, and he felt it — felt his weakness, his inability of himself to fill his post of duty as chairman. Just before the exercises began he met one of the missionaries, and bowing his head upon his shoulder he wept. Evidently all felt, at the outset, that it was not an hour for trifling thought or careless speech.

"During that day two sessions were held and twelve persons were examined. O, how much good it would have done you to hear the examinations. I cannot speak of all the individuals, but you will doubtless recall two — Mr. Nacho, the young man at Eski Zagra, who presented you with that letter of thanks, and the young lady from Bansko with whom you conversed a little in French. The latter has been struggling in doubt and darkness for a long time, unable to free herself wholly from the influence of her six years, instruction in the Catholic school at Salonica. But at the close of the first day she had decided to hand in her name to her teacher, and she passed a satisfactory examination. Several of those examined were those whom we had admitted to the Lord's Supper a year and less than a year ago. We were much pleased at their evident growth in grace. There were thirty-one persons examined, in all, and of these thirty were accepted.

"On Friday afternoon one of the candidates for church membership was examined by us for a licentiate preacher. Taking it all in all, I think it was the most thorough examination that I ever attended. We who examined the brethren in Bansko some eighteen months since, were pleased to see how carefully and conscientiously *they* now conducted the examination. It was a new experience, this passing over into their hands the work and the responsibilities. The preparatory lecture was preached by the pastor on Saturday evening, after which a deacon was elected for this part of the Bansko church.

"Sabbath, November 17, was a feast-day. In the morning the pastor preached a most stirring sermon, and at half-past one P. M. the ordinance of the Lord's Supper was administered. It was a moment long to be remembered when those thirty new members rose and entered into covenant to be the Lord's forever. At sunset, a fellowship meeting of all the church-members was held, none but members being admitted. The young pastor conducted himself with great credit. Yesterday morning a business meeting was held, and officers were chosen for this part of the church. I omitted to say that the deacon was ordained previous to the administration of the Lord's Supper.

"So now the Bansko church numbers fifty-three members — thirty here and twenty-three in Bansko. Of the thirty here, only eight or ten are residents of this city. We all feel to thank God for his wonderful love, and for his gracious blessing upon the united efforts and labors now so happily closed. The brethren and sisters feel now to thank us that we did not leave them alone. One of the most touching

things since the Sabbath was the reception of a letter from Panagyrishty, telling us that the children who have all along thrown mud and manure at the house of our bookseller, are now knocking and asking for Testaments at his gate. 'Before they call,' etc."

Austrian Empire.

ENCOURAGING PROSPECTS.

THE three missionaries of the Board now in Austria have located for the present at Prague (Bohemia). Before going there Mr. Schauffler spent some weeks at a town in Upper Austria. On the 14th of October he wrote from that place: "Yesterday I held my second Bible hour (Biblestunde) here, which was attended by twelve serious and attentive Catholics. I think that, in German towns and villages, a simple Scripture-exposition meeting will attract many who would be frightened at the idea of attending a regular Protestant service."

On the 21st of October he wrote again: "To-morrow we expect to start for Prague. We leave Upper Austria with regret. When, three months ago, we rode at dusk down into this beautiful place, by a crescent-shaped little lake, bounded by green meadows and forest-crowned hills on one side, and by high, cragged peaks and a perpendicular cliff on the other, I was not more struck by the scenery than inwardly impressed with the feeling that we had come hither *for good*. This presentiment has been realized. We have experienced much mercy here, in the restoration to comfortable health of our invalids; and I trust we have done, as well as received good. I wrote you of the first meetings which my father held in his hotel-room, after we had been here long enough to get acquainted a little. After my parents left, with considerable fear on account of my lack of fluency in the language, I obeyed the summons of a Catholic gentleman, and continued the meetings on the three Sabbaths I have since spent here. I wish you could have been present yesterday. Just before the meeting, the only Protestant gentleman in the place came to tell me that he had just seen, in the Ultramontane 'People's Paper,' the news that a Protestant clergyman had been holding meetings, selling Protestant Bibles for a song, and distributing tracts. The writer wanted to know whether the latter were not accompanied by Prussian dollars! You may imagine my pleasure when the only answer to this attack was the presence and serious attention of fifteen Catholics, to whom I spoke of the Prodigal Son. I have never preached the gospel to more earnest hearers. Four of the men were among the first citizens of the place. This morning one of them came and asked whether I had any more Bibles, as another citizen, one of the richest in the place, desired one. I had the pleasure of selling the only copy I had in the house.

"Will not you and other friends help us pray that the Lord will pour out his Spirit on this place, and cause the seed now sown to bring forth fruit? Why should we not see here the beginning of a good work in Upper Austria?"

Mr. Adams wrote from Prague, December 7: "Though I feel in so great haste to learn German that I can scarcely afford time for anything besides, I am very glad to report myself to you as on the ground to which I was sent, and preparing as rapidly as possible to go to work; though it makes one who has been accustomed to preaching regularly rather impatient, to be compelled to remain constantly silent.

"Brother Clark and myself, with our families, arrived here on the evening of November 1, and found that Brother Schauffler and his family had been on the ground about a week. He had done all that any one could do to cause our first impressions of Austria to be pleasant. He had, with much difficulty, secured us commodious dwellings, and we are now in good degree settled, and hope to go to work with greater earnestness than as yet we have been able to do.

"Rarely, if ever, have missionaries been received as cordially, on entering upon a new field, as we have been received here. Rev. Mr. Moody, missionary to the Jews from the Scotch Free Church.

has an English preaching service every Sabbath morning, and has gathered about him quite a circle of Christian friends, both Germans and English, resident here. Less than a week after our arrival, we were all invited to take tea at his house, and with us were invited many of the English speaking people here, especially those who are interested in Christian work. It was really a reception given to us, as the representatives of the American Board, by those here who have at heart the interests of Christ's cause. The evening was an exceedingly pleasant one to us, bringing us into contact with many who will be of great assistance in our work. Mr. Moody, in the course of the evening, took occasion to present to us an address of welcome, dwelling particularly on the bond of Christian love which unites together, in service and enjoyment, all the disciples of our Lord. Brother Schauffler replied on behalf of the mission, thanking the friends for their cordial welcome, and assuring them that we had come to Austria, not to build up a new sect or church, but to unite our efforts with those of all Christians who are seeking to promote the highest spiritual good of the land.

"I am more and more impressed with the greatness of the work here, and of our great need of humbly looking to God for the descent of the Holy Ghost, in order that we may have the necessary self-denial, prudence, and courage to do what is set before us. We have constantly increasing evidence that there are great possibilities for missionary work here. That such work will result in great good to this land, and indeed to the whole of Central Europe, we have every reason to expect. Rationalism and infidelity, rather than Roman Catholicism, are the foes we have to fight.

"It is to be expected that we shall be looked upon with jealousy by those who care not for a pure gospel, and it will not be strange if even the pious people feel that they can do the work better alone. Yet they *need* outside help, and much of it. A complete change must be made in almost everything. But outside help must be wisely rendered.

"There is wisdom for us in God, and he promises to give to all men liberally and not to upbraid. We trust we feel our need of this wisdom; and our prayers, we hope, are real and fervent.

"Let not any of the enthusiasm about Austria be suffered to die out; we shall need it all. But, more than all, we shall need that patience and faith which will enable us to keep hold of God's hand and do just as he would have us. This is what the churches need — such faith as will not allow them to cease from their efforts, though they see no immediate results. O that we and the churches at home could be constantly in prayer to Him whose purposes are sure to be fulfilled."

Mission to Spain.

OPPOSITION AND ENCOURAGEMENT AT SANTANDER.

Mr. William H. Gulick wrote from Santander, November 26th: —

"We are getting under the crust a little in our work in Santander, and the devil, becoming aware of our presence, has begun to roar; but, as will be seen, only the more effectually to proclaim the fact that the gospel has been brought to this city. Not long ago a letter appeared in one of the local papers, notifying the public that the 'Protestant propaganda, that invades the Spanish territory, has penetrated the province of Santander, exercising its pernicious influence in the diffusion of books prohibited by the Holy Catholic Church.' The writer gives the alarm to the catholic *Santanderinos*, that the books are not what they appear to be, and that they must not let themselves be taken unawares by the false pretenses of this Protestant stratagem; warning them that those who read or retain books prohibited by the Holy Catholic Church incur the penalty of excommunication; and signs himself '*Un Sacerdote Católico Apostólico Romano.*'

"A young man, who, with his wife, attends our meetings, immediately wrote a reply, which the editor of the paper at first declined to publish; but afterwards thinking better of it, he printed it in full. It is to this effect: 'It seems impossible

that in the last third of the nineteenth century, and after the last four years, in which the question of religious liberty has been so debated in our country, and respect to all forms of worship decreed in the Constitution of the State, there should come now a man, no matter how many his titles, to wound the religious sentiments of a respectable portion of the Spanish people, who, although Protestants, as he calls them, are as law-abiding, as useful, and as good citizens, before God and society, as he who wrote those lines — if not better! . . . . I deny the gratuitous charge of "pernicious influence" which he applies to the evangelical propaganda — which is simply the giving of the pure gospel to our countrymen; and I would remind the people of Santander that Romanism better merits that charge, presenting, as it does, repeated examples of "pernicious influence" — sad enough they are! — in the nations where it predominates.' Here follow some damaging statistics on the influence of Romanism, and he concludes: 'I improve this occasion to offer every class of evangelical books and publications to all who wish to interest themselves in the *holy, apostolic, catholic, Christian* work' — and signs his name in full.

"I am doubtful as to the wisdom of noticing such anonymous newspaper attacks, but our young friend did this without prompting by any one, and I cannot but admire his courage in so boldly challenging the *sacerdote* to 'try on' his excommunication. A large number of the papers containing these letters were bought and distributed in the city by our friends, but our apostolic Roman Catholic priest has not ventured into print again. The event, though not much in itself, is significant of the increasing freedom of the people from the bondage of the clerical yoke.

"The attendance on the meetings in our parlor fluctuates in numbers from five to eight. It is perhaps fair to consider, that the four flights of stairs that must be ascended to reach our apartments, form an obstacle to our meetings that few but personal acquaintances can be expected to overcome. I am now looking for a more convenient room for our public worship. Our Bible-class promises to be of increasing value and interest."

Mission to Mexico

A BRIEF letter has been received from Messrs. Stephens and Watkins, the two brethren who have gone to commence a mission in Mexico, dated at Guadalajara (or Guadalaxara), November 9, and giving a very satisfactory account of their journey.

They say: "We sailed from San Francisco Tuesday, October 15th, on steamer *California*. It was very gratifying to us, and profitable to the churches, to notice the interest that was manifested in the mission cause, both before and at our departure. It was remarked by several of the pastors that the missionary work had never excited such interest, or received such an impetus in California as this 'Mexican move' had given it.

"The voyage was very pleasant to San Blas, 1,440 miles. We spent one Sabbath on board, and the Captain invited us to hold service. I have never seen an audience more attentive; and we felt the presence of the blessed Spirit. We landed at San Blas Wednesday morning, October 23d, having received every kindness from the officers and our fellow-passengers. Our baggage was passed through the custom-house with no trouble, and the next morning, at two o'clock, we started for Tepic, distant sixty miles. Arrived safely at three P. M. On account of a revolution that had just broken out, no one was permitted to leave the city; but through the kindness of the German Consul (the only consul in the place), a passport was obtained for us, and on Monday, November 4th, a special stage was dispatched to convey us to Guadalajara, distant two hundred miles. We made the trip in perfect safety, although most of the road is in a fearful condition. Sometimes we walked; in one place we rode twelve miles on horseback. We met one band of robbers, but as there were six men on the stage at the time, they did not stop us.

"We arrived here Thursday night, at half-past eight, very thankful to the Divine Master for his care over us during our journey. We have been especially blessed in finding friends. We found such in Tepic, and already we have been called on here by several influential

men, who have promised us any possible aid or advice, though our mission is unknown to them. As yet we have not had time to learn particulars concerning this place, but from what we have heard and seen, it appears to be about as represented to us in California."

MISSIONS OF OTHER SOCIETIES.

MISSIONS OF THE UNITED BRETHREN — (MORAVIANS).

"Periodical Accounts," for December, 1872, gives the following table: —

STATISTICS OF THE MISSIONS OF THE UNITED BRETHREN.

MISSIONS.	Stations.	Missionary Agents.	Native Assistants and Overseers.	Occasionally holding Religious Meetings.	Communicants.	Baptized Adults.	Candidates, New People, etc.	Baptized Children.	Total.
Greenland	6	24	45	14	948	136	161	443	1,688
Labrador	6	44[2]	36	..	434	190	119	422	1,165
North America	3	8	4	3	158	56	28	124	366
St. Thomas and St. Jan	5	10	53	1	1,189	477	72	852	2,596
St. Croix	3	10	73	1	1,371	301	17	1,086	2,755
Jamaica	14	30	228	13	4,296	2,546	258	5,811	12,911
Antigua	8	20	163	6	2,866	1,141	..	2,468	6,475
St. Kitt's	4	9	81	9	1,256	687	110	1,298	3,342
Barbados	4	8	51	13	984	277	27	1,071	2,359
Tobago	2	5	62	6	805	345	118	929	2,197
Mosquito Coast	6	17	6	3	192	183	105	363	843
Surinam	13	63	419	33	4,855	6,947	6,261	5,610	23,703
South Africa, West	7	40	160	7	1,592	1,022	1,845	3,093	7,552
" " East	5	18	41	5	280	122	466	394	1,262
Australia	2	10	2	2	29	9	49	27	114
Tibet (Mongolia)	2	6	..	..	11	..	2	4	17
	90[1]	322	1,424	116	21,296	14,439	9,644	23,986[3]	69,365

The statement of "Receipts" is as follows: —

	£	s.	d.	£	s.	d.
I. From members of the Brethren's congregations, and Societies in connection with them: —						
1. On the Continent of Europe	2,502	19	9			
2. In Great Britain and Ireland	928	18	8			
3. In North America	115	2	5			
				3,547	0	10
II. From Societies and Friends of other Christian denominations: —						
1. On the Continent of Europe	1,980	8	4			
2. In Great Britain and Ireland	3,051	4	1			
3. In North America	65	1	9			
				5,096	14	2
III. From the Brethren's Society in Pennsylvania for propagating the Gospel				1,890	0	0
IV. Interest of Endowment Funds: —						
1. On the Continent of Europe	1,144	14	7			
2. In Great Britain and Ireland	975	4	3			
				2,119	18	10

[1] To these may be added ten out-stations.

[2] This number includes seven brethren connected with the barter trade, carried on for the benefit of the natives, and for the support of the mission by the Society for the Furtherance of the Gospel among the heathen; of these three are married.

[3] The day-schools number 16,484 scholars, the Sunday-schools, 12,983; some of the latter are adults.

	£	d.	s.	£	d.	s.
V. Legacies received:—						
1. On the Continent of Europe	1,330	1	7			
2. In Great Britain and Ireland	332	14	6			
3. In North America	133	10	0			
				1,796	5	7
VI. Balance of West India Hurricane Fund				1,028	4	6
Total receipts				15,478	3	11
Deficiency on the Year's Account				3,308	6	0
				£18,786	9	11

The expenditures for the year amounted to £18,786 9*s.* 11*d.*, not including £2,173 10*s.* interest received and expended from the Sustentation Fund. The expenses for "sustentation," *i. e.*, "pensions to retired missionaries" and "provision for missionaries' children," are, as they have long been, very large, amounting for the year, *including* the interest from Sustentation Fund, mentioned above, to £9,251 8*s.* 6*d.* — almost as much as was expended (£9,278 4*s.* 7*d.*) upon all the missions of the Society abroad.

(ENGLISH) GENERAL BAPTIST MISSIONARY SOCIETY.

The last (fifty-fifth) Annual Report of this society gives a table of statistics, showing six stations and five branch stations connected with their work in India (eastern Hindostan); six missionaries, six female assistant missionaries, and eighteen native preachers; 646 members in the churches; 53 baptisms last year; 93 pupils in two English schools, 194 boys and 47 girls in vernacular schools, 51 boys and 132 girls in "Asylums," 317 boys and 552 girls in "Famine Orphanages." The home income of the Society was about £3,284 ($16,420); but the receipts in India were considerably more than this, namely, from "donations, subscriptions and grants for the maintenance of famine orphans," £4,486 18*s.* 8*d.*, and from the mission printing office at Cuttack £1,174 2*s.* The total expenditure was £9,293 3*s.* 3*d.* The Report notices the celebration, by the missionaries, of the 12th of February, 1872, as the 50th anniversary of the commencement of their work in India, at Cuttack, and quotes Dr. Phillips, of the American Freewill Baptist mission in North Orissa, as saying with reference to this Jubilee of the English brethren: — "Their record is a worthy one. While the denomination at home is not more than a *third* of the numerical strength of ours in America, they have always managed to keep a larger force in this field than we have done. In raising up and sustaining an efficient native ministry, maintaining chools for the education of the young of both sexes, also for training native helpers, and especially in establishing and carrying forward a *publishing house* from which school-books, religious tracts and books, and especially the sacred Scriptures, are continually forthcoming to be scattered broadcast over the land, this mission has certainly achieved a noble work."

REFORMED (DUTCH) BOARD OF MISSIONS.

The last Annual Report of this Board presents the following general summary of its missions:—

	China.	India.	Japan.	Total.
Stations	1	8	3	12
Out-stations	11	38	..	49
Missionaries	4	7	5	16
Assistant Missionaries	3	9	6	18
Native Missionaries	3	3	..	6
Catechists or Preachers	11	26	1	38
Assistant Catechists	..	4	..	4
Bible Readers	..	25	..	25
Schoolmasters	7	21	..	28
Schoolmistresses	..	12	..	12
Colporters	..	22	..	22
Academies	..	2	..	2
" Scholars in	..	98	..	98
Day Schools	7	37	3	47
" " Scholars in	119	550	60	729
Medical Students	..	5	..	5
Theological Students	7	..	..	7
Churches	7	17	1	25
Communicants	495	712	11	1,220
Added on Confession in 1871	69	60	9	138
Number of Congregations	2,000	2,274	60	4,334
Dispensaries, with beds	1	1	..	2
Patients treated in 1871	5,000	7,670	..	12,670
Benev. Contributions of Native Churches	$964 88	$650	..	$1,639 88

The missions of which statistics are given in the table are at Amoy and vicinity, China; Arcot and vicinity, India; and in Japan, with stations at Yokohama, Yedo, and Nagasaki. A small sum has been expended, also, for missionary work among the Pima and Maricopa Indians. The income of the Board for the year was $65,173.26; the expenditure, $75,153.16. The debt, at the close of the year, was $33,500; having increased $11,000, notwithstanding a painful reduction of appropriations within the year, amounting to about $10,000, currency; and the Board felt constrained to continue appropriations for the now current year upon the reduced scale. They say in their Report: "The Church has been liberal. The outlay of our income has been economical. But our work has constantly increased, and we have endeavered to assume and sustain the enlargement. We have simply undertaken to maintain a larger work than our income has enabled us to pay for. We have struggled earnestly, as the Church has directed us to do, to continue our operations without diminution, and have at last been compelled to relinquish, for the present, a part of our work in India."

FREE CHURCH OF SCOTLAND.

THE foreign missions of this church are in Kaffraria and Natal, South Africa, and in the Western, Southern, Eastern, and Central portions of India. The last Report gives the following

ABSTRACT OF STATISTICS.

	India.	South Africa.	Total.
Central and Branch Stations	53	33	86
Christian Agency—			
Ordained European Missionaries	18	7	25
Ordained Native Missionaries	9	..	9
Licensed Native Preachers	1	..	1
Medical Missionaries (Native)	2	..	2
European Missionary Teachers, Male	6	3	9
European Missionary Teachers, Female	4	2	6
East Indian Teachers, Male	6	..	6
Female	8	..	8
Native Teachers and Evangelists, Male	43	23	66
Female	24	2	26
European Catechists	..	2	2
Native Catechists	21	1	22
Scripture-readers, Exhorters, etc.	9	16	25
Colporters	16	1	17
Bible-women	8	..	8
Total Number of Christian Agents	175	57	232
Native Churches—			
Communicants	695	1,204	1,899
Baptized Adherents, not Communicants—			
Adults	299	About 1,000	1,807
Children	508		
Admitted on Profession since commencement of the Missions	1,192	About 2,500	3,692
During the year there have been—			
Adults baptized, or admitted on Profession	52	65	117
Children Baptized	55	129	184
Admitted from other Churches or Stations	26	38	64
Removed	41	109	150
Excluded or Suspended	6	25	31
Restored	3	18	21
Candidates for Baptism or for full Communion	31	266	297
Deaths—Adults	18	14	32
" Children	19	14	33
Marriages	7	26	33
Institutions and Schools—Number of	108	31	139
Anglo-Vernacular—			
Male Scholars	4,200	..	4,200
Female, "	261	..	261
Vernacular—			
Male Scholars	1,692	..	1,692
Female "	1,449	..	1,449
Total under Instruction	7,602	1,680	9,282

The financial statement says: "The Committee entered upon the year with a balance in hand of £867 8*s.* 4*d.* The income of the year has been £16,356 14*s.* 3*d.* (about $81,783, gold), which, added to this balance, gives £17,224 2*s.* 7*d.* The expenditure has been £16,289 1*s.* 5*d.*, leaving a balance of £935 1*s.* 5*d.* . . . . The income as stated above does not include the contributions which have been received for the Missions Building Fund."

The following sums, from various sources, are also reported in addition:—

	£.	d.	s.
The Ladies' Society for Female Education raised	3,272	5	9
Special contributions from friends sent direct to stations	607	19	2
Contributed abroad, namely:—			
By European Friends in India and Africa	2,834	11	7½
By Native Churches	536	3	5½
Besides these sums there have been received as			
Government Grants-in-Aid	5,734	18	10
School Fees	4,588	19	9½
Making, from all sources, a grand total of	£33,931	12	10

MISCELLANY.

PERSECUTION OF PROTESTANTS BY PAPISTS ON UEA.

THE "Chronicle" of the London Missionary Society, for December last, notices "outrages committed by Roman Catholic priests and their followers upon the Protestant converts in Uea," Loyalty Islands, and gives a statement prepared by Rev. S. Ella, missionary on Uea, now in England. Mr. Ella states: —

"By the Australian mails of September and October, I received letters from some of the missionaries and native teachers, and others in the Loyalty Islands, informing me of a horrible massacre that had taken place in my station on Uea, full particulars of which have not yet arrived. From the accounts sent me, I learn that on the 24th of April the Roman Catholic natives were assembled from all parts of the island, on the pretense of celebrating a festival. At night they attempted to carry out a plot that had been laid to massacre the Protestants, commencing with the principal village. The first who fell were four men engaged in fishing at a distance from the village. One was shot in his canoe, and the others were bound and conveyed to the beach. A message was then sent to the Papist chief, to inform him of what had been done, and he ordered the prisoners to be killed, and their bodies to be cast into the sea. This order was executed. Another mob fell upon two Protestant families engaged in their evening worship, and killed four of the men, and wounded some others. These families resided close to the priest's house. Other houses were attacked in a similar manner, and four more were killed. Here a slight defense was made, and one of the murderers was slain. The Protestants then fled to the bush, leaving some of their wounded, who were afterwards brutally mutilated and killed. The Papists then burned down the Protestant village, and took possession of their lands. After this, messages were sent from the Papist chiefs to the Protestant refugees, requiring them to abandon their religion, and become 'Catholics,' and threatening to exterminate them unless they obeyed. One of the teachers wrote to me from their place of refuge, that they were houseless, destitute, and exposed to starvation in the bush, and threatened to be exterminated unless they would become Papists.

"Providentially, Mr. Sleigh arrived from Lifu, on a visit to Uea, ten days after this horrible massacre, and he exerted himself to stop these proceedings, and deliver the persecuted Protestants. The Papist chief, however, persisted in his demands that the Protestants should abandon their religion, and forbade the missionary to have worship with the people. He also drove back the teachers when they attempted to see the missionary. . . . . In two other villages at the southwestern end of the island, the Protestants have been assailed in a similar manner by the Popish mobs. They have been dragged out of their houses, and tomahawks and clubs brandished over their heads, whilst the demand has been made upon them to yield their religion and their books, or their lives. . . . .

"Mr. Sleigh expostulated with one of the Papist chiefs, and protested against these proceedings, but without any beneficial result. When he requested that the refugees should return to their lands, and follow their own religion, the chief replied that he must have time to consider what decision he would give, and that decision, we know, came from others who we believe have instigated this massacre and intimidation, to force the people to become 'Catholics.' A long letter from one of the Romish priests of Uea, to his superior, on New Caledonia, has been published in the local paper, assigning reasons for this massacre utterly at variance with truth. . . . .

"Two years ago a similar attempt was made by the Roman Catholics at the north of the island, to compel the Protestants to forsake their faith and join them. The Protestant teachers were driven away by a Papist mob, and the Protestant chiefs, and men of their tribes, were seized and confined in a native house, guarded by

their assailants, and they were required to abandon their religion. . . . .

"These persecuted people ask for our sympathies and prayers, which I am sure will be freely given by all who feel an interest in our missions, and by those also who hate bigotry and intolerance in every form."

SLAVERY TO OPIUM.

MR. WILLIAMS, of Kalgan, North China mission, wrote recently: "A man came to me for pills to aid him in getting rid of his appetite for opium; but returned them, saying they did not help him. These pills are extensively sold by the missionaries at Peking. It is likely that few if any reform, after having the appetite for opium fastened on them.

"The prevalence of this vice is appalling and disheartening. Must this generation be cut off, like the Israelites in the wilderness, because of their sins in this respect?

"It was a gratification to see such a strong and healthy assemblage as I did lately in the Mosque. No wonder that the Mohammedans, although they do not proselyte, are growing in numbers and influence, because they eschew opium, wine, and even tobacco."

A NEW CHURCH AND PASTOR.

MR. LEONARD wrote from Marsovan, Turkey, October 12, 1872:—

"You will be glad to learn that another church has been organized in the Marsovan field. This is at a place called Kapoo Kaya, twenty miles south of Charshambah, a rude district in the mountains which overlook the Black Sea. They begin with eighteen members, and a fair prospect of increase from their congregation of a hundred souls. Mr. Riggs of Sivas, Mr. Smith, and myself, with two delegates from the church in Marsovan, were present, to assist in organizing the church and to ordain their pastor. We were pleased with his fidelity to his parish and their grateful appreciation of his labors. They pledged half his salary, and voluntarily increased it from eight to ten dollars a month. They are very poor. Few possess anything that could properly be called beds, and the best new house among them is worth but about fifty dollars. Yet they have learned to appreciate religious privileges, and count it no hard thing to tramp five or six miles over the mountain sides, by narrow paths, often through rain and deep mud, to worship God in their humble chapel, and hear from their modest preacher an exposition of his Word. May this new vine prove to be the planting of the Lord."

THE INDIANS IN IDAHO—TOBACCO.

REV. H. H. SPAULDING, once a missionary of the American Board, now of the Presbyterian Board, among the Indians of the far West, wrote to the editor of the "Missionary Herald," November 22, from Lapwai, Idaho Territory:—

"A glorious work of grace has been in progress among this tribe of Indians since my return, a year ago. I have been permitted to welcome into the fold of Christ 482, hopefully converted. The good work still goes on. As good evidence of the sincerity of these Indian converts, I might mention the significant fact that the men, as soon as converted, lay aside the pipe, tobacco, and paint, and cut the hair. When we recollect that the Indian is frantically fond of smoking, almost grows up with the pipe in the mouth, and when I add that the idea of dropping the pipe was derived by the Indian himself from that Scripture, 'If thy right hand offend thee cut it off,' and not from positive injunction from the missionary, may we not regard their self-denial as good evidence of the good work? About half the 482 are males, and all have thus abandoned smoking. What white church of equal numbers could present such a record? I might mention, as further evidence, their love of the Sabbath, their hungering for the word of God, their earnestness in devotion, their prompt attendance at all prayer meetings.

"Never have I seen human hearts seem to get so near the cross of Christ. It is a pleasure to labor with such a people. I have ridden a horse over 1,600 miles this

summer, living with the natives, sleeping on the ground, riding sometimes 65 miles a day, and preaching often; once with the mercury 146° in the sun and 110° in the shade. Rode 235 miles to one meeting, accompanied by 40 of the late converts. God be praised."

PRAY FOR THE MISSIONARIES.

A MISSIONARY lady in Eastern Turkey writes: —

"We do not forget you in our prayers, for we know you and the Prudential Committee have a hard place to fill. In our *one* station we are often perplexed, and know not what to do, in regard to many matters. We know that too generous giving will only be the worm that will undermine all solid foundations; but then we may fail to give where it would be a real help to the Master's work.

"A few days since I was comforted by Willie's prayer: 'O Lord, bless Uncle Orson and father, and give them wisdom, so that they may not give too much, nor too little money, but just what will be for the good of thy work.' When our children begin thus to pray, will not God hear, and give us the desired wisdom? 'God bless Dr. C——, and Mr. ——, away off in Japan. Don't let him do anything to hinder the work in that heathen land,' is often a part of Willie's prayer. I think we need more prayer with the money. Please tell those so who give. We need their prayers *here* more than the money. I do not see how we can go on much further, without the descent of the Holy Spirit."

JAPAN.

HON. B. G. NORTHROP, in an article recently published in the "Christian Union," states that notwithstanding rumors of reaction, the zeal of the Japanese for improvement is unabated. "Misrepresentations from Christian lands have done irreparable mischief, and their intrigues, frauds, and vices have intensified, if not justified the old prejudice against foreigners. But the Japanese have learned to discriminate." The educational service proposed to Mr. Northrop, in Japan, it seems, "is indefinitely postponed," but he feels a deep interest in the people, and learns, from intercourse with the Japanese Minister at Washington, Mr. Mori, that "plans are maturing for a measure of the greatest difficulty and importance — the establishment of religious liberty." An epitome of a memorial on this subject, addressed to the Prime Minister of Japan, by Mr. Mori, is given, in which he suggests "a charter of religious freedom, in a form appropriate for an imperial proclamation," which would give "not mere tolerance, but full religious liberty." Mr. Northrop seems to agree fully with missionaries in Japan, in the opinion that there is to be no retrogression, but continued progress, in that empire.

A NECESSITY OF THE MISSIONARY WORK.

THE President of the Basle Missionary Institution, in a recent address, as quoted by the Church "Missionary Intelligencer," made use of the following language, which is as true in its application here as at Basle: —

"This I wish to say to you, dear friends, if the work of missions is to go on its blessed way, young people must be trained for it, yet they must not be driven to it. Let fathers and mothers make missions a subject of conversation, put books on the subject into their children's hands, talk to them about it, &c., allow free, natural, unhindered course to any desire for usefulness that may spring up in the child's heart, and then, if the Lord calls the youth, let them give him up willingly; — this is what I mean by saying that the future rests on the coming generation."

MISSIONS A SIGN OF THE CHURCH'S FAITH.

From the Advance.

"FOREIGN MISSIONS are a glorious sign of the Church's faith. They confront the world's unbelief with calm boldness, and proceed to organize a campaign for a universal victory on the very field where infidelity scoffingly predicts a total defeat.

And certainly the appearances have never been promising. Wild, ignorant, and savage races, sunk in heathenism, and semi-civilized races wedded to hereditary systems of error, and, back of these outward facts, human hearts full of sin and opposed to every characteristic of the religion of the cross, do not suggest an easy and rapid conquest. But, singularly enough, this is what the Christian Church has set before itself from the first, and is precisely what it has pushed with greatest vigor and success in its days of purest experience. The Acts of the Apostles is little else than the original number of the 'Missionary Herald.' Foreign Missions were the very life of the primitive church. They are the sign now of a living church — a church which has a positive faith in God and the supernatural, in the fact of sin and the need of redemption, in the atoning sacrifice of Christ and the quickening power of the Holy Ghost. They bring out the heroic element of religious character, and produce results which no other agencies can secure. While infidel philosophers and scientists imagine that they have exploded a mine beneath the foundations of all religion, the Church, undismayed, sends out her missionaries to the most distant and barbarous tribes, to tell of the true God, the coming eternity, the sure judgment and the free salvation. More, perhaps, than any other form of religious action, do foreign missions embody the Christian faith, and utter a perpetual rebuke of the sordid, materialistic unbelief of the world. And this may account for the parallel fact, that no other form of Christian effort has met with so much unbelieving opposition and steady ridicule. So long as foreign missions flourish, the faith of the church hangs out its banner."

THE BISHOP OF BOMBAY AGAIN.

READERS may remember two articles in the Miscellanies of the "Herald" within the past year (pp. 36 and 193), noticing the intrusive and non-coöperative mission policy of the Bishop of Bombay. A recent number of the London "Record," at the close of an article on Russian influence and progress in Central Asia, refers to the Bishop's course as follows: —

"Whatever tends to spread abroad the knowledge of Christ, and circulate God's written Word, will also tend to confirm the fabric of our Indian Empire. We, therefore, welcome missionaries, not only of the Church of England, but of all truly Christian denominations. The accounts which we hear of Bishop Douglas at Bombay only fill us with shame — we should say with dismay, if we did not recollect how his miserable sacerdotal bigotry must serve to dwarf his influences for evil as well as for good. General Shaw has done good service in bringing before our readers and the public an account of what the Bishop of Bombay is now doing. He has yielded to the demands of clerics, who ask, in the 'Bombay Gazette,' 'Have we not, in fact, tried to minimize our differences with Protestant Dissenters, who, strictly speaking, are outside the Church, while, at the same time, we have maximized our differences with Roman Catholics, who are members of a true, though confessedly corrupt branch of the Universal Church?' General Shaw explains what is meant by the statement of the same writer, that this scheme of compromise has come to an end. 'In spite of earnest remonstrances, Bishop Douglas, of Bombay, has sent men, who are under his orders, to occupy some of these stations,[1] though a vast field is open all around; thus not only seeking to build upon other men's foundations, but altogether perplexing the native converts, and estranging them, by superior secular advantages, from the good and earnest men to whom they owe their sole knowledge of Christianity.'

"We have no hesitation in saying that if English prelates thus lend their influence to the destruction of Christian missions, their presence in India will operate as the very reverse of a blessing. The Church Missionary Society disclaims all complicity with such proceedings. Are we to infer that they are sanctioned by the S. P. G.? If so, it is time for the members of that venerable Society to in-

[1] Occupied by Protestant missionaries of other denominations.

quire whether they are not involved in complicity with the hinderers of the Gospel. It is on the influence of pure Christianity, proclaimed by Christian missionaries, that we build our chief hopes for British India. A prelate who acts as Bishop Douglas is said to act is deserving of the severest censure; and those who are most warmly attached to the Church of England will bitterly deplore acts of bigotry which bring such a scandal not only on our own Church but our common Christianity."

GLEANINGS.

—— Bishop Gobat opened his first Christian school at Jerusalem in 1817, with nine children of both sexes. There are now five schools in Jerusalem attended by over 400 children, and in all Palestine 25 Protestant schools, attended by about 1,000 scholars. In self-defense, to retain their influence, about 100 schools have been established by Greek, Romish, and Armenian priests. So the light is spreading.

—— The Niger mission of the Church Missionary Society is worthy of special interest, inasmuch as it is the offshoot of the West African mission, entirely conducted by native teachers, catechists, deacons, and priests, with a native bishop — Bishop Crowther — at their head. This is the true method — illustrated by the Hawaiian missions to the Marquesas and to Micronesia, and the Armenian mission to Koordistan, sent out by the Evangelical Union of Harpoot — and is a promise of the ultimate success of the missionary enterprise.

—— The field of Christian missions in what is distinctively known as the heathen world, embraces a population of 700,000,000. Of these, seven-eighths are attached to one or other of the three great systems — Mohammedanism, Hindooism, Buddhism. The first is as yet relatively untouched, still pushes it proselytism in Africa, and everywhere stands as a barrier to the Christian faith. In India, university graduates take part in the most degraded rites of Hindooism and enrol themselves as its champions, and learned scholars of the West are putting mystical interpretations on some of the most debasing customs, as symbols of profound spiritual truths, quite to the astonishment of even the Hindoos themselves. And Buddhism, with its 300,000,000 of votaries, has been hardly reached by Christian influence, but in anticipation of the coming onset, in Ceylon, is boldly upholding its atheistic philosophy by argument, and in Japan is setting its priests to the study of the Bible, with a view to its refutation. There is a good deal of hard work to be done yet, and ample scope for the ablest talent and the most thorough Christian consecration.

—— The king of the Sandwich Islands, Kamehamaha V., died at Honolulu, December 11, 1872, at the age of 42. He was educated in the school of Mr. and Mrs. Cook, of the American mission, and came to the throne November 30, 1863. As the king left no heir, and had designated no successor to the throne, the Legislative Assembly of the kingdom was called to meet on the 8th of January to elect a sovereign.

—— The twentieth annual report of the "Hawaiian Mission Children's Society" states that five sons and two daughters of that mission are now engaged in foreign missions, while four sons and ten daughters —the latter in schools — are in like work at the Hawaiian Islands, "making 21 descendants of the mission engaged in direct missionary work." The receipts of the society last year were $1,109.63.

—— Keshuh Chunder Sen, the well known leader of the Brahmo Somaj, in India, himself rejecting Christ, says, in one of his eloquent addresses: "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christian education." This is unexpected testimony.

—— The progress of education in India is seen in the following facts: The average attendance of pupils in the government schools, and in those aided by the government, in 1854, was less than 50,000; in 1872, it exceeded 700,000, of whom 34,000 were in schools and colleges of the Church Missionary Society, and some 90,000 in the educational institutions of other Prot-

estant societies. From the opening of the University of Calcutta in 1857 to the close of the year 1870, 15,123 persons applied for entrance examination, of whom 7,279 were passed. These are the young men who are to hold the positions of influence.

—— An effort is in progress to establish a Mohammedan university in Northwestern India, of a high grade, in which western science shall be taught in connection with the tenets of the Koran. A first instalment of $750,000 is now being raised for it, by subscriptions all over India. It seems like the beginning of a struggle for life against the inroads of Christianity.

—— The increase of church-members in Madagascar in 1871 was 17,981, making an aggregate of 38,932; while the adherents to Christianity amounted to 315,231. Two thousand native evangelists are busy in telling the story of the Cross. The number of children in schools is 30,000.

—— The Romanists claim a population of 4,000,000 in this country; the Methodists, reckoned in the same manner, including all the members of Methodist families and attendants on their worship, number over 10,000,000.

—— Nearly one third of the December issue of the "Christian Work," one of the best English missionary publications, is made up of selections from the "Missionary Herald." We are very glad to have English friends of missions made acquainted with the great work of the American Board, but should not the "Herald" be more uniformly credited with matter which is taken from its pages?

—— The steady advance of the gospel in India is shown by the following statistics: The number of persons embraced in Christian congregations in 1851 was 93,739; in 1861, 138,577; in 1871, 211,497. The advance in the first decade was about 48 per cent., in the second, 54. The advance in the direction of self-support, and of contributions by the native Christians to various objects of Christian benevolence, has been much greater.

—— A German missionary has just finished a translation of the Bible into the Sanskrit, the sacred language of India. This fact is one of the many that might be cited to show that missionaries are not neglectful of the learning of the ancient Hindoos; although not finding in it such valuable stores of religious ideas as to supersede the necessity of the Bible.

—— Chan Laisun, the Chinese Commissioner of Education, now in the United States, by whose influence, in great measure, the Chinese government has been induced to send boys to this country for education, was, when a boy himself, under the instruction of Rev. Ira Tracy, a missionary of the American Board at Singapore, and soon after became a convert to Christianity and a hopeful Christian. Having recently discovered that Mr. Tracy was living at Bloomington, Wisconsin, Laisun wrote him, sending his photograph, etc., and signing himself "your grateful pupil." His history and his great influence for good, Mr. Tracy says, "make me think my life work has been worth ten times as much as I before supposed." "I do greatly rejoice to have had such connection with what he is doing for China." "Cast thy bread upon the waters," etc.

—— The London "Record" gives, from a Colonial Church Journal, the following statement: "When we summarize the expenditure for 1871 of all the foreign mission funds gathered in the British Isles, we find that it did not fall far short of £900,000 ($4,500,000). This sum represents the money actually passing out of the offices at home, and administered from the United Kingdom. When to this we add the sums raised in the mission fields (subscriptions and government grants to schools), expended there by the agents of the same British societies, and amounting to about £200,000, we have a grand total of nearly £1,100,000 ($5,500,000).

DEATHS.

At Bebek, near Constantinople, of diphtheria, October 16, 1872, Fanny Angeline, aged five and a half years, and October 24, Lizzie Kingsbury, aged eight years, daughters of Rev. J. K. Greene, of the Western Turkey mission.

(The death of these children was noticed last month, but without the dates.)

At Constantinople, December 5, after a painful illness of several weeks, Rev. Andrew T. Pratt, M. D., of the Western Turkey mission; "an earnest Christian, a thorough scholar, a modest man." His death will be felt as a great loss by all the missionaries in Turkey.

At Sivas, Turkey, November 17, Fannie, daughter of Dr. H. S. West, of the Western Turkey mission, aged two and a half years.

At Honolulu, December 18, 1872 (as announced in the "Hawaiian Gazette"), Rev. Artemas Bishop, within a few days of 77 years of age. Mr. Bishop embarked for the islands, as a missionary, November 19, 1822, — fifty years and one month before his death.

At Rantoul, Champaign Co., Illinois, November 30, 1872, Mr. Henry K. Copeland, formerly of the Choctaw mission of the American Board.

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.
Cape Elizabeth, Cong. ch. and soc. 12 00
Portland, West Chapel soc. 4 20
Yarmouth, 1st ch. Miss M. Chase, 10 00——26 20
Hancock county.
Southwest Harbor, Cong. ch. and so. 4 00
West Brooksville, Cong. ch. and so. 5 00——9 00
Kennebec county.
Augusta, Cong. ch. and so. (of wh. from E. A. Nason, to const. Rev. James H. Ecob, H. M., 50;) 287 06
Lincoln and Sagadahoc counties.
Bath, S. Y. Snipe, 1 00
Piscataquis county.
Foxcroft and Dover, Cong. ch. and so. 26 27
Garland, Cong. ch. and so. 6 00——32 27
Somerset county.
Norridgewock, Cong. ch. and so. m. c. 9 00
Union Conf. of churches.
South Bridgton, Cong. ch. and so. 13 50
Washington county.
Eastport, Cen. Cong. ch. and so. 28 00
York county.
Biddeford, Pavilion ch. and so. 25 00
426 08
Legacies. — Portland, John C. Brooks, by Lewis Pierce, Ex'r, add'l, 2,014 80
2,440 83

NEW HAMPSHIRE.

Grafton county.
Plymouth, Cong. ch. and so. m. c. 8 25
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Manchester, C. B. Southworth, 50; a friend, 80; 130 00
Nashua, 1st Cong. ch. and so. m. c. 98 00——228 00
Merrimac co. Aux. Soc.
Dunbarton, Cong. ch. and so. 50 00
New London, Mrs. E. S. Trussell, 5 00
Northfield and Tilton, Cong. ch. and so. 11 00——63 00
Rockingham county.
Chester, E. J. Hazeltine, 5 00
South Hampton, James Palmer, 5 00——10 00
Strafford county.
Dover, Cong. ch. and so. 67 00
379 25
Legacies. — Fitzwilliam, Dexter Whittemore, add'l, by Joel Whittemore, Ex'r, 1,932 21
2,311 46

VERMONT.

Addison county.
Cornwall, Cong. ch. and so. 70 00
Vergennes, Cong. ch. and so. 48 75——118 75
Bennington county.
Bennington, 1st Cong. ch. and so. coll. 16; m. c. 8.53 24 53
Caledonia co. Conf. of Ch's, T. L. Hall, Tr.
St. Johnsbury, South ch. and so., add'l, 50 35
Chittenden county.
Burlington, 3d Cong. ch. and so. 80 47
Westford, Cong. ch. and so. 27 00——107 47
Franklin co. Aux. Soc. C. B. Swift, Tr.
Bakersfield, Cong. ch. and so. 5 00
Franklin, Cong. ch. and so. 12 00——17 00
Lamoille county.
Cambridge, Mrs. Nancy Howe, 3.90; J. W. Turner, 5; 8 90
Johnson, 1st Cong. ch. and so. 15 25——24 15
Orange county.
Strafford, a friend of missions, 4 00
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Barton, Mrs. M. French, 5 00
Rutland co. James Barrett, Agent.
Benson, a friend, 1 00
Castleton, Mrs. Betsey Hooker, 10 00
Rutland, Cong. ch. and so. m. c. 32 63
Westhaven, H. K. Hunt, 45 00——88 63
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Woodstock, 1st Cong. ch. and so. m. c. 10 30
450 18
Legacies. — Rutland, Abner Mead, avails of land in Minnesota, 715.57, less exp. 709 15
1,159 33

MASSACHUSETTS.

Barnstable county.
Cotuitport, Union ch. and so. 8 50
Berkshire county.
Great Barrington, 1st Cong. ch. and so. 121 93
Lenox, Cong. ch. and so. 78 18
No. Canaan, Cong. ch. and so. 16 50
Peru, Friends, 10 00
Pittsfield, teachers and pupils of Maplewood Institute, m. c. 53 75
South Adams, Rev. C. E. Stebbins, 5 00——285 36
Boston and vicinity.
Boston, of wh. from Joshua Bates, 10; an old friend, 10; a friend, 5; 246 85
Chelsea, Winn. ch. and so. m. c. Nov. and Dec. 76.95; Cen. ch. and so. m. c. 44.62; Ann M. Dutch, 10; 131 57——378 42
Bristol county.
Berkley, Ladies of Cent. so. 22 40
West Attleboro, 1st Cong. ch. and so. 8 00——30 40
Brookfield Asso'n. William Hyde, Tr.
Hardwick, Ev. Cong. ch. and so. 30 00
No. Brookfield, 1st Cong. ch. and so. 9 75
West Brookfield, Cong. ch. and so. 76 80——116 05
Essex county.
Lawrence, Cen. ch. and so. 158 16
Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury and Salisbury, Cong. ch. and so. m. c. 6 94

Haverhill, West Cong. ch. and so. 25; Mrs. Abby B. Kimball, 10; 35 00—41 94
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. m. c. 8 48
Lynn, 1st Cong. ch. and so. m. c. 40.75; Chestnut st. Cong. ch. and so. 28.61; 69 36
North Beverly, Cong. ch. and so. m. c. 46 40
Saugus Centre, Cong. ch. and so. 27 25—151 49
Franklin co. Aux. Soc. William B. Washburn, Tr.
Conway, Cong. ch. and so. to const. Dea. CARLOS BATCHELDER, H. M. 191 11
Hampden co. Aux. Soc. Chas. Marsh, Tr.
Westfield, Norman T. Leonard, for the Eastern Turkey mission, 127 40
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.
Amherst, 1st Cong. ch. and so. coll. 140.41; m. c. 92.80; to const. H. C. PIPER and Dr. V. W. LEACH, H. M. 233 21
Chesterfield, R. Clark, 5 00
East Hampton, Payson ch. and so. 714.02; half m. c. 41.98; 756 00
Goshen, Daniel Williams (Christmas gift), 5 00
Hadley, 1st Cong. ch. and so. 30.60; Russell ch. and so. m. c. 12.50; 43 10
North Hadley, Cong. ch. and so. 15 00
Northampton, 1st ch. m. c. 95.15; Edwards ch. m. c. 5.15; 100 30
South Hadley, a friend, 15 00—1,172 61
Middlesex county.
Cambridge, Shepard ch. m. c. 73 17
Cambridgeport, Stearns Chapel, m. c. Nov. and Dec. 14.29; Prospect st. ch. m. c. 7; 21 29
Dracut, Pawtucket ch. and so. 72 00
East Somerville, Cong. ch. and so. m. c. 8 11
Hopkinton, Cong. ch. and so. to const. DAVID CUTLER and E. THOMPSON, H. M. 155 30
Lincoln, 1st Cong. ch. and so. 174 50
Lowell, John st. ch. and so. 11 76
Malden, Cong. ch. and so. m. c. 21 50
North Cambridge, Mrs. Peter Lesure, 5 00
Sherborn, Cong. ch. and so. 32 00
Stoneham, Cong. ch. and so. m. c. 21 38—596 01
Middlesex Union.
Dunstable, Cong. ch. and so. 15 00
Townsend, Cong. ch. and so. m. c. 5 00—20 00
Norfolk county.
East Weymouth, Cong. ch. and so. to const. Rev. E. P. MCELROY, H. M. 85 00
Jamaica Plain, Miss A. W. Swett, dec'd, 250 00
Medfield, L. E. A. 1 00
Quincy, Ev. Cong. ch. and so. m. c. 50; B. C. H. 200; 250 00
South Weymouth, 2d Cong. ch. and so. to const. Mrs. E. L. HOWE, H. M. 90 00
West Roxbury, So. Ev. ch. and so. m. c. 26 25—702 25
Old Colony Auxiliary.
Lakeville, a friend, 2 00
Plymouth county.
East Abington, 3d Cong. ch. and so. m. c. 35.57; Mrs. Dorinda Shaw, 10; 45 57
East Marshfield, Cong. ch. and so. 25 25
Wareham, Cong. ch. and so. 84 00—154 82
Worcester county, North.
Royalston, 1st Cong. ch. and so. coll. 124.16; m. c. 29.14; J. P. C. with prev. dona's, to const. MARY F. CUSHMAN, H. M. 50; 203 30
Templeton, Cong. ch. and so. 94 17—297 47
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Holden, Gent's asso'n, 31.90; Ladies' do. 33.66; m. c. 10.64; 76 20
Northboro, Cong. ch. and so. m. c. 41 93
Sterling, Cong. ch. and so. 32 00
Worcester, Union ch. coll. 161.50; m. c. 39.19; Piedmont ch. Dea. S. Knowlton, 50; Central ch. a friend, 10; Franklin Whipple, 50; Samuel W. Kent, 15; 325 69—475 82
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Upton, Cong. ch. and so. 14 00
Whitinsville, Cong. ch. and so. m. c. 4 mos. 137 50—151 50
—— A Christmas gift, 20 00

5,081 31

Legacies.— Fitchburg, Sarah W. Farnsworth, by Aaron Eaton, Ex'r 25 00
Hardwick, Rev. Martyn Tupper, to const. JOHN C. NORRIS, M. D., H. M. by J. B. T. Tupper, 100 00—125 00

5,206 31

RHODE ISLAND.

Pawtucket, Rev. C. Blodgett, D. D. to const. MAGGIE ROWLAND CLAPP, H. M. 100 00
Tiverton, Cong. ch. and so. 31 00—131 00

CONNECTICUT.

Fairfield county.
Bethel, Cong. ch. and so. 11 70
Norwalk, Juliette Betts, 7 00
Ridgefield, 1st Cong. ch. and so. 120 00—138 70
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 205 90
Bloomfield, Cong. ch. and so. 18 50
Buckingham, Cong. ch. and so. 16 00
East Hartford, Cong. ch. and so. 200; by S. S. 16; 216 00
Farmington, Cong. ch. and so. 310.60; m. c. 25.11; (of wh. fr. H. D. Hawley, to const. Rev. R. D. HART, H. M. 50;) 335 71
Glastonbury, 1st Cong. ch. and so. (of wh. fr. Dr. J. Kittredge, to const. ROSE F. KITTREDGE and R. J. KITTREDGE, H. M. 200;) 813 10
Hartford, South ch. and so. 172.50; Centre ch. and so. to const. M. D. STONE, H. M. 100; Mrs. Mary C. Bemis, to const. Mrs. ALMIRA H. TUCKER, H. M. 100; 372 50
Kensington, Cong. ch. and so. 77 35
Manchester, 1st Cong. ch. and so. to const. Mrs. MARY PERKINS, H. M. 173 50
Newington, Cong. ch. and so. 89; m. c. 70; La. Soc. 80; 239 00
Poquonock, Cong. ch. and so. to const. Dea. BENAJAH E. SMITH, H. M. 51 00
Rocky Hill, Cong. ch. and so. 63 45
Thompsonville, Miss H. B. Kingsbury, 1 00
Wethersfield, Cong. ch. and so. 251 30
Windsor, Cong. ch. and so. 45 33
Windsor Locks, Cong. ch. and so. 160 58—3,040 22
Litchfield county. G. C. Woodruff, Tr.
Bethlehem, Cong. ch. and so. 42 00
Harwinton, Cong. ch. and so. 68 10
Lakeville, Village prayer-meeting, 25 00
Morris, Cong. ch. and so. 82 05
New Milford, Cong. ch. and so. 303 25
Norwalk, Miss Abigail Brown, 1 00
Plymouth, Miss Phebe Beach, 10 00
Warren, Cong. ch. and so. 78 75
Washington, Fanny E. Smith, 1 00—611 15
Middlesex county. John Marvin, Tr.
Deep River, Cong. ch. and so. m. c. 59.18; Gent's and Ladies' Assoc. 39.33; 98 51
East Haddam, 1st Cong. ch. and so. 55 60
Middlefield, Cong. ch. and so. 84 80
Middletown, 1st Cong. ch. and so. m. c. 4.25; J. F. Huber, for Madura, 1; 5 25
Saybrook, 2d Cong. ch. and so. 41 40
Westbrook, Cong. ch. and so. 12 88—298 44
New Haven county. F. T. Jarman, Agent.
Fair Haven, 1st Cong. ch. and so. to const. Dea. JAMES P. SMITH, H. M. 100 00
Milford, 1st Cong. ch. and so. m. c. 15 60
New Haven, 1st Cong. church coll.

771.58; m. c. 20.67; College st. ch. and so. to const. Mrs. Luman Cowles, Alfred W. Weld, and Mrs. Gaius F. Warner, H. M. 290.24; (also books from Rev. S. N. Barnum, value 12;) Davenport ch. m. c. 10.18; Howard ave. ch. 38; North ch. m. c. 7.72; Nelson Hall, 50; a friend, ch. of the Redeemer, 22; 1,210 39
South Meriden, Cong. ch. and so. 8 97
Wallingford, Cong. ch. and so. 94 65
Waterbury, 1st Cong. ch. and so. m. c. 25 42—1,455 03
New London county. C. Butler and L. A. Hyde, Trs.
Bozrah, N. S. Hunt and family, 20 00
East Lyme, Cong. ch. and so. 6; Mrs U. M. Webb, 5; 11 00
Griswold, Cong. ch. and so. 72 60
Groton, Rev. A. L. Whitman, 5 00
Hanover, Cong. ch. and so. 20 50
Jewett City, Cong. ch. and so. 49 70
Lisbon, Cong. ch. and so. 4 58
New London, 2d Cong. ch. and so. 21 16
Norwich, 1st Cong. ch. and so. m. c. 18.17; Broadway ch. and so. m. c. 36.90; 55 07
Old Lyme, Cong. ch. and so. 57 67—317 28
Tolland county. E. C. Chapman, Tr.
Ellington, Cong. ch. and so. 78; Erastus Talcott, to const. Mrs. H. H. Talcott, H. M. 100; 178 00
Gilead, Cong. ch. and so. with prev. dona's, to const. Dea. E. O. Allen, H. M. 68 00
Mansfield Centre, 1st Cong. ch. and so. 108 00
Mansfield, 2d Cong. ch. and so. 64 00
Rockville, 1st Cong. church and so. 172.72; 2d Cong. ch. and so. to const. E. R. Pillsbury, Mrs. Sarah H. Gibson, Mrs. Ellen M. Hyde, and Mrs. Evelyn C. Durfee, H. M. 392.92; Rev. Giles Pease, 5; 570 64
Vernon, 1st Cong. ch. and so. Gents' soc. 78.50; La. soc. 65.03; 143 53—1,127 17
Windham co. Rev. H. F Hyde, Tr.
Ashford, 1st Cong. ch. and so. 5 10
Canterbury, 1st Cong. ch. and so. 43 25
East Woodstock, Cong. ch. and so. 27 75
West Killingly, Mrs. and Augustine Root 5 00
Willimantic, Cong. ch. and so. 93 85—174 95
7,162 94

NEW YORK.

Auburn, A Friend, 300 00
Bethel Cong. ch. and so. 7 85
Brooklyn, ch. of the Puritans, 180.50; South Cong. ch. add'l. 113.33; Joel Mann, 5; 298 83
Clinton, G. K. Eells, 4; Horace Bartlett, 4; 8 00
Corning, "a part of the Lord's tenth," 20 00
Dunnsville, W. G. Davis, M. D., 100 00
Fairport, Cong. ch. and so. 30 00
Floyd, Welsh Cong. ch. and so. 5 90
Gaines, Cong. ch. and so., add'l, 1 00
Hancock Cong. ch. and so. 20 00
Hopkinton, A. Kent, 10 00
La Fayette, Cong. ch. and so. 80 00
Lockport, Mrs. N. P. Hart, 5 00
Medina, Presb. ch. 10 00
Napoli, Cong. ch. and so. 8 50
New Lebanon, J. B. Peabody, 2 00
New York, Tabernacle ch. and so., to const. Rev. Wm. M. Taylor, D. D. H. M., 2,683.79; Mrs. E. P. Woolsey, 500; W. H. Lyon, 200; G. G. Williams, 100; L. A. Bradley, 1; 3,484 79
Niagara City, 1st Cong. ch. and so. 16 00
North Salem, Leavitt Hallock, 2 00
Pekin, Abigail Peck, 15 00
Port Henry, Theo. F. Judd, 5 00
Potsdam, Mrs. Abner Clark, 10 00
Poughkeepsie, Mrs. M. J. Myers, 10 00
Remsen, Cong. ch. and so., 12.57; Rev. M. Roberts, 5; 17 57
Rochester, a friend, 50 00
Rome, John B. Jervis, 10 00
Syracuse, Plymouth ch. and so. 50 00
Tallman Station, Mrs. John Richardson, 5 00
Union Falls, Francis E. Duncan, 20 00—4,552 44

NEW JERSEY.

Paterson, Cong. ch. and so. 24 16
South Orange, J. H. Worcester, Jr., 25 00—49 16

PENNSYLVANIA.

Providence, E. Weston, 5 00

MARYLAND.

Frederick City, E. H. Rockwell to const. John F. Duvall, H. M. 100 00

TENNESSEE.

Greeneville, Robert M. McKee, 5 00

NORTH CAROLINA.

Charlotte, Biddle Institute, m. c. 1 00

OHIO.

Bellevue, S. W. Boise, 3 00
Belpre, Cong. ch. and so. 8 10
Chatham, Cong. ch. and so. 17 75
Cleveland, Plymouth ch. and so., to const. Mrs. E. R. Shipherd and Mrs. Catharine Smith H. M., 262 00
Conneaut, Cong. ch. and so. 25 00
Coolville, Cong. ch. and so. 23 75
East Cleveland, Euclid Ave. Cong. ch. and so., 75; Horace Ford, 50; 125 00
Fearing Township, Mrs. A. Stanley, 10 00
Gustave, Elam Linsley, 1 00
Hampden, Cong. ch. and so. 5 15
Mansfield, Mrs. Susan M. Sturges, 3 00
Marietta Cong. ch. and so., in part, 75 00
Medina, 1st Cong. ch. and so. 40 00
Morgan, Lemuel Clark, 2 00
Salem, David A. Allen, 10 00
Tallmadge, Members of Benev. Asso. 12 25
Toledo, Harry Chase, 10; George F. Pomeroy, 10; 20 00
Vermillion Cong. ch. and so. 7 00
Wellington, 1st Cong. ch. and so. 8 43
Wheelersburg, Rev. Ira M. Preston, 5 00
Yellow Springs, Æ. 10 00—673 43
Legacies — Columbus, D. T. Woodbury, by J. J. Ferson, Ex'r, add'l, 124 32
Wellington, Amos Abbot, add'l, 265 63—389 95
1,063 38

ILLINOIS.

Atkinson, Cong. ch. and so. 2 00
Cerro Gordo, Alex'r McKinney, 4 00
Chicago, Leavitt St. Cong. ch. and so. 41 72
Crystal Lake, S. S. Gates to const. Rev. Walter W. Curtis, H. M. 100 00
Elgin, 1st Cong. ch. and so. 40 00
Evanston, Cong. ch. and so. m. c. 47 69
Galesburg, Mrs. E. Griswold, 1 00
Lake Forest, D. R. Holt, 100 00
Morris, John Loughead, 4 00
Ottawa, Cong. ch. and so. 11 15
Rockford, 2d Cong. ch. and so. 278 52—630 08

MICHIGAN.

Benzonia, Cong. ch. and so. 17 75
Flint, Cong. ch. and so. 63 40
Glen Arbor, Rev. G. A. Pollard, 5 00
Kalamazoo, M. Heydenburk, 10 00
Lodi, Cong. ch. and so. 32 62
Northport, Cong. ch. and so. 6 00
Richland, 1st Presb. ch. 2 00
Standish, Cong. ch. and so. 5 00—141 77

MISSOURI.

St. Louis, Pilgrim Cong. ch. and so. 233 33

MINNESOTA.

Minneapolis, Plymouth ch. and so. 19 78
Sauk Centre, Cong. ch. and so. 10 00—29 78

IOWA.

Burlington, Mrs. J. Everall, 5 00
Davenport, Cong. ch. and so. m. c. 8 20
Earlville, Cong. ch. and so. 5 35
Eldora, Cong. ch. and so. 2 00

Fairfield, a friend,	25 00	
Grandview, Ger. Cong. ch. and so.	10 00	
Grinnell, C. L. Ray,	14 00	
Monson, Cong. ch. and so.	2 00	
Orford, Cong. ch. and so.	22 60	—94 15

WISCONSIN.

Beloit, Miss Anah T. Dewey,	10 00	
Fort Atkinson, Cong. ch. and so.	35 00	
Fox Lake, Cong. ch. and so.	11 35	
Janesville, 1st Cong. ch. and so.	65 02	
Leeds, Cong. ch. and so.	2 60	
Milwaukee, Spring St. ch. and so.	70 00	
Ripon, "Grateful,"	10 00	
Sun Prairie, Cong. ch. and so., m. c.	3 61	
Windsor, Cong. ch. and so.	29 26	—236 84

KANSAS.

Junction City, I. Jacobus,		10 00

NEBRASKA.

Milford, H. A. French,	5 00	
Nebraska City, a friend,	10 00	—15 00

OREGON.

Forest Grove, Cong. ch. and so., m. c.		25 00

CANADA.

Province of Ontario,		
Paris Cong. ch. and so., 35; N. Hamilton, 10;	45 00	
Province of Quebec.		
Sherbrooke Cong. ch. and so. to const. Rev. ARCHIBALD DUFF H. M.	63 64	—108 64

FOREIGN LANDS AND MISSIONARY STATIONS.

Micronesia, Ebon, Foreigners and Missionaries.		86 72

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

New Haven Branch for two pupils at Foochow,	80 00	
For Salaries of Missionary Ladies and for Schools in Zulu Mission,	1,554 50	
Western Turkey Mission,	8,680 23	
Central " "	4,127 53	
Eastern " "	3,392 26	
Mahratta "	2,009 00	
Madura "	1,946 25	
Ceylon "	1,250 00	
Foochow "	460 00	
North China "	506 00	
Mission to Spain,	1,150 00	
Dakota Mission,	3,050 00	—28,205 77

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 482 56

MISSION SCHOOL ENTERPRISE.

MAINE. — Bucksport, Elm St. s. s., to support a scholar in Mr. Blodget's school, China, 35; Harrison, Cong. s. s., 1.50; Lyman Cong. s. s., 5.25; North Edgecomb, Cong. s. s. 5; 46 75

NEW HAMPSHIRE. — Campton, Cong. s. s., 50; Chichester, Cong. s. s., 2.25; Warner, Juv. Miss. so., 26.50; Mrs. J. H. Stewart, for school in India, 25; 103 75

VERMONT. — Barnet, Cong. s. s., for school in India, 40; Brownington, Cong. s. s., 12; Gaysville, Mission Circle, 1; Charlie Taggart, deceased, pocket-money, 1; Johnson, 1st Cong. s. s., for school at Marash, 9.77; Thetford, Cong. s. s., 30; 93 77

MASSACHUSETTS. — East Leverett, Mission s. s., 3; Williamstown, Infant Class, 1st Cong. s. s., 2.80; Woburn, 1st Cong. s. s., bal. for pupils at Amanzimtote and Harpoot, 25; Worcester, Union s. s., 60; 90 80

CONNECTICUT. — Berlin Cong. s. s., 6.24; Columbia, Cong. s. s., 22.63; Stonington, 2d Cong. s. s., 64.47; 93 34

NEW YORK. — Deposit 1st Presb. s. s. 20 07

NEW JERSEY. — Patterson, Geo. A. Sumner, for support of student in Harpoot Theol. Seminary, 10 00

ALABAMA. — Andersonville, "Willing hearts," for Madura, 10 00

OHIO. — Mansfield, Cong. s. s., 60; Springfield, Cong. s. s., 25; 85 00

ILLINOIS. — Chicago, Park Cong. s. s., for pupils in Mr. De Riemer's care, Ceylon, 80; Granville, Cong. s. s. 4.50; Jacksonville, Cong. s. s., for pupils in Mrs. E. M. Smith's school, Ceylon, 40; Oak Park, Cong. s. s. 23.65; Princeton Cong. s. s. 5; 153 15

IOWA. — Grandview and Harrison, Ger. Cong. s. s., 13.90; Maquokota, Cong. s. s. 7; 20 90

MICHIGAN. — Watervliet, Freddy Parsons, for Harpoot, $1.00, silver; 1 12

COLORADO. — Denver, H. George Ford, for support of a boy at Seroor, 30 00

758 65

Donations received in December,	$50,080 03
Legacies " " "	5,171 11
	55,251 14

Total, from Sept. 1st to Dec. 31st, 1872, $110,613 68

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Norridgewock, Cong. ch. and so.	3 00

VERMONT.

Springfield, a friend, to const. Miss LUCY FROST, H. M.	100 00

MASSACHUSETTS.

Amherst, L. Sweetser, 5; Mrs. L. Sweetser, 1;	6 00	
Andover, two friends,	50 00	
Boston, Mt. Vernon ch. and so. 20; Union ch. and so., 10.61;	30 61	
Foxboro Cong. ch. and so.	25 32	
Grantville Cong. ch. and so.	52 79	
Mansfield, Cong. ch. and so.	11 70	
Norton, Cong. ch. and so.	42 60	
North Andover, Cong. ch. and so.	28 30	
Peabody, a friend,	1 00	
Sturbridge, Cong. ch. and so.	6 55	
Waltham, Trin. Cong. ch. and so.	47 26	
West Brookfield, Cong. ch. and so.	12 00	
Worcester, Dea. S. Knowlton,	25 00	—339 12

CONNECTICUT.

Berlin, 2d Cong. ch. and so.	12 45	
Hartford, Mrs. Mary C. Bemis,	25 00	
New Milford, H. Ives,	10 00	
Norwich, Broadway ch. and so.	74 45	
Rockville, 2d Cong. ch. and so.	11 00	
South Windsor, 1st. Cong. ch. and so.	18 00	—150 90

OHIO.

Tallmadge, Rev. Charles Cutler,	5 00

MINNESOTA.

Hutchinson, Cong. ch. and so.	3 00

CANADA.

Eaton, S. A. Hurd,	2 00
Received in December,	$603 02

Total for Nominally Christian Lands, from Sept. 1st, to December 30th, 1872, $4,743 29

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

ARKANSAS, —— Beulah Tatum $1 00

Amount received in December, $1 00

Previously acknowledged, $9,022 89

Total to December 31st, 1872, $9,023 89

THE GOD PILLAIAR.

THE

MISSIONARY HERALD.

VOL. LXIX. — MARCH, 1873. — No. III.

PILLAIAR,[1] OR GANESHA.[2]

By Rev. William B. Capron.

The engraving opposite is from a photograph of a scene in Southern India, and is an excellent illustration of one of the most common scenes in that country — a stone idol of this deity, of the size of life (?), set up by the roadside upon a platform of stone or brick, and unsheltered except by the shade of an adjacent tree. The name *Pil-lai ar* is here given, rather than *Ga-ne-sha*, because that is the name invariably used by the Tamil people, and of course in our Madura and Ceylon missions. *Pillai*, child, *ar*, honorific; *i. e.*, the wonderful child.

This deity, the god of wisdom and policy, is represented as a short, fat man, with a large belly and the head of an elephant. He has four arms, in one of which he holds the hook for guiding the elephant, in another a conch or shell, in the third a conical ball, and in the fourth a cup of small cakes, with which he is supposed to feed himself. Each of the principal deities having his favorite conveyance — some animal or bird — Pillaiar is described as riding on a rat, the emblem of prudence and foresight.

Though various stories are told of the origin of Pillaiar, he is generally reputed to be the son of Siva and Parvathi. It is stated that Parvathi, believing that her son was an extraordinary prodigy, requested Sani (the Hindoo Saturn) to look at him. The god, considerately recollecting that his gaze was as baneful as the Gorgon's head, attempted to decline the compliment, but the partial and importunate mother would not be denied, and upon the first look of Sani the head of Pillaiar was instantly consumed to ashes. To remedy this misfortune and to pacify Parvathi, Brahma, her father, directed that the first head met with, which proved to be that of an elephant, should be placed on the headless trunk; and he promised that her son should be the first worshipped among the gods. By other legends it would appear that when Parvathi had placed her infant son on guard at her door, Siva approached and wished to enter, which the child would not permit, and the god in consequence became angry and cut off his head. But on learning that it was the son of Parvathi whom he had thus treated, and seeing the goddess overwhelmed with sorrow for the loss of her child, he took

[1] Pronounced *Pull-lay-ar*, nearly.

[2] Pronounced *Ga-nay-sha*.

the first head that could be found, the other having disappeared, and placed it upon his shoulders.

This god is invoked by the Hindoos on all matters of business, and especially in all new undertakings. He is particularly honored by merchants making ventures and doing business in distant places. If a person undertake a journey, or build a house, prayers are addressed to Pillaiar. When the workmen have finished their day's work upon the mud-wall of a house, or garden, they hastily press handfuls of mud into shape, and place them here and there upon the top of the wall, as images of Pillaiar on guard. His image is frequently seen placed over the doors of houses and shops, to insure success to the business of the owners. His sign, a sort of hastily scribbled figure 2, is placed at the head of every letter, or other written document. A short prayer to him heads the first leaf of every school-book. As the god of wisdom, his image is placed in a niche in the wall in village schools, whether held within a building or upon the narrow verandah of a native house. Sometimes the Pillaiar of the village is honored by the shelter of a temple, a clumsy structure of stone or brick (in the latter case plastered within and without). In front of this may often be found a thatched shed, covering a raised platform of earth, the favorite resort of the people for any conference with their neighbors, and frequently the place for holding the village school. The temple may be very contracted, too small for the god to enter, except in a stooping posture, or to stretch himself in, or it may be spacious enough for a lockup for an average criminal, with a ponderous door and a strong lock. Very often, also, this god has a place in the large temples of other gods, and sometimes, though rarely, is honored by large temples of its own

The devout Hindoo, as he passes the idol, brings his hands together in the attitude of worship. If he would do more, he turns once round, with his hands in the same position, and passes on. On other occasions he may prostrate himself at full length in front of the idol, or bring a cocoa-nut to break to it, or bring his family and prepare a feast to the god, cooking and eating in his presence, and giving the god a portion; or he may fulfill a vow made in sickness by sacrificing a ram in the presence of the idol. The writer once found a Brahmin lad crying — a pupil in his day-school — and ascertained the reason to be that another lad had threatened to break a cocoa-nut to Pillaiar to make him fail in his recitations, and fall below the other lad in his class.

It illustrates the conflicting character of the sacred books of the Hindoos, and the perplexity to which any intelligent and devout spirit among the Hindoos must be doomed, that in one of the Puranas it is intimated that this deity was cunningly introduced to the worship of men in order to turn them away from the blessedness of heaven and leave them to perish in their ignorance and folly. It is said that in former times Siva made the rash promise to Soma, that whoever visited the temple of Somanath should thereby obtain entrance into heaven. The result was that "sacrifices, ascetic practices, charitable gifts, and all the other prescribed ordinances ceased, and men thronged only to the temple. Hence old and young, the skilled in the Vedas, and those ignorant of them, and even women and Sudras ascended to heaven, until at length it became crowded to excess." Then Indra and the other gods sought the protection of Siva, who would gladly have favored them by relieving them of the unwelcome presence

of men; but being unable to revoke his promise to Soma, he sent them to Parvathi, who contrived a means to extricate them from their distress. By her creative skill was produced "a wondrous being, with four arms and the head of an elephant," who should divert men's minds from a visit to Somanath, enticing and deluding them by prosperity in life, "the allurement of wives, children, possessions, and wealth."

The smaller objects, in the foreground of the picture, are votive offerings to the god, various images of stone, an elephant or two, some diminutive Pillaiars, and several other small idols, with the Naga, or fabulous serpent, of five heads, or seven heads, or nine heads, arching over them.

REV. ANDREW T. PRATT, M. D.

Not the members of the Western Turkey mission only, with which he was connected at the time of his death, but those of the mission to Central Turkey, in connection with which he had spent most of his missionary life, and indeed those of all the missions in the Turkish Empire, have felt, and will long feel, that they have experienced a sore bereavement in the death of this excellent man, on the 5th of December last. Dr. Wood wrote, from Constantinople, December 11th: —

"The removal of this dear brother is a loss to us, and to the missionary work, greater than can be easily expressed. He has long been in feeble health, and while not anticipating death, he has evidently been ripening for a transfer from the soil of earth to the heavenly garden in which he will grow forever, as a choice fruit of grace, to the glory of Him who has nurtured it for himself. What our dear brother was as a man, a Christian, and a missionary, you well know. How often he has been spoken of, in the years of his more vigorous health, as a model servant of his Lord, in the two professions of a physician and a minister, in the field where his more active labors were performed! Of late years he has been called especially to the experience of suffering; and having been brought, by the unanimous voice of his mission and all others concerned, to undertake the work of revision, or rather, new translation of the Scriptures into the Turkish language, he has, during the term of his residence here, been obliged to seclude himself much from other employments, that he might give himself to this. But he has done much in quiet ways to assist his brethren, and by his warm sympathy, and the outgushings of his affectionate heart, has endeared himself greatly, even when, as sometimes was the case, he differed in his views of what was expedient in regard to particular measures, in the very trying circumstances encompassing the missionary work in the capital. Rare excellences of character and manners, accompanying high attainments, gave him no common power of usefulness; and he laid all as a tribute at the feet of Him who was his soul's supreme delight. We rejoice in what we cannot doubt to be his unspeakable gain; but we deeply mourn our loss and that of the cause which he served; and sympathize tenderly with his bereaved family and friends. By a singularly kind ordering of Providence, his aged, widowed mother was brought hither, to be with him for a few weeks and see him die. The faithful-

ness of her loving Saviour, in giving peace and comfort under such a sorrow as her's, is very strikingly attested."

Dr. Schneider, from Broosa, now in the United States, writes: —

"How great a loss to the missionary work is the death of Dr. Pratt! Such will be the language of all his brethren in the field. The sorrow felt is all the more deep in view of the qualifications he possessed for the missionary work. From the outset he bent all his energies to the acquisition of the language. As we went out to meet him on his first approach to Aintab, I noticed a Turkish book in his pocket, which had evidently been used as he was riding along. His progress was not only satisfactory, but very rapid. I remember how correctly and readily he interpreted Dr. Anderson's remarks to the congregation of Aintab, in 1855, though he had been on missionary ground comparatively a short time.

"He had not only an aptness in general for acquiring languages, but he conceived a special love for the Turkish. Often have I heard him expatiate on its beauties and power. His mind seemed to delight in its peculiar idioms and forms; his utterance in it was always marked by a very pleasing flow of words. It is, therefore, not surprising that he became one of the very best Turkish scholars in the field. His Grammar of the Turkish, partly a translation of a work by two Turkish gentlemen, and partly his own, is proof of this. His mission committed to him the revision of the Armeno-Turkish Bible, and on this work he was engaged when death ended his career. The last sheets of the New Testament must have been in the press when he passed away.

"He possessed a very active mind, and ranked high as a scholar, with extensive general information. His judgment was remarkably sound. In the various and often perplexing questions which came before the mission, his opinion was always eagerly sought, and generally commended itself to all his brethren. He was fond of music, and had not a little of poetic taste. This qualified him to be an excellent hymnologist, and he wrote some original hymns, and translated more from the English. Many of the best hymns in the Armeno-Turkish Hymn Book are from his pen; and when a hymn became necessary for some special occasion, he was expected to furnish it. While he is quietly sleeping in the dust, how many will be cheered and quickened, generation after generation, by the strains of his sweet hymns!

"While he was a good physician, and was very useful as such to natives, and especially to the missionary families, after a few years practice, he gradually gave less time to the medical profession, though not wholly abandoning it. It tended to absorb far more time than he, with his ardent desires to benefit the souls of men, was willing to divert from more spiritual labors. But he trained five or six native Armenians, as physicians; and they are all now usefully employed in the medical profession.

"As a Christian he was earnest and active. His sermons, though not marked by peculiar strains of eloquence, were always full of instruction, and listened to with much interest and profit. He shrank from no self-denial in labors to spread the truth; and so anxious was he to be useful, that as soon as he could command language sufficient to make himself understood, he began to persuade men to turn to the Lord. His heart was fully set on being useful. 'Blessed are the dead that die in the Lord.'"

Dr. Pratt was the son of pious parents, born at Black Rock, near Buffalo, N. Y., February 22d, 1826. The family removed from that place in 1828, and in 1836 were living at Berlin, Conn., where Andrew, in that year, when he was but ten years of age, became hopefully pious. In 1837 he united with the Congregational church there. His "desire to become a minister of the gospel," as he states in memoranda left at the Missionary House, led him to commence study, at the academy in Berlin, with reference to a liberal education. He graduated at Yale College in 1847, was then one year at the Theological Seminary in New York and two in the Seminary at New Haven; and also pursued medical studies at the New York College of Physicians and Surgeons.

His final decision to give himself to the foreign missionary work was made "soon after graduation"; but he was led to think of this work by his mother, soon after his conversion, and "had it in view ever after." He was ordained at New Haven on the 8th of August, 1852, was married the same day to Miss Sarah Frances Goodyear, and sailed with her, from Boston, December 22d of the same year, for his mission field in Turkey. His first station was at Aintab, but he removed to Aleppo in 1856, and to Marash in 1859. In 1868, he was transferred to the Western Turkey mission and removed to Constantinople; but to be connected with the literary department for the three Armenian missions, and engaged, especially, with Dr. Riggs, upon the great work of translation and revision of the Scriptures, in the hope of "securing a correct and uniform translation of the Word of Life in three of the languages of the Turkish Empire."

THE WORK IN NOMINALLY CHRISTIAN LANDS.

After a year's careful study of the situation, and the location of a few missionaries at important centers, the time has come for the more vigorous prosecution of this new enterprise. A few men of superior ability and scholarly attainment, of broad views and generous aspirations, of sound practical judgment, refined by years of experience in the pastorate or as teachers in our higher institutions of learning; men who are believers in the gospel of Christ as mightier than all the forms of superstition and error, however deeply intrenched in the human heart or defended by the subtlest of human philosophies, — as the power of God unto salvation to every one that believeth, of whatever race, or age, or culture, — a few such men, full of faith and of the Holy Ghost, are needed to aid those already in the field, and will find ample scope for their best powers.

The call is for a few men only, from this country, since the great work should be done by native evangelists whom these few may be the means of raising up and putting into the field. This policy, found to be the only wise one in other fields of the Board, is believed to be especially applicable to the work in papal lands. Grants in aid will be made to a limited extent, to churches and to evangelists, as may be found expedient, but there is need, above all, of the thorough indoctrination of these churches and laborers, and of the future ministry, in a sound evangelical faith — sound in practice as well as in theory. This can only be effected by thoroughly competent men, who shall command respect and con-

fidence, and be able to infuse the best spirit of our Christian institutions into the new evangelical agencies that may be developed.

With ten additional men — five for the Austrian Empire, where we have a clear field and one of the greatest promise; two for Spain, and two for Mexico, with special reference to training-schools; and one more for Italy,[1] to assist in the establishment of a Biblical training institution, and in the superintendence of churches and evangelists who may receive grants in aid — the work of the American Board in nominally Christian lands will be well in hand, and the limits reached within which it is now proposed to labor — subject always to the leadings of Divine Providence.

This statement will at once show the churches for whom the Board is acting, the general plan of action, and what is necessary, in the way of men and means, to carry it out. The field has just been enlarged by the unexpected withdrawal of the American and Foreign Christian Union from Italy, — creating a necessity for rendering immediate assistance to the churches and evangelists that had been receiving aid from the Union, to prevent serious injury to the evangelical cause. As the inability of the American and Foreign Christian Union to continue its aid is due, in great measure, to the withdrawal of a part of its constituency, that they might act through the American Board, it is specially fitting that the latter body should take at least an equivalent part in the evangelization of Italy — from which it had abstained, out of courtesy to the Union and the desire to avoid any possible complications in the field. The Board can now properly accede to the wishes of many of its constituency at home, and to the repeated requests of the friends of evangelization in Italy, to include this interesting country in the scope of its efforts in behalf of nominally Christian lands.

Shall the men and the means required be forthcoming? Twenty men — ten in addition to those now in the field — and not less than $50,000 per annum, are needed for the vigorous prosecution of this work. Seminaries must be established, evangelists sustained, and feeble churches aided, till such time as self-supporting Christian institutions shall be able to assume the work of evangelization without foreign aid. Shall we go forward? The answer, if affirmative, must be supported by the offer of the suitable men — just such as no church, college, or seminary will feel that it can possibly spare — and by greatly enlarged contributions to this cause.

PROF. SEELYE AT BOMBAY.

Readers of the "Herald" are aware that Prof. J. H. Seelye, of Amherst College, has been away for some months, on a journey round the world, during which he expected to visit several mission fields, and to spend some weeks at least at Bombay and vicinity, in response to an earnest invitation from missionaries, addressing English-speaking congregations there in behalf of Christianity and the missionary work. After brief visits in Japan and China, at Calcutta, etc., Prof. S. reached Bombay near the last of November. His visit there has been noticed with much interest in the "Bombay Guardian," and readers will be glad to see his own statements, after he had been there two weeks. He wrote to the Secretary of the Board, December 13th: —

[1] Mr. Alexander, who was on his way to Austria, is to remain in Italy.

"I have now been in India nearly six weeks, a little more than two of which have been spent in Bombay. I remained in Calcutta longer than I originally designed, owing to a request of the Scotch missionaries that I should lecture to the English-speaking Hindoos there, and also preach. On my way from Calcutta I stopped at Benares and Allahabad, and from Allahabad I went north as far as Delhi, stopping also at Agra, to see the wonderful Taj and other monuments of Mohammedan art and Great Mogul splendor.

"The brethren think my arrival here was at the best time. A Calcutta Baboo — a Brahmo missionary — had just completed a course of lectures in English in favor of Brahmoism, in the last of which he assumed an exceedingly bitter tone towards Christianity, and said, 'If their bishops' — referring to Colenso — 'reject the Bible, how can they pretend to ask us to accept it?' The Brahmos were in high feather, and reported that no one dared answer the Baboo. Of course I had no tilt to run with him, but it was thought opportune that some Christian words could be spoken by a new voice just at this time. I have given, thus far, three lectures, to audiences numbering about three hundred at each time, mostly Hindoos, and as I am told, and should judge from their appearance, men of mark among their class. They have listened as attentively as I could desire, much more so than I expected. Besides these lectures, a goodly number have called; and last evening I met, by invitation, fifty Brahmos, at the house of their leader. Last Sunday I met, by their invitation, the English-speaking students — Hindoos — of the Elphinstone College, and am to repeat the interview to-morrow and next Sunday, 14th and 15th instant. This morning I received an invitation to lecture to-morrow night before a 'United Students' Association,' besides which I hear that other conferences like that of last night are on the carpet. I have also a lecture announced for next Tuesday, the 17th, and lest I should not have enough to do, the request comes, urgently and from many, that the lectures thus far given may be publsihed, which involves that I write them out, as I spoke from no notes.

"I do not know whether much good is done. I never had much hope of apparent results, as you know, from this attempt. I came because I felt that such was God's will, though the reason of it I never discerned. I have not attempted much in the way of intellectual subtleties, but have simply sought to preach Christ to men who need a Saviour. I am told that no such audiences of educated Hindoos ever assembled to hear the gospel in India before. I have real faith in the gospel, though not a particle in my power of presenting it; and if any good appears, it will be because Christ is, as ever, a living presence in his word.

"I shall stay as long as may seem best, but the particular time is uncertain. The brethren at Ahmednuggur have requested so urgently that I visit them, that I think I must do so."

Some pages from Dr. Seelye's private journal at Bombay have also been sent to the Missionary House, and a few extracts, which it is believed may properly be given here, will serve to show more fully the hopeful character of his reception, and the apparent interest in his lectures.

"*December* 4. The numbers present, and the interest shown at the lecture last night, were more than I had expected. There were between three and

four hundred present, not one of whom left till the meeting was closed, and every one of whom seemed to listen to every word said. It was as quiet and attentive an audience as I ever find at home."

"*December* 6. A number of Parsees and Hindoos have called, interested, apparently, to see and hear; and some of them mainly intent upon being seen and heard. There is much interest, though mainly of a speculative sort, among the educated natives, in religious things."

"*December* 7. Our second meeting is over. The audience this P. M. was fully equal to that of Tuesday evening. That so many non-Christian natives should come to hear a Christian lecture, and listen attentively to the close, was never known, they tell me, in India before. I took an entirely different course from that of the former lecture, giving less of a lecture and more of a sermon. On Tuesday I talked about Christianity; to-day it was about Christ, and their personal and individual need of him. About half a dozen got up and left, but the rest remained and listened as attentively as I ever knew at home. Quite a number stopped to speak with me after the lecture, all expressing a desire to come and see me at the mission-house, to which, of course, I heartily responded."

"*December* 11. There were fewer Hindoos at the lecture last night, but more Parsees and more Europeans than before. Two Brahmins got up, as I spoke about Christ, and went out shaking their heads, and bitterly scowling. The rest listened attentively to the close."

"*December* 12. The interest here evidently grows. Some of the native preachers — Christian — are wide awake, and bring reports from different quarters of what is said and thought about the lectures. I get long letters from some of the Brahmins, as well as long visits. I begin to have a little hope, for the first time, that it may be an effort not entirely thrown away. I am to meet the Brahmos, at the house of their leader, this evening."

"*December* 13. The Brahmo's parlor was full last evening. Only those were present whom he had invited, — a company of about fifty, — picked men, of high intelligence and influence, to whom it was a pleasure to talk. They asked their questions and listened most attentively to what was said. Their whole attitude was very respectful. The Baboo was present, but said not a word till towards the close, when he spoke bitterly of the dissensions among Christians, and how we did not know what view of Christianity to take."

The "Bombay Guardian," of December 7th and 14th, speaks in high terms of the lectures which Prof. Seelye had given thus far. The subject (or text) of the second, it is said, was "Come and see"; and "the lecturer stated that Christianity challenged inquiry; demanded the most searching scrutiny on the part of all, as to its origin, its teachings, and its claims." He "briefly traced the progress of Christianity in the world; its power over many of its most determined opponents; its power in subduing people of various habits, countries, and creeds," and its adaptedness to all; and urged that "if Christianity be true, it alone [of religions] is true." The next lecture was on the Will, and noticed "the discordancy between man's perceptions and inclinations; his recognition of the path of duty and unwillingness to walk therein," and the fact that "our corrupt will needs to be entered, controlled, and emancipated, by another will;"

"showed that there was but one, and never had been but one, even Christ Jesus, who claimed the power thus to save man," and "earnestly set forth the claims of Christ upon the consideration and regard of all."

BIBLE WOMEN.

The February number of "Life and Light" contains several interesting examples of the success which attends the efforts of native Bible-women. One, under the direction of Mrs. Leonard, of Marsovan, writes thus of a visit to one of the out-stations: "Wherever I went, the women would gather around me and listen with tearful eyes to the words of life. I remained there three months. My parting with them was most trying. The women escorted me out of the city, and many tears were shed as we separated." At another place she opened a school for girls, which soon numbered over thirty pupils.

Miss Andrews, of Tungcho, North China, says of a Bible-reader under her care, whose labors she had an opportunity of witnessing: "I was very much pleased with the good judgment she showed in answering objections, as well as with her knowledge of the truth, and readiness in explaining it. She has an experience of her own, from which she draws freely; and she speaks with an earnestness that seems to come from a warm heart. Of course, there are many places where she understands the wants and needs of the people better than we can do, and knows how to meet them."

Of the same tenor is the testimony of Mr. De Riemer, of Ceylon, on another page of this number of the "Herald." Of a Bible-woman just engaged, he says: "She possesses genuine ability and tact, and is happy in her new efforts. She has found many pupils for her school, and she sends her school girls as little teachers into the houses of older girls (who are not allowed to leave home) to teach them."

It is by the raising up of such Bible-women, and other native laborers, that the influence of the missionary ladies from this country is effective in reaching the homes and the hearts of the people, even more than by any direct personal labors from house to house, in which they can engage. The missionary who, by the blessing of God, can be permitted to put twenty, thirty, or a hundred native Bible-women into the field, or to fit as many young women to become wives of pastors, or to act as village teachers, may well be content with her opportunity for promoting the cause of Christ.

RECORD OF WORK.

The readers of the "Herald" for the last few months cannot have failed to notice the remarkable record of *work* exhibited — of earnest, faithful, and apparently wisely directed effort all along the line. It is much to deserve success. Results are not always immediately proportioned to the labor expended. Foundations must be laid, and for a time there may be little to attract the notice of a careless observer. The beginnings may seem small, but they are the begin-

nings of movements that may one day attract the admiration of the Christian world. All true Christian effort is sure of its return sooner or later; hence the hope inspired as we glance over the field and note the channels that are being opened for the flow of the water of life. Let Christians at home keep themselves thoroughly informed in regard to the work done, and in lively sympathy with the workers.

MISSIONS OF THE BOARD.

Choctaw Mission.

ENCOURAGEMENT.

Mr. Hobbs, who has recently gone again to labor among the Choctaws as a missionary of the Board, wrote to a friend on the 26th of December: —

"I was at Lenox Sabbath before last. The meeting-house there needs repairing. The eight windows, of twelve lights each, are now as they were left after the war, — destitute of either glass or sashes. They were broken by the soldiers. The seats, pulpit, and table were all burned. Seventy were at the meeting, though it was cold, and threatening snow. At the prayer-meeting Wednesday evening, there were thirty-two present. The night was cold and dark, and we had no light, except what the pine knots gave at the place where the stove ought to be. Only think, what a cheerless place to come to, on a cold and dark night. John Benton, the Elder, came six miles; others, three, four, and five miles. One *blind woman* came two miles; and all over one mile. In this dismal place, we sang, prayed, repeated Scripture, and spoke earnest, heartfelt words; and we had a precious meeting. When we spoke of the good meetings we used to have on Wednesday nights before the war, the room lighted up with six lamps, the neat pulpit and nice walnut table, the room well white-washed, and comfortable seats, all made by ourselves except the lamps, *there was sighing*, the contrast was so great. I doubt not the tears of many might have been seen had there been light enough. How could I do otherwise than promise to do all in my power to repair the house. I *did* promise, and if the Lord spares me, and sends the money to buy the boards, nails, sash, glass, and a stove, it will be done as soon as possible. The school is kept in this cold room. An Indian woman named Mary is the teacher."

On the 9th of January he wrote to the Secretary of the Board: —

"We began a meeting at Green Hill, twenty miles from Fort Smith, last Friday evening, which we closed Monday at eleven o'clock A. M. The weather was very cold and rainy, and some snow and sleet fell, yet, though the house was so uncomfortable that my overcoat, buttoned, scarcely kept me from shivering, we had a good meeting. A prayer-meeting of about an hour preceded each of the seven preaching services. Three of these prayer-meetings were presided over by Indians. The first evening was occupied in considering the absolute necessity of the presence and power of the Holy Spirit if any saving good was to be done, and the encouragement to pray for and expect this great blessing. Fervent prayer was offered and the blessing came. Three were deeply impressed and resolved to begin a Christian life; nine more on Sabbath evening, and four more Monday morning.

"Three persons were examined and received to the church. Two of them I had baptized in infancy, at Lenox. The other, a man of about forty, came twelve miles to make a public profession.

"The Monday morning meeting began at half-past eight and closed about eleven. After singing a parting hymn and pronouncing the benediction, about every one sat down again, as if they would stay another hour; and I think they would, but my feet were so cold, and my strength was so much exhausted, that I shook hands with them, and we separated, all feeling that we had had a good meeting.

"Not half so many were present as

would have been if the weather had been comfortable. Only 120 came, and some were obliged to go home, it was so cold and they were so poorly clad. We are greatly encouraged in our work."

Zulu Mission.

(Southeastern Africa, near Port Natal.)

ONE YEAR OF PLEASANT WORK.

MR. PINKERTON, who joined the Zulu mission in 1871, wrote from Umtwalumi, (78 miles southwest of Port Natal), October 9, 1872:

"A year ago to-day we landed at Port Natal. The year has been full of the mercy and goodness of our Father in heaven. We left Durban after the annual meeting, for a visit to some of the stations northward. At Umvoti we remembered the eager interest with which we had read of Mr. Grout and his work when we were children, and the glowing letters of Mrs. Lloyd, written five years ago. Standing by Bro. Lloyd's grave, which is near the door of the church, and looking about me over that large station, I felt moved at the sight of those scenes of sacred toil and devotion, as I have been nowhere else, save at the grave of Dr. Adams, at Amanzimtote, and at the resting place of Mr. Bryant, on a lonely hill beyond Inanda. Preaching there was a delight. While talking with the people, they expressed strongly their love for their former teachers, who are now in Ameriea. Umvoti is a stronghold of the truth, and under the care of Mr. Rood, will, we trust, develop in every direction.

"Going to Mapamulo, we enjoyed a few days with Mr. Abraham, our industrious Bible translator, who lives in a wild country, surrounded with a numerous native population. There were a good number at his prayer-meeting on Thursday evening, and we were told the congregations were good on the Sabbath.

"Unable to visit Mr. Mellen, at Umsunduzi, we returned to the hill station of Inanda, where the good light shines brighter and brighter. He found Mr. and Mrs. Lindley still teaching their family school of natives, and Mrs. Edwards, assisted by Miss Lindley, pushing forward with the female seminary. They have a growing enterprise, and are putting up another building to accommodate those seeking admission.

"Thence we turned to this our chosen field, and have settled ourselves under the same broad roof with the Wilders. I have preached to the Kaffirs, in their own language, every Sabbath except one, beginning with the last Sabbath in July.

"We began an advance early in August, by occupying, as a permanent preaching place, the council hut of the chief, George Fynn, of whom I have written previously. His place is about eight miles from here. Our meetings there are most cheering. The children and others who wish, gather in first, and we teach them, orally, to repeat the Lord's prayer and the ten commandments, and to sing hymns. This is Sunday-school, attended by sixty or seventy. Then the people gather in to preaching — a hundred or more — an orderly and attentive audience, to whom it is a privilege to preach. Several persons there can read, and are willing to teach others from the Tract Primer and the Hymn Book. There is evidently much desire in that neighborhood to receive the truth and rise to a better position. We have there a fine vantage ground. A missionary visits that place now about once in three weeks, and a native preacher on the two intervening Sabbaths.

"I was also well received one Sabbath when I preached at the kraal of Mangcengeeza, a chief beyond the Ifafa. He urged me to visit his kraal as often as possible, which I shall do, hoping for good results.

"Several girls have recently come to the station to be taught, and there is general interest in this field, which gives a great opportunity to spread the gospel. We only need wise action, blessed by the converting power of the Holy Ghost, to secure a large harvest for our Master."

Western Turkey Mission.

THOUGHTS ON THE WORK AND ITS PROSPECTS.

MR. HERRICK, connected with the theological school at Marsovan (350 miles east of Constantinople), wrote from that place December 2d: —

"We have commenced our winter vacation. I have made, since the term ended, a tour to one of our out-stations, and I have thought I would write out for you some brief notes which I took while there.

"'*Chorum, Nov.* 22. This is a city of considerable size and of still more considerable wealth. But it is intensely *Turkish*, with the old hostility and contempt towards rayahs still very strong. It is likewise intensely *Mohammedan*, with the old Moslem bigotry, and antipathy and intolerance towards all "infidels" still rife. The Armenian *residents* are few and have almost no influence. Armenian merchants living in the Khans are more numerous, and their influence is rapidly growing, and, excepting the school we have there for children of resident Armenians, the sort of labor which is chiefly hopeful, looking at proximate results, is in the Khans. Some thoughts have strongly impressed me during this visit, particularly: —

"'1. Divine truth, wherever it goes, and in whatever way it comes in contact with men, is awakening and vivifying. Said an Armenian merchant, with whom I afterwards had repeated interviews, 'you are the men who are taking our *peace* away from us.' Even here in Chorum, where a few copies of God's word have gone abroad, where a few copies of our missionary paper are taken, where a little school has existed for some three years, and where a few persons meet in the helper's room for evangelical worship, it is manifest that a change and an advance have taken place. If Turks can hardly be said to have come under the influence of the gospel, is it not something that our helper goes every week to the room of a scribe, just by the door of the Governor's residence, to read to him and others portions of the Turkish "Avedapere"; and that he is respected by Turks generally in the city? The labors of veteran missionaries, living and dead, in the careful preparation, revision, and re-revision of the Scriptures, with what they and others have done to provide for the inhabitants of Turkey a Christian literature, periodical and permanent, constitute, under God, — and resting as they do on Christ the Corner Stone of the Church, — the solid foundation of all the success of the Gospel in this entire land. And they are not the foundation only; for the influence of the *truth read* is of increasing power as the work advances. This is especially true, because those printed pages go where no preacher can go, and do a silent work no preacher can do.

"'2. The need of more, and more fully qualified native preachers of the word is urgent. My visit here occurs directly after our seminary year closes, and our students are this week scattering to their vacation labors, as preachers and teachers in some of the towns and villages. Three of them passed through here on their way southward. They came one day after me, and as I returned from accompanying them a little on their way this morning, the urgency of the need of *such* laborers in these fields impressed me very strongly. They need but God's Spirit in order to reach the people more *effectively*, as they can always do more *closely*, than we can. We are foreigners, with foreign habits. They are natives, and just so far as the work we are engaged in really grows, it does so by internal development. What a watering would be given to the seeds of truth scattered abroad almost everywhere, if our great out-lying fields were at all adequately supplied with a truly consecrated native ministry. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

"'3. The value, to those engaged in literary and educational labors, of making visits to those places where the old ignorance and superstition and prejudice are, as to the masses, scarcely disturbed as yet, cannot be over-estimated.

"'At the older centres of missionary

labor, we sometimes become discouraged by the evidence we have that the Protestant communities and churches have not yet realized our ideal of Christian civilization and Christian life. We often forget that the Lord has had us, and our fathers and brethren of New England, in his school much longer than he has these communities, and has conferred on us privileges and blessings, for many generations, which they have only just begun to be favored with. So when we can find another measure of comparison, as much below these communities as they are below the ideal and perfect standard, we can more vividly appreciate the actual progress; and we also double our charity towards our brethren, and our courage to tread the routine of labor appointed for us.

"'4th. The great need of our work everywhere is the presence of the Holy Spirit. The good seed has been sown pretty widely; the power of God, to make the fruit appear, is what we wait and pray for. In the vision of the prophet (Ezek. xxxvii.) there appeared a valley full of dry bones. But by the divine power these bones gradually became united together; flesh covered them, and they assumed the perfect *form* of men, while as yet *there was no life in them.* Such, it seems to me, is quite generally the state of our churches and congregations here. There is knowledge of divine truth. There is a good degree, sometimes a very high degree, of liberality in giving for the support of Christian institutions. There is often commendable zeal. But that power of holy and consecrated living which the Holy Spirit alone can give — that is the great lack, on every hand. The power of the Spirit, as seen and felt by us in days past, in times of revival in our own land, — for this we wait and pray. In this praying, join us, help us, lift up our hands. We must pray, 'Come, O Breath, and breathe upon these slain that they may live.' We shall then see (God grant it may be soon), that, on every side, these enlightened but lifeless ones will live and stand up upon their feet, an exceeding great army, prepared for conflict and for victory, under Christ's leadership, in this land.'"

Eastern Turkey Mission.

ORDO — IGNORANCE OF ARMENIAN WOMEN.

ORDO, on the Black Sea, west of Trebizond, has been several times mentioned in the Herald, as a place visited by missionaries with considerable interest. Miss Van Duzee, of Erzroom, wrote from Ordo, December 10. She had been there four weeks, in a native family, but would soon return to Erzroom. She had six married women learning to read. The first paragraph given from her letter relates to one of these.

"She was very much troubled to see, her eyes being poor; but she worked diligently, and was doing nicely. I sent by her son for a pair of spectacles, and he invested to the amount of twelve cents! Astounding extravagance, but it paid well! She couldn't see to read in the evening at all before, and with difficulty by daylight, but that evening she tried the new found treasure, and you should have seen with what a beaming face she studied her lesson for the next day. She paid no attention to the conversation of those around her, but with face fairly glowing, looked nearly ten years younger than before.

"I have two meetings a week, Sundays and Wednesdays, but very few come compared with the rush of last spring; *then* they came to see me, *now* to listen. Sundays there are generally about thirty present, and Wednesdays from six to fourteen. These pay good attention, and it is a pleasure to talk to them. Three or four have begun to take part in prayer. I have been to some houses among those of the old faith, and read, talked, and sometimes prayed with several women in each house.

"Yesterday I was hearing one of my scholars read at her own house, when a woman came in, and began to talk with others who were sitting in the room. After finishing my lesson I turned to her, and asked, 'Can you read?' 'No.' 'Why don't you learn?' 'Let those who come after me learn that.' 'Have you girls?' 'Yes, three. Two are married, and the other will be soon.' 'Can they read?' 'No.' 'But you said "Let

those who come after me learn," and your girls haven't learned yet.' 'Let those who come after them learn.' 'But your girls will say the same thing, then what? You have boys, haven't you?' 'Yes.' 'Can they read?' 'O yes.' 'Have you a Testament?' 'Yes, we have all the books.' After that announcement I proceeded to mention some of our Protestant books, and among others Goodell's Sermons. 'Yes, we have them all; but we don't read the sermons much.' This last was undoubtedly true. 'Do you know who Jesus is?' I asked. 'No; we have one God.' 'Where is God?' 'In his place.' 'Where is his place?' 'I haven't been there to see.' I said 'You ought to learn how to read, so as to learn about Christ,' and was proceeding to talk with her, when she abruptly left the room. Nearly an hour after, as I was reading to the other women there, she came in again. As I had just finished the chapter, I turned to Matthew's account of the crucifixion, thinking I would tell her something of Christ, but after hearing a few verses she left the room. Not all the Armenians of the old faith are so ignorant, but many know nothing of Christ. This woman is a constant attendant at their services, and is without doubt considered religious; but the Bible is read in the ancient language, and how can she understand?"

THE GOSPEL AMONG TURKS.

One of the missionaries at Harpoot writes in the "Harpoot News:" "The chief direct labor among the Mohammedans in Turkey is by the sale of the Scriptures, which are found in the hands of many. Visiting the pasha of this district a few days since, we were not a little surprised to find him thoroughly at home in opening to chapter and verse in the New Testament, a copy of which was in his possession. We, at his own request, recently furnished the military pasha here with a Bible, and some time since sold copies to the cadi and the chief of the custom-house. Sales of Testaments in the Turkish tongue and character are becoming quite frequent.

"It must be confessed that few seem to feel any spiritual interest in it as God's Book. Their chief aim seems to be to gratify curiosity, somewhat as we should in reading the Koran. They, however, acknowledge the Scriptures to be from God, but say that they have been corrupted.

"They take much satisfaction in turning text against text. Calling recently upon a Turkish goldsmith, to whom I had sold a Testament, he brought it out, with marginal annotations for my explanation. Most of them were on the words of Jesus, — references from passages in which he declares his divinity to those presenting his humanity, and vice versa.

"But these discussions are spreading light, and many, chiefly the more intelligent among the military class, confess that the truth is with us, and that ere long their own system must give place to ours.

"But it is more encouraging to learn of here and there one who appears really to love the truth. A humble Protestant brother was some time since traveling in the mountainous district to the south of Harpoot, and resting by the wayside, when a Turkish horseman dismounted and sat down beside him with the question, "Do you know how to read?" The Turk then drew a Testament from his bosom, and reading a chapter in John's Gospel, led in prayer, pleading the merits of Jesus.

"His story was that he was from a village to the north of Harpoot; that having been enlightened by this Testament he was threatened with violence by his relatives, who had twice employed Koords to attack him; and that he was fleeing for his life. There surely was no apparent motive for telling an untruth, and may we not hope that among the many into whose hands the Scriptures have fallen there are not a few who, like Joseph of Arimathea, are disciples of Jesus, though secretly for fear of the Turks, and who like him will at length come out boldly on the Lord's side?"

HOW THE LIGHT SPREADS.

The "News" also contains the following statement: —

"Mr. Melcone Arakelian, who for the past four years has been studying medicine in Aleppo, with Dr. Nutting, left this city Nov. 13th for Van, where he is to pursue

his studies with Rev. G. C. Raynolds, M.D. and relieve him as far as possible from medical practice among the people, that he may devote himself more exclusively to direct missionary labor.

"Mr. Arakelian was accompanied by his wife and daughter, the latter a graduate of Harpoot Female Seminary, who, it is hoped, will open a school for girls in Van. The three are members of the church in Harpoot. In addition to these, the Harpoot church has furnished, for different places, ten pastors and preachers, fifteen pastors' and preachers' wives, — two of these, wives of missionaries in Koordistan, — six teachers and seven lay helpers and their wives. Of these forty-six laborers six have died."

AN EVENTFUL JOURNEY — DEATH OF MRS. STOCKING.

Many readers of the Herald are aware that the mission to Persia, transferred two years since to the Presbyterian Board, was joined soon after the transfer by Rev. W. R. Stocking (son of Mr. Stocking so long a missionary of the American Board in the same field), and his wife (Miss Lyman, from Southampton, Mass.). Many have also learned that Mrs. Stocking is no longer living, her life on missionary ground having been very short, and will be glad to see such particulars in regard to her death as are mentioned in a recent letter from Dr. Raynolds, now of Van, Eastern Turkey.

Dr. Raynolds was at Bitlis, with others who were to occupy Van, expecting to leave for that place near the close of September last. On the 22d of that month he received a telegram announcing that Mr. Stocking and family were at Hassan, sick; but saying they would be in Sert, an out-station of the Eastern Turkey mission, the next week. The telegram called for something to be sent them, but the word could not be read. Dr. Raynolds writes from Van, November 9th: —

"The nature of the telegram was not such as to alarm me, since if they were to be in Sert the next week, they must be able to travel. Still, as I could not make out the exact nature of their wants, I thought it better to postpone moving to Van, and go to meet them at Sert. Thinking the change would benefit him, I also invited Mr. Scott to accompany me, and later, Miss Charlotte Ely concluded to make one of the party.

"Mr. and Mrs. Pond and Miss Baker were to start for Mardin the following morning, and as our roads would be the same to the point where they were to spend the first night, we went with them the first day. As by this arrangement we expected to travel but one day alone, we took no provisions and no cook — only one man to look after the horses. We reached Sert the second evening, but instead of meeting our Oroomiah friends, we found two men waiting to take me to Hassan, bringing a note from Miss Cochran, which said that Mrs. Stocking was very low, Mr. Stocking very sick, she herself just recovering from malarial fever, and the servants all sick. There was also a telegram from Mr. Andrus, saying that Mrs. Stocking was already dead.

"Of course I did not hesitate a moment in my decision to go to them, and Mr. Scott and Miss Ely soon decided to accompany me. Now we began to regret that we had no food or cook with us. The Sert pastor gave us a good supper, bed, and breakfast, and also some native bread for the road, and we expected to find grapes, and perhaps other fruit, as we went. Wednesday morning saw us off before light, over, perhaps, the identical road that Xenophon traveled on his famous retreat, first down a very steep, long, and old paved road to the bed of the Bootan River, which we followed to its junction with the Tigris, and then on down the Tigris itself. Much of the way we passed between very lofty perpendicular limestone cliffs, which pressed in places almost to the water's edge, and gave an exceedingly wild and picturesque appearance to the scene. We realized how easy it was for the Carduci, the progenitors of these Koordish tribes, to roll down stones and annoy Xenophon's harassed army.

"Our anticipated fruit was looked for in vain, the villages being few and the vineyards quite wanting. About the middle of the afternoon we passed a vil-

lage where they told us we must stop for the night, as we could not reach another village that night; but we felt very unwilling to stop so early, and so, taking barley for our horses, we pushed on till nearly dark. Finding no village or human habitation, we turned into a huge natural cavern in the rock, which we found not far from the road, where we could make ourselves and horses very comfortable, so far as room was concerned, and if romantically inclined, could dream of robbers' dens or the lairs of wild beasts. A rather disagreeable fact stared us in the face, however, when our careless servant brought us word that the bag, in which was the bread we brought from Sert, was lost. A biscuit and a half apiece, and a little dried beef, remained of the lunch we brought from home, and I had managed to purchase a basket of grapes an hour back. But for the latter we must have gone hungry, but with this help we made a good supper, and then laid down to refreshing rest. We were up and on our way before light, and after two or three hours reached a small village, where we thought to supplement our scanty breakfast. Scouring the village we could find no bread, but a woman hastened to knead some flour and bake us a few loaves, which, with good milk, some boiled eggs, and our grapes, made us a fine meal, which we ate with good relish.

"The next few hours took us over a piece of road which I think was the worst I have seen in Turkey. Steep, smooth, slippery rocks must be passed over, mile after mile, where we could not trust ourselves to ride, and where the horses could with difficulty pass without a rider. We had hoped to reach Jezereh, four or five hours this side of Hassan, that night, and get to our friends before the next noon. But the darkness overtook us before we reached the village of Monsereyeh, an hour this side of Jezereh. We were glad, however, to find that our friends had been able to start toward us that day, and had reached that village before us, and were encamped near it. Mr. S. and Miss E. remained in the village while I went to their camp at once. I found Miss Cochran pretty well, but Mr. Stocking very weak and sick, owing to a sunstroke received shortly after leaving Mosul. It seems they left home early in August, and made a long tour among their out-stations in the Koordish mountains, going over very difficult roads, never before traversed by ladies, and then went down to Mosul and spent a week, during which Mrs. Stocking began to be sick, though saying little about it to any one. Their servants were all sick, and their supply of suitable food was long since exhausted.

"Their arrival among the Protestants of Hassan was timely, and they received all the attention the villagers could give. The place was unhealthy, situated just on the edge of the burning Mesopotamian desert, and Mrs. S. was too far gone to rally with such surroundings. But for Miss Cochran's presence and care, I presume her husband would have followed her, for he was so low at the time of her death as to be quite unable to realize her condition or danger. Their getting away as soon as they did, brought him into more favorable surroundings, and he gained pretty rapidly on the road, and was able to take a long ride the last day before reaching Bitlis, just one week from the time we met them."

BEGINNINGS OF THE WORK AT VAN.

Returning thus to Bitlis, with Mr. Stocking, Dr. Raynolds found that some of the missionary party for Van had just started for that station, and he, with others, followed the next Monday, accompanied by the party for Oroomiah. A few days after reaching Van, a son of Mr. Knapp, playing on the roof of the house, fell to the ground, a distance of twenty-two feet. The skull was fractured, and he was unconscious for a time, but seemed likely, when Dr. R. wrote, to "make a good and entire recovery." Of the beginnings of work at a place which the mission had so long desired to occupy, Dr. Raynolds writes: —

"The first Sabbath after our arrival we had given no notice of service, but were purposing to go to the city, deeming it more likely we should find an audience there than here, at our houses in the gardens. But before we had started, our

house women told us we should have an audience here if we would open the house. So we arranged that Mr. Barnum should go to the city, and I would speak to those who might come here. He, however, met the two Protestants, Avedis and Bedros, (the latter is the tailor whom Mr. Wheeler and I deemed so hopeful last fall), coming here, and so turned back with them. For the morning service about 50 came in, and I preached. In the afternoon about 75 were present, and Mr. Barnum addressed them. The greater portion of the audience gave good attention, and all were polite. We felt that the Lord had directed us in the exercises of the day, and were encouraged at the unexpected audiences.

"The second Sabbath Mr. Barnum was suffering from ophthalmia, so we could have services at but one place. I preached twice, here, to audiences of from 75 to 80. Most of those present gave good attention, and a good many were the same who were present the previous Sabbath.

"The third Sabbath I went to the city, but as it was not very extensively understood that there would be service there I did not get an audience together until afternoon, and then only 15 or 20, but they gave good attention. Mr. Barnum had from 75 to 100, both morning and evening, here, but they were somewhat more noisy than before.

"Last Sabbath I preached here in the morning, to an audience not quite so large as on the previous Sabbath, — about 80 I think, — but they were very attentive, and I enjoyed the services very much. Mr. Barnum preached in the city in the morning, and here in the afternoon, while the native helper preached at the city in the afternoon.

LABORS AMONG WOMEN.

"The work among the women deserves especial notice. My wife opened her rooms for a women's meeting one week from the day of our arrival, and four or five women and several children came in. The speech of the women here is very different from that at Harpoot. The men go to Constantinople, and can understand us without difficulty, but the ladies have to learn almost a new language to talk with the women. On the second Thursday a few more came in, and on the third, there were thirty present. The experiences of the first two Sundays convinced us that we could not, at present, hope to get the women to sit in the same room with the men for a service, and so the third Sunday the ladies began the experiment of having a separate service for them at the same hour with the other meeting. Many are afraid to come even to the same house where the men assemble, and next week they will try having their service at Mr. Barnum's house, instead of our room.

"Last Sabbath Mrs. Barnum went to the city with her husband and had a women's meeting there. There were eight women present, and she felt a good deal encouraged.

"*Tuesday, Nov. 12th.* Since writing the above, another Sabbath has passed. My wife and myself went to the city. I preached in the morning to an audience of about forty, and the native preacher had about as large an audience in the afternoon. They were not very attentive to the sermons, and were quite inclined to enter into discussion after the services were over. As the discussion was on the subject of the ground of justification, I felt that it was not altogether unprofitable. My wife had some fifteen or twenty women present at her meeting, some of whom seemed quite hopeful. At the gardens, Messrs. Barnum and Knapp had somewhat smaller audiences than usual, owing, at least in part, to the fact that one of the schools in the neighborhood had an examination upon that day. At the women's meeting a pretty good number were present, though most of them were new faces.

"To-day my wife and I have been to the city again. She has made three or four calls among the women, and been very well received. I have been among the markets somewhat, stopping at some shops and talking with several people. I do not yet find many who seem sincerely seeking the truth. The presence of the Holy Spirit, to apply the truth heard and read, is our great need. A letter just received from Mr. H. N. Barnum tells us that this subject formed the burden of the

meeting at New Haven, of which we have as yet heard no other accounts. We do hope that Christians at home may so besiege the throne of grace, that this best of blessings may be wonderfully granted to all mission fields, ours among the number."

Ceylon Mission.

LETTERS FROM NATIVE PASTORS.

Several letters have been received from missionaries and native pastors in Ceylon, from which items of intelligence will be gathered and some extracts given. Mr. Asbury, native pastor at Navaly, mentions the addition of three persons to the church there in August, and the baptism of five infants. Mr. Stickney, native pastor at Oodoopitty, reports that five, from the girls' boarding-school there, were admitted to the church in September. "It was a very interesting occasion. As the candidates knelt down, one by one, to receive baptism, a solemn silence pervaded the whole assembly." There are others in the school and in the villages who desire admission to the church. Mr. Bryant, the recently ordained pastor of a new church at Changany, mentions the addition of two members to that church, one of them his eldest son. Mr. Anketell, native pastor at Tillipally, wrote, in August last: "One of the female members of the church has offered herself to labor among women (till this time we were unable to find one suitable and willing to labor), and by her reports we see that women are giving very good attention to her words; and in one or two places they have been so anxious to hear the Word as to say that they would light the lamp, and she must stay and read to them without minding how the time passed on. She reaches many females whom missionary, pastor, or catechist could not have seen.

"Miss Hillis is stationed here since last January, and I had never before felt as now, how much good a single lady can do among heathens. I feel that she does the same amount of good as a missionary. Her labor and religious influence are daily extending to the training institution, the English school, Vernacular boys' and girls' schools, and the women of the land.

"Last Sabbath I baptized two children, one aged eleven and the other nine. These are the children of Timothy Dwight, who was converted in the last part of 1870. Then his wife and children looked upon him as one who had brought a great disgrace upon the family, and persecuted him to some extent. His wife, since that, has warned her children that they should not listen to the advice of their father, and was punctual in having them do every religious rite, rubbing ashes, etc., to show that they did not at all approve of his religion. However the father tried to exert his influence over his children. While the mother has been teaching them her religion, he has been teaching them his. He said to me that he has taken both of the children (he has only two) to a room, putting one of his hands upon the head of the son and the other upon that of the daughter, and prayed earnestly for God's blessing upon them. Gradually the children have become convinced that the father is right. Some months ago the eldest, having become concerned for his soul, embraced the religion of the father, and the youngest also, about two months ago, followed her father and brother. As the boy is young to join the church, the father as well as the children wished anxiously that they should be baptized. It is a great encouragement to our church."

JAFFNA COLLEGE.

Mr. Smith wrote, in October, that the first term in the college had just closed, with a public examination, which, he says, "was well sustained by the pupils, and well attended by their friends and others interested in the institution. Some who came to criticize remained to praise, confessing that they had not anticipated such results."

Mr. Hastings wrote, November 5th: "We have commenced our second college term, all the students but one having returned. I feel that I am greatly favored in the teachers who assist me. Their hearts are in the work. Both are devoted Christians, and both fully sympathize with

me in the desire to make the institution a real aid to the work of evangelization. I think it was wise to call in Pastor Hunt from his pastoral work, to engage, at least for a time, in teaching. It is a loss to the church at Chavagacherry, but a great gain I think, to the college and to the cause of Christ in the province. He has been from the beginning one of the most active movers in the enterprise, and has done more than any other one to forward it, by his personal efforts. The students are very attentive to the truth, as presented daily at prayers and on the Sabbath. Last Sabbath two came voluntarily to my room to converse on the subject of religion, and both expressed a hope that they had experienced a change of heart. I have but one recitation with them daily, and that is in the Bible."

"THE NATIVE BOARD OF EDUCATION."

In 1870 the mission committed the care of its common schools, in great measure, to a native Board of Education, assisted by a missionary committee. The arrangement has been reported since, as working well, and now Mr. Hastings, in a letter dated November 18, states facts of much interest and promise in connection with the operations of the Board. He writes: "In the latter part of September, the annual meeting of our 'Board of Education' was held at this place. There were present the twelve native members and two missionaries. Half of the native members have no connection with the mission; of the other half, five are native ministers and one a catechist. The whole day was spent in business and in the discussion of questions pertaining to the management of the schools. I was much interested. The Committee on whom devolves the immediate supervision of the schools, presented a report which was listened to with great interest. They say: 'True it is an arduous work, but the Committee regard this Board as a Christian institution and an auxiliary to the evangelization of the Province. The work of missions will be completed in the Province when self-supporting churches and self-supporting Christian schools are organized, on a proper basis, in every part of the Province. It is the great object of the Board to do all they can to advance education and Christianity; and it is their duty to be wide awake in devising and carrying out plans to aid in the evangelization of the land by means of Christian schools. When the Board was organized, in 1870, the mission transferred forty-nine schools to its management. At the end of the second year, the schools under the management of the Board number eighty-eight. Six of the eighty-eight are Anglo-Vernacular schools; eighty-two are purely Vernacular. The number of teachers employed is 109, of whom 56 are communicants in Protestant churches.

"'At the time of the organization of the Board there were 1,668 boys and 673 girls in the schools, — total 2,341. At the end of the second year, there are in the schools 4,014 boys and 783 girls, — total 4,797. — Thus there has been an increase of 2,456 pupils, since the Board took the management of the schools. The number has more than doubled. The number of girls, it seems, has increased 110 in the two years.

"'In 1870, 1349 pupils, from 40 schools, were presented for examination for the Government grant, and 4,656 rupees were received. In 1872, 3,440 pupils have been examined, from 82 schools, and 8,500 rupees have been received for 57 of these schools. The remaining 25 have not yet received their grants.'

"The report speaks of defect in religious instruction, and of the necessity of adopting some means to secure greater efficiency on the part of the teachers."

A TRACT AGAINST CHRISTIANITY.

Mr. Hastings also writes: "A tract of forty pages, in Tamil, has just appeared, issued from a heathen press in Jaffna, attacking, in a most abusive manner, Christianity, native Christian agents, Christian schools and missionaries, and the Jaffna College. It is full of misrepresentations and abuse. It will be read, no doubt, by many with avidity, and by some with a kind of malicious pleasure; but it is so palpably exaggerated and false in many of its statements, that it is not likely to do much harm, especially among those who

are acquainted with missionaries and Christians. It shows that there is some stir in the camp, and that there is not a little anxiety felt in reference to the fate of Hindooism. The publisher is a man of considerable reputation for learning in Tamil, and a person of a good deal of ability. He has set himself up as a teacher and leader of the people, and his disciples are very active, in all parts of the province, in opposing Christianity."

A NATIVE PASTORATE — BIBLE WOMEN.

Mr. De Riemer wrote from Chavagacherry, September 20th: —

"That which has most confused my plans for this district was the call made by the Jaffna College Directors for my excellent native pastor, Rev. T. P. Hunt, to become the head teacher in the college. His acceptance of the call has left me in just such a place as I did not desire to occupy, namely, the virtual pastoral relation. It has also deprived the church of a trusted leader. A successor is hard to be found. Indeed, the almost utter destitution of elderly men suited to the pastoral office makes it doubtful when a successor can be obtained.

"At the pastor's farewell meeting I was struck by the tenderness of the remarks made by one and another of the church. One, a blacksmith, who has not long been a member, and is the only Christian of his family, wept like a child. When I spoke with him at the close of the meeting, he unwittingly gave the best testimony to the superiority of native over missionary pastors. He said, substantially, 'We respect the missionaries and wish to please them; but they are white men and do not know *our* trials. Our pastor knew our trials, our family difficulties, our weaknesses, and our ignorance. He came to our houses and our shops, and instructed us how we should act, in a way that the white man cannot do. But now we have lost him, we shall have no teacher.' Surely the pastoral relation is proving to be the very thing these native churches need. May the Lord furnish us with many other pastors like this one.

"This church deeply feels the loss of five men, who formerly contributed to support the gospel here, but are now removed to other fields. Another, who was a prominent church-member, was removed by death. His last illness was brief, and he died triumphant. Just before death he stretched his hands toward heaven with a smile, 'To catch the arm of Jesus,' as he said. Such a death is a glorious one to witness in this land of gross darkness and idolatry.

"We have at last found a Bible-woman. One of our noblest-spirited Christian women has consented to brave the opposition of heathen society, and the scornful words of many who have been better taught, that she may read the Bible a part of each day to the heathen women. She possesses genuine ability and tact, and is happy in her new efforts. She has found many pupils for her school, and she sends her school girls as little teachers into the houses of older girls (who are not allowed to leave home) to teach them. Do join us in the prayer that this woman may be kept from the temptation to waste her time in gossip and trifling conversation, to the exclusion of gospel teaching, and that her efforts may be blessed to the salvation of precious souls. As the result of her efforts, in part, three heathen women were present last Sabbath morning, at the preaching service."

Micronesia Mission.

MR. ALEXANDER'S REPORT.

THE "Herald" for February contained extracts from the letters of missionaries on Ponape, brought by the *Morning Star*, on her recent return to Honolulu. Rev. W. P. Alexander was with the vessel, as a delegate from the Hawaiian Board to the Micronesia mission. A copy of his Report has been sent to the Missionary House, and some extracts from it will be given here. The reader will bear in mind that the only American missionaries now in Micronesia are located on Ebon, at the southern extremity of the Marshall group, and Ponape, in the eastern part of the Caroline group, while several islands in the Gilbert, Marshall, and Caroline groups are occupied by Hawaiian laborers, and

some, also, of the Gilbert Islands, by native helpers of the London Society's mission, from Samoa. The *Morning Star* left Honolulu July 3, 1872, was absent 137 days, and visited all the occupied islands; going first southwesterly, to the Gilbert group, thence north to Milli and other islands of the Marshall group, and thence in a general westerly course, as far as Ponape. The extracts here given from Mr. Alexander's report relate mainly to the progress of the missionary work — in several cases under Hawaiian laborers — and to differences between the several groups of islands, in productions, language, character and habits of the people, etc.

Milli. "The people of Milli seem to have felt the power of the gospel more than any we had hitherto found. They seem to hang on the instruction of their teacher with childlike confidence and love. Hundreds of them have learned to read, and a goodly number are hopefully converted to God. Here, too, we were deeply interested in hearing from the people of Majuro, that they had renounced heathenism and embraced the gospel, through the labors of an Ebon missionary."

Ebon. "Sailing from Milli, we took Kahelemauna and his wife with us, and arrived at Ebon September 2d. The welcome given the *Morning Star*, by Messrs. Snow and Whitney, was such as only missionaries know how to give.

"The people have built a beautiful church on Ebon. When finished it will be the finest structure on the Gilbert or Marshall islands. As we advance from Arorae, we see a constant improvement in civilization and an increased regard for the religious teacher. The people of Ebon are more intelligent and better clad than any we had found. It is a little remarkable, however, that as the means of supporting life increase, the physical frame of the people seems to dwindle! The Gilbert islanders, who live on cocoanuts and pandanus, are much stouter, much larger, and more robust than the Marshall islanders, who have all that the others feed on, and in addition, a plenty of taro, bread-fruit, yams, bananas, etc.

"The school examination shows that a thirst for knowledge has been created, and it is hoped the means of satisfying this thirst will be enlarged. The Marshall Island literature at present is very meagre, and more is required for the intellectual culture of the laborers needed on the unevangelized islands of this group."

Namarik. "We called at Namarik on our way to Kusaie, and made a hasty visit to Koaia. Both he and his wife have been sick, and she is still in feeble health. The people around him seem much attached to him. On our return we spent a day with him and his people, and Mr. Snow baptized eleven persons, and administered the Lord's Supper. I look upon Namarik as a very interesting field of labor.

"*Kusaie*, where Mr. Snow has labored most, is the gem of the Pacific. The population, indeed, is small, only about three hundred, but they are the most civilized and refined of all I have seen in Micronesia. The gospel is firmly planted there. Their language is different from that of the Marshall Islands on the one hand, and from that of Ponape on the other; and hence there is no field for the church of Kusaie to labor in, speaking their own language. They have an ordained pastor of their own people, the Rev. Libiak Sa. It is a little remarkable that all the people talk English well enough to communicate with foreigners."

Mugil. "Leaving Mr. and Mrs. Snow to renew their labors on Kusaie while we proceeded westward, we sailed for Ponape September 12th, and on the 14th touched at Mugil, where Ponape missionaries have been laboring. They have not labored in vain. Nearly all the people of Mugil can read, the Sabbath is strictly observed, and quite a number are hopefully pious. The Ponape missionaries, together with the king of Mugil, and several of the people who wished to be organized into a church, took passage with us to Ponape. The inhabitants of Mugil and Pingelap speak the same language with those of Ponape. The notorious Capt. Hayes, more than a

year ago, induced the king of Pingelap to sign an engagement that he would allow no missionary to live on the island for ten years! The island is quite populous, containing 1,100 people. On our return from Ponape we brought several natives of Pingelap, who had wandered to Ponape, and there learned to read and heard much of the gospel, some of whom Mr. Sturgis thought were pious. I hope these will open the way for missionaries. While all the inhabitants of Mugil are clad, those of Pingelap are almost nude, and as wild as the rudest Gilbert islanders."

"*Ponape* is the most verdant country I have ever seen. The traveller there must move along the beaten path, or cut his way through the dense bushes. Bread-fruit, taro, bananas, oranges, pine-apples, papaia, yams, and sago-palm abound. We also found the durion [?], imported from Yap, a forest tree loaded with pear-shaped fruit, five by nine inches, and the tree seventy or eighty feet high. Also the shoddock and cherimoia.

"Mr. Doane's people have just erected a beautiful church, with a basement for a lecture-room and morning prayer-meetings, and they have paved the road from the landing to the church and to Mr. Doane's house. The frequent rains make such pavements necessary to avoid the mud. Mr. Doane has a very interesting school. His class in music was very fine. He has taught music scientifically. His pupils sing by note, and understand the musical marks, and they do sing beautifully.

"We accompanied Mr. Sturges to his former station at Kiti, where a few years since a heathen chief burned down the meeting-house. The people have erected another very good house, and they give very earnest heed to the gospel. Narcissus, and his wife Mary, have a very interesting school. The people are warmly attached to their missionary. We had very interesting meetings.

"Eight couples were married at our evening meeting. In proportion as a heathen people turn to the Lord will the marriage institution be honored. There still remain on Ponape a heathen party, who refuse to learn from books or to hear the gospel, and heathen chiefs still keep their harems. The light, however, will conquer. The missionary party is now the strongest. The five tribes are still distinct, and there seems little prospect of a united government for the whole nation. They, as yet, have no written laws, and while a great work has been accomplished, a great work remains to be done.

"We also visited Mr. Sturges' present field, at Oua, and his outpost at Shapalap. At both we found a large assembly warmly attached to their missionary. The principal teacher at Oua, daughter of king Hezekia (Ejekaia), is the most accomplished lady we have met of the Micronesians, and though of the highest rank, she has been diligently fitting herself to become a foreign missionary to the dark tribes in the far west, and was really expecting to go this year on the *Morning Star*. She had packed her trunk and was ready."

DIFFERENT LANGUAGES, CUSTOMS, ETC., ON THE DIFFERENT GROUPS OF ISLANDS.

"What we call our mission to Micronesia is in fact several missions. The inhabitants speak four distinct languages; that of the Gilbert Islands, that of the Marshall Islands, that of Kusaie, and that of Ponape, Mugil, and Pingelap. The people of Mugil and Pingelap, speaking the same language with Ponape, furnish quite a field for Ponape missionary enterprize. If, moreover, the churches of Ponape undertake to furnish missionaries for Yap, the Pelews, and other islands of the west, a wide field will open before them; and the importance of increasing the Ponape literature for the culture of those selected for this work, is increasingly evident.

"The Micronesian nations differ from each other in their living, their manufactures, and their civil polity. The Gilbert Islands yield, for the inhabitants, little else as food than the pandanus and the cocoanut, while bread fruit, kalo, bananas, yams, and many other varieties of food meet us as we pass on to the Marshall Islands, Kusaie and Ponape. The Gilbert Islanders are the lowest in manufactures. Their little canoes are made by

sewing together narrow pieces of cocoanut boards, with cocoanut cord; their houses are simply a roof of pandanus thatch, with open sides; their clothing (most of the men have none) a sort of Adam and Eve's apron, made of cocoanut leaves; their beds a coarse pandanus mat, and another like it for a covering. Their weapons of war, offensive and defensive, exhibit more skill than any other manufacture. Their helmet and coat of mail, made of the fibre of the cocoanut husk, is of such firm and substantial fabric that it cannot be pierced by their spears, and I doubt whether a pistol ball would penetrate it; and their spears, varying from a foot in length to twelve or fifteen feet, armed with sharks' teeth on both sides, or with the dreaded stingoree, are fearful looking weapons.

"The Marshall Islanders are all clad. They have the Adam and Eve's apron, but made of the bark of the hybiscus, and much longer than that of their neighbors in the Gilbert Islands. They also add the *bustle* to their garment, giving it the appearance of the *Grecian Bend*. They make very fine embroidered mats, nice fans, and curious baskets and satchels. They build more substantial houses, and much larger canoes, almost equal, in fact, to our schooners. And when we reach Kusaie and Ponape, we meet looms for weaving elegant belts, of thread made from the Manilla banana, and mats for carpets, superior to what we import from China.

"In their civil polity, the Gilbert Islanders are democratic. The people meet in the council houses and discuss and decide all measures of state. This is evidently the case till we approach the northwest end of the group, near the Marshall Islands. There they have begun to imbibe the infection of royalty; but even there, the chiefs are not regarded with the abject reverence which is awarded them in the groups farther west. In Milli, one of the Marshall Islands, the will of the king is law. He has forbidden the men to wear pantaloons, and none dare to wear them. The same sort of despotic power kept the inhabitants of Ponape in a semi-nude state for many years; but the people there no longer fear to wear clothes. The people of the Marshall Islands, Kusaie, and Ponape, are all serfs. The chiefs own all the land, and when a common native approaches his chief, he comes crouching."

Mission to Spain.

PROSPECTS AT SANTANDER.

Mr. Wm. H. Gulick, in two recent letters, notices briefly the increase of the little Sabbath gathering at his lodgings. On the 21st of December he wrote: "In my last to you, of November 26th, I said that the attendance on our Sabbath services fluctuated in number from five to eight. Since then it has steadily increased. Last Sabbath there were sixteen persons present, besides those of my own family — all adults but two. I cannot but wonder that they should take the trouble to climb up ninety-six steps, to attend our very simple services. It is an encouraging fact. Should we circulate printed invitations, or notices of our meetings, I fear we should not have room for all who would be likely to come; and so long as we have the services in our parlor, it is as well perhaps that we should continue in this quiet way. I do not yet find a suitable room for a more public place of worship."

A few days later, December 25th, he wrote again: "I mentioned in my last that the attendance on our services of the previous Sabbath was sixteen, besides those of my own family. Last Sabbath we provided seats for twenty-five. They were filled early, and we brought out all the empty boxes we could muster in the house, which seated some twelve or fifteen more; but they still continued to come, until we had a compact congregation of fifty-two persons, ten of whom were women, and six children. Some sat on the floor, and others stood in the hall, near the doors. All were quiet, respectful, and attentive.

"It is impossible to tell whether the interest in our work, now apparently on the increase, will continue, or whether, curiosity being satisfied, or Romish instincts aroused, there will be a falling off from our meetings. However it may be, we thank

the Lord that he has already permitted us to communicate the simple and saving truths of the gospel to some in this city who have never before heard them. We feel more and more the need of Divine guidance in the use of our opportunities here.

"We seriously fear that we shall not be permitted long to enjoy, undisturbed, meeting a congregation where we now do, as all are obliged to come up so many flights of stairs, and past private doors; but we hope that, before any trouble arises from this cause, we shall be able to find elsewhere a suitable room for our meetings.

"I wish you could have heard the result of our attempts to lead the fifty-two discordant voices in singing. I am not sure but it would have made you exclaim, 'We must call on Smith, or Mason and Hamlin, to help them!'"

MISCELLANY.

MISSION TO THE SANTHALS.—INDIA.

THE "Lucknow Witness," as quoted in the "Bombay Guardian" of December 7, 1872, gives the following account of a remarkable work among the Santhals, one of the wild tribes of Northern India:—

"We rejoice to hear that a gracious and indeed glorious work of grace is going forward among the Santhals, in connection with the Indian Home Mission, best known to the public as Mr. Boerresen's mission. Since May last, a spirit of inquiry has been spreading among the people, and two hundred and twenty adults have been baptized. Seven villages have, in whole or in part, embraced Christianity, and the interest is spreading widely in all directions. Many inquirers are coming to the missionaries, and these excellent men are greatly straitened for help. The most hopeful thing about this movement is that it is being mainly pushed forward by the people themselves. Not a single man among the converts is put upon mission pay. A few teachers are paid very small salaries, and of the former native helpers, the highest salary paid to any one is six rupees, and that to an ordained native preacher! All the converts are learning to read, and the best spirit prevails among them.

"One of the most successful assistants in this work is a woman about sixty years of age. She has been known to go on foot seven miles to talk—if she were a man we would call it *preach*—to the people, and her word is attended with power. Whatever may have been meant by the order for women to keep silence in the churches, we presume no one will dispute the right of this 'daughter' to 'prophesy,' as Joel predicted the daughters should, especially if her words carry conviction to human hearts, and lead men to forsake the worship of the devil—literally—and turn to the Lord Jesus Christ.

"Mr. Boerresen, who is a Dane, is assisted by a Norwegian brother, the only representatives of their respective nationalities, we believe in India. They are connected with no missionary society, and depend chiefly on friends in India for their support, and for the expenses connected with their work.

"The work among the Santhals began in connection with a man whose conversion was brought about in a very singular way.[1] .... He was more perfectly instructed [by the missionaries] and soon after baptized. He then left, but in three weeks returned with half a village of inquirers, and he has since brought over an entire village of devil-worshippers. He is still full of zeal and doing a great work for his Master. We make no comment on this incident. No Christian, however, who has studied the way of the Lord, and noticed how often our notions of elaborate agencies are confounded by the extreme simplicity of the method that yields success, can read such an incident without feeling that the hand of the Lord is in it."

[1] By a dream, which led him to visit the missionaries. ED. MISS'Y HERALD.

JUST ESTIMATE OF THE MISSIONARY WORK.

Mr. Blodget, writing from Peking, China, says: —

"No class of men bid missionaries on their leaving home, a more hearty God-speed, or follow them more constantly in their sympathies and prayers, than aged, intelligent Christians. And who can weigh things in the balances of the sanctuary, if not they?"

As illustrating this, he sends the following extract from a letter recently received by him from the venerable Dr. Pond, of Bangor: —

"We are still here, looking out from our humble watchtower upon the great interests of Christ's kingdom, — for nothing else in this world is great. I honor you, my dear Sir, as a missionary of Jesus. The Apostles were all missionaries, and the missionaries of our time have a better claim to be called the successors of the Apostles than any other men living. The missionary work is prior, in the order of nature, to the pastoral work, and prior to it in point of importance; and to be a missionary to the vast empire of China is perhaps the highest point of all; for, of the great conflict preceding the millennium, China may be regarded as the Thermopylæ. When China is converted, the world will be converted, and until China is converted, the world cannot be. I make these remarks, my dear brother, not to inflate you, but to comfort and encourage you. Toil on in faith, and accomplish as an hireling your day, and your work cannot be in vain in the Lord."

WORTHY OF IMITATION.

In January 1872, not very long after the great fire in Chicago, a lady teacher in Ontario (Canada) sent a generous donation to the American Board with the following note, which may be healthfully suggestive to some, in connection with the more recent Boston fire: —

"I inclose $200 to the American Board, $100 for their regular work, and $100 for the work in Spain. I trust that funds will be raised to enable you to carry forward this work in Roman Catholic countries with energy, and that new missions may soon be commenced, now that God has so wonderfully opened these lands to our efforts. I have long been accustomed to give $100 yearly to the American Board, from my earnings as a teacher, and design still to do so this year. I intend this as additional, — as a thank-offering. My little property was invested in Chicago, and my loss from the fire proves to be very small. I wish gratefully to acknowledge this by adding $200 to my yearly contribution, knowing that your receipts from Chicago must be greatly diminished in consequence of the fire."

LETTER FROM A NATIVE PASTOR.

Mr. Noyes, of the Madura mission, now in this country, sends some extracts from a letter recently received by him from a native pastor in his station field; copying his English "with very little change."

Referring to his acceptance of a call to the pastorate in Kambam, three times repeated, he says: "You know that the Kambam church had extended two calls to me before you left. They also extended another call to me on the 11th of March, 1872, while I was in the theological school. As it has been a matter of long consideration, constant prayer, and earnest desire between the church and myself, I have accepted the call most willingly, and am now on my way to the field. I hope the Lord will graciously enable me for the work, and grant us our prayers soon. Please pray, and ask friends to pray, for the church and myself."

Noticing the Kambam valley station (now Periaculum) he writes: "I am very sorry indeed of the present state of our station, and we pray for it again and again without ceasing. You please come and accomplish the work you commenced there. We pray for your safe return."

Referring to the departure of several missionaries, at the beginning of 1872, he says: "Their removal has considerably decreased the small number of our missionaries; but I am glad to say that the Lord hath most mercifully preserved the health of those who remain, and that they

have divided the whole mission work among their few hands and carry it on bravely. God has also blessed the mission with the addition of four efficient native pastors this year, who have been ordained and installed over the churches to which they were called. The ten efficient men who graduated from the seminary with me are also going to work in different places of the mission field, and thus the mission has a good many encouraging events, although it seemed to have some unfavorable news at the beginning of this year. We faithfully hope and pray for good times in the mission. The few fruits that have appeared now we hope are *first* ones, for the abundant crops which we are going to reap hereafter. We pray for your return with some more reinforcements if possible.

"We feel we are very much bound to our benevolent American Board. I dont know how I shall reward it for the good I derived of it. My all belongs to it alone. Through the strength of the Lord, I hope I can co-labor with it in Madura with all my might. I devote myself to the work of the Lord who hath redeemed me, and faithfully pray that He will most graciously employ me in his field and use up me only for his cause."

GIVING FOR MISSIONS.

Dr. Duff, in an address before the General Assembly of the Free Church of Scotland, in May last, is reported in the "Free Church Record" as saying: —

"Look at the number of communicants, at the amount annually contributed, and dividing it, find the average that each member of the Church contributed. He had no words to express his horror and amazement at the discovery thus made. He would be glad also to supply materials for ministers on this subject. One congregation numbered 710 members. How many of these contributed anything for the spread of the gospel throughout the world? There were 280; leaving all the rest giving nothing; and yet they were not poor. In another congregation of 800, there were only 130 who gave towards this object; in another of 700, there were only 85; in another of 746, there were only 77; in another of 513, there were only 125; in another of 642, only 40; in another of 230, only 79; in another of 1227, only 311; in another of 756, only 126; in another of 820, only 161; in another of 460, only 50; in another of 898, only 212; and in another of 732, only 150. He could not bring himself to believe that this fact had ever been understood before, or thought of. When they took an average, they found that there were large congregations in their Church that gave at the enormous rate of three pence a year, each, to the spread of the gospel! One large congregation in the Presbytery in Edinburgh gave at the rate of a farthing each per annum only, or the forty-eighth part of a penny per month, for the conversion of the world! Surely this state things of should no longer be tolerated in that church."

LIBERALITY AT FOOCHOW.

Dr. Osgood writes from Foochow (August 30th, 1872), "I have printed some reports of the Chinese hospital in connection with our mission. These were distributed among the foreign community, which numbers less than two hundred. About a week after distributing them, I prepared a subscription paper, and asked the Lord to give me favor in the sight of those who had *his* silver and gold. As the result of two days work, I secured subscriptions in aid of the hospital to the amount of $1,127, and $500 for a building fund, total $1,627."

THE ESQUIMAUX.

The "Church Missionary Record" states: —

"By the census of 1855, the numbers [of the Esquimaux] are estimated at 4,000 in British North America. Beyond these limits they are found in the territory formerly known as Russian North America, and which, since its cession, on the 18th of October, 1867, to the United States, is better known as Alaska Territory. They form, as it were, a fringe of human beings, dotted about here and there on the sea-

shore of the vast continent, extending from Labrador in one direction, to Behring's Straits in the other; and, as we shall see presently, the gospel in its purity has been carried to this interesting race from one extremity of the vast continent to the other. 'The very thought of the Redeemer's praise being sung from the extreme east of this great continent to the far west is exhilarating,' writes one of our missionaries, 'and helps us to look forward with hope to the time when all the dwellers in the wilderness shall kneel before Him. May God hasten it!'"

HISTORY OF THE SANDWICH ISLANDS MISSION IN DUTCH.

Dr. Anderson's "History of the Mission of the American Board to the Sandwich Islands," has been translated into the Hollandish or Dutch language, at Kalamazoo, Michigan. The translator is the Rev. A. Kriekard, pastor of the Reformed Church in Kalamazoo; and the work was printed at the Hope College Printing Office, in Holland, Michigan. The translation is said by a competent judge, to be in a simple and intelligible style and with evident sympathy on the part of the translator.

GLEANINGS.

—— Rev. Dr. Riggs, of Constantinople, is spending the winter in Egypt and Syria, for the benefit of his health, much impaired by the long-continued literary labors by which he has contributed so largely to the Christian literature of the Armenians and Bulgarians.

—— Mr. Trowbridge is in England, raising money to establish a college at Aintab, in Central Turkey. He is meeting with much encouragement.

—— The New Testament in the Foochow colloquial dialect has just been published. The translation was by a joint Committee of the Missionaries of the American and the Methodist Episcopal Boards. The missionaries of the American Board were Dr. Baldwin and Mr. Hartwell. A Hymn Book has also been published, to which Mr. Hartwell contributed. These works will be of immense value in pushing forward the work in that field.

—— A native African is teaching Hebrew in Straight University, Louisiana, while completing his course preparatory to the ministry in his native land.

—— Prof. Murray, of Rutger's College, has been appointed by the Japanese government "to take charge of all affairs connected with schools and colleges" in Japan.

—— Seventy-two years ago the Church Missionary Society (of England) started with an income of less than $2,500. It now receives more than $750,000 a year. Then, it dared not think of anything more than "Africa and the East." Now, all the world is dotted over with missionary stations. The Society can number 153 stations, 208 European ordained missionaries, 129 ordained natives, and 20,000 communicants.

—— There are now, according to the "Christian Intelligencer," eleven Protestant churches in the city of Mexico, where regular services are held.

—— The average of missionary life on the part of missionaries of the Baptist Missionary Union, is found to be equal to that of pastors at home. Statistics carefully gathered from the experience of other Boards, it is believed, would do much to correct an erroneous popular impression on this subject.

—— Bishop Horden (English Episcopal), of Moose Territory, North America, states that his district is 1,200 miles long and 600 broad. When he went there he found the Indians in the most deplorable state. At Ruperts House they used to murder their parents when they became old, and put to death any one who complained of sickness, without the least feeling of shame or remorse. Now, heathenism, as a system, has disappeared, and Christianity is the established religion of the land.

—— The "Lucknow Witness" (Northern India), of November 29th, 1872, presents the following item: "The steamer *Genoa*, which arrived in Bombay last week, *brought forty four passengers*, of whom *forty were missionaries*. We are glad to hear that among these were important reinforcements for the Presbyte-

rian missions in North India. The arrival of such a party as this ought to put an end to the talk we so often hear about the waning interest of the European and American churches in the missionary cause. Our own conviction is that a better era is dawning upon the missions of Christendom, and that greater things will be done a generation hence than are now dreamed of. Thus far very little has been done, or even attempted. We have seen it stated that until recently as much money was expended annually in sending fancy dogs to India as Christian missionaries; and it is certainly time to show the world that Christians care more for the souls of the nations that sit in darkness, than sportsmen do for their dogs.

ARRIVALS.

A LETTER from Miss Claghorn announces her arrival at Foochow on the 11th of November, "just two months from the time" she "left her father's house in America."

Miss Jennie G. Evans, who left New York for the North China mission, September 13, 1872, arrived at Tung Cho November 22.

Messrs. Marsh, Baird, and House, with Mrs. House, who sailed in October to join the European Turkey mission, arrived at Eski Zagra November 27.

CHANGE OF DESIGNATION.

REV. W. S. ALEXANDER and wife, who sailed in October last, expecting to join the mission in Austria, have been authorized by the Prudential Committee to remain in Italy, where they expected to spend but a short time; thus commencing a mission of the Board in that interesting field.

DONATIONS RECEIVED IN JANUARY.

MAINE.

Cumberland county.		
Falmouth, 2d Cong. ch. and so.	18 50	
Portland, State st. ch. and so. m. c.	27 37	
South Freeport, H. Ilsley,	10 00	55 87
Franklin county. Aux. Soc. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so.		33 00
Hancock county.		
Castine, Samuel P. Kane,	10 00	
Orland, Friends,	8 00	18 00
Lincoln and Sagadahoc counties.		
Newcastle, 2d Cong. ch. and so.	17 00	
Topsham, R. & F. E. Purinton,	50	17 50
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Bangor, Central ch. and so.	283 77	
Bluehill, Cong. ch. and so.	18 00	
Brewer, 1st Cong. ch. and so.	11 25	
Dedham, Cong. ch. and so.	15 00	328 02
Piscataquis county.		
Garland, a mother in Israel, by her pastor,		25 00
Somerset county.		
North Anson, T. H. Spaulding,	5 00	
Solon, Village Cong. ch. and so.	10 33	15 33
Union Conf. of churches.		
Waterford, Rev. J. A. Douglass and family,		16 00
Waldo county.		
Belfast, 1st Cong. ch. and so.		22 00
Washington county.		
Calais, 1st Cong. ch. and so.		46 00
York county.		
Kennebunkport, So. Cong. ch. and so. 5; Rev. R. D. Osgood, new year's gift, 10;	15 00	
Limington, Cong. ch. and so.	6 63	
South Berwick, George H. Fogg,	25 00	46 63
		623 35

NEW HAMPSHIRE

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Jaffrey, Cong. ch. and so.	20 40	
Fitzwilliam, Cong. ch. and so.	34 01	
Rindge, Cong. ch. and so. m. c.	14 08	68 49
Coos county.		
Stewartstown, N. A. C. Converse,		10 00
Grafton county.		
Enfield, Mrs. Benjamin Blake,	10 00	
Groton, Parker Blood,	50	
Orford, John Pratt,	15 00	25 50
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so. 186.56; C. M. Boylston, to const. Mrs. E. W. B. EATON and EDWARD B. EATON, H. M.'s 200;	386 56	
Bedford, Blanchard Nichols,	25 00	
East Deering, S. Sargent,	10 00	
Francestown, Cong. ch. and so.	7 07	
Hancock, Cong. ch. and so.	25 00	
Manchester, Daniel Mack, to const. DANIEL K. MACK, H. M.	50 00	
Temple, Rev. George Goodyear,	1 00	504 63
Merrimac co. Aux. Soc.		
East Concord, Mr. and Mrs. Kendall,		5 00
Rockingham county.		
Chester, Cong. ch. and so.	81 00	
Londonderry, Jefferson Caldwell,	5 00	
Newmarket, T. H. Wiswall,	10 00	
North Hampton, Cong. ch. and so.	17 00	
Northwood, J. S. Sargent,	25 00	138 00
Sullivan county, Aux Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so.		45 00
		796 62

VERMONT.

Addison county.		
Orwell, Miss Louisa Root,	10 00	
Shoreham, Cong. ch. and so.	45 00	55 00
Caledonia co. Conf. of Ch's, T. L. Hall, Tr.		
Norrisville, Mrs. Amos Blanchard,	1 00	
St. Johnsbury, Friends of Missions, 600; Miss Sarah T. Crossman, 10;	610 00	611 00

Chittenden county.
Burlington, 1st Calv. Cong. ch. and so. m. c. 33 19
Essex Cong. ch. and so. 14 00—47 19
Franklin co. Aux. Soc. C. B. Swift, Tr.
Sheldon, Cong. ch. and so. 18 00
Swanton, E. Frink, 2 00—20 00
Orange county.
Chelsea, Mrs. Martha Drew, to const. CARLOS D. GILBERT, H. M. 100 00
Newbury, 1st Cong. ch. and so. m. c. 17 00
Strafford, Cong. ch. and so. 18 75
Thetford, 1st Cong. ch. and so. with other donations to const. HARLAN P. CLOSSON, H. M. 19 59—155 34
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.
Albany, Cong. ch. and so. 3 50
Coventry, Cong. ch. and so. 26 50
Derby, Mrs. E. A. McPherson, 10; Mrs. O. Newcomb, 4; 14 00—44 00
Rutland co. James Barrett, Agent.
Brandon, Cong. ch. and so. m. c. Dec. and Jan. 21 60
Castleton, 1st Cong. ch. and so. 28 00
Pawlet, E. B. Loomis, 20 00—69 60
Washington county, Aux. Soc. G. W. Scott, Tr.
Montpelier, Cong. ch. and so. 131 55
Waitsfield, Cong. ch. and so. 83 02—214 57
Windham county Aux. Soc. C. F. Thompson, Tr.
Westminster West, D. Goddard, 10 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Norwich, Cong. ch. and so. m. c. 4 months. 30 00
West Hartford, Cong. ch. and so. 20 00—50 00
1,276 70

Legacies.—Georgia, Susan G. Bliss by H. M. Stevens, Trustee, 420.38. Rutland, Abner Mead, by James Barrett, add'l, 14.65 435 03
1,711 73

MASSACHUSETTS.

Barnstable county.
Harwich, 1st Cong. ch. and so. m. c. 18 00
Berkshire county.
Becket, William Fife, 1 00
Pittsfield, South Cong. ch. and so. to const. HENRY PURCHES H. M. 130.50; Mrs. A. C. Morley, to const. Mrs. I. E. B. MORLEY, H. M. bal. 50; Mrs. A. E. Lawrence, 7; 187 50
Sheffield, (Letter mislaid.) 10 00
Stockbridge, Cong. ch. and so. m. c. for year, 253 34—451 84
Boston and vicinity.
Boston, of wh. from X. Y. 200; H. B. H. 50: Henry A. Johnson, 10; a friend, 10; a friend, 10; Mrs. F. D. Nelson, 5; Mrs. Morland, 5; 5,374 79
Chelsea, Cent. Cong. ch. and so. 46 07
Revere, Cong. ch. and so. 3 04—5,423 90
Bristol county.
Berkley, 1st Cong. ch. and so. 30.35; Trin. ch. and so. 77.26; 107 61
Dighton, 1st. Cong. ch. and so. to const. Rev. E. DAWES, H. M. 74 00
Fall River, F. W. Macomber for support of a preacher in North China, 60 00
Mansfield, Ortho. Cong. ch. and so. 13 00
New Bedford, a friend, 10 00
Raynham, 1st Cong. ch. and so. 71 50
Westport, H. P. Leonard, 1 00—337 11
Brookfield Asso'n. William Hyde, Tr.
Globe Village, Mrs. John Marsh, 1 00
Oakham, Cong. ch. and so. 162.93; a friend, 30; 192 93
193 93
Less paid for printing Report of Association, 85 00
108 93
Dukes and Nantucket counties.
Edgartown, G. 5 00
Essex county.
Andover, C. H. Brooks, 15 00
Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury and Salisbury, Cong. ch. and so. 30 00
Byfield, Cong. ch. and so. 12.50; Mrs. A. B. Jackman, 5; 17 50
Haverhill, West Cong. ch. and so. 10; Ann C. Peirce, 3; 13 00
Newbury, 1st Cong. ch. and so. 33 22
Newburyport, North Cong. ch. and so. 83 38; Union Prayer-meeting, 32.10; 115 48
Rowley, Cong. ch. and so. to const. Mrs. MARY A. H. PROCTOR, H. M. 100 00
West Amesbury, Cong. ch. and so. 121 76—430 96
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Lanesville, Cong. ch. and so. m. c. 15 00
Lynn, Josiah Richardson, 1 00—16 00
Franklin co. Aux. Soc. William B. Washburn, Tr.
Ashfield, Cong. ch. and so. 17 00
Montague, Rev. Eli Moody, 5 00—22 00
Hampden co. Aux. Soc. Chas. Marsh, Tr.
Chicopee, 3d Cong. ch. and so. 87 80
Mittineague, Cong. ch. and so. 25 00
Monson, Cong. ch. and so. 35.27; D. N. Coburn, 10; 45 27
Palmer, 2d Cong. ch. and so. 11 95
South Wilbraham, S. S. 5 00
Springfield, South ch. and so. 296.56; a friend, 5; S. M. Coe, 1; 302 56
Westfield, 1st Cong. ch. and so. 38.45; Mrs. A. P. Rand, 11; 49 45—527 03
Hampshire County Aux. Soc. S. E. Bridgman, Tr.
Amherst, College ch. 301.37; 1st Cong. ch. and so. 10; 311 37
Northampton, a friend, 100 00
Worthington, a friend, 5 00—416 37
Middlesex county.
Cambridge, North Ave. Cong. ch. and so. 55 60
Cambridgeport, Pilgrim Cong. ch. and so. 96 86
Carlisle, Rev. Moses Patten and wife, 20 00
Charlestown, 1st Cong. ch. and so. 19.76; Mrs. C. Richards, 25; 44 76
Concord, Cong. ch. and so. m. c. for January, 12 00
Everett, Cong. ch. and so. 25 00
Lincoln, a friend, 15 00
Lowell, Kirk st. ch. and so., add'l, 31.55; High st. ch. and so. 10.21; 41 76
Holliston, Cong. ch. and so. 163 34
Melrose, Ortho. Cong. ch. and so. m. c. 18 67
Natick, N. W. Sheldon, 5 00
Newton, 2d Cong. ch. and so. m. c. 6 months, 35 80
Somerville, Broadway Ortho. Cong. ch. and so., to const. EDWARD FOOTE, H. M., 100; Franklin st. ch. and so. m. c. 5.10; a friend, 2 50; 107 60
Wilmington, James Skilton, 20 00—661 39
Middlesex Union.
Acton, Evang. ch. and so. 20 00
Fitchburg, Mrs. B. Warren, 5 00
Leominster, Ev. Cong. ch. and so. 35 50
Littleton, Ortho. Cong. ch. and so. 75 00—135 50
Norfolk county.
Braintree, 1st Cong. ch. and so. 121.40; m. c. 79.35; 200 75
Brookline, Harvard ch. m. c. 12.61; Oliver H. Hay, 50; E. P. 20; 82 61
Foxboro, Samuel Clapp, 4 00
Jamaica Plain, Central ch. and so. m. c. 7; do. a friend, 50; 57 00
Milton, Mrs. Field, 1 00
Randolph, Atherton Wales, 200 00
South Weymouth, Union Cong. ch. and so. 20 00
Wellesley, Cong. ch. and so. 113 18
West Roxbury, So. Evang. ch. and so. m. c. 28.45; Mrs. Harriet W. Keith, 5; 33 45—711 99
Plymouth county.
Middleboro, Cong. ch. and so. m. c. 17 24
South Abington, Cong. ch. and so. 26.25; M. S. Stetson, 25; 51 25—68 49

PACIFIC SCHOOL OF RELIGION

Worcester county, North.
Gardner, 1st Cong. ch. and so. 68 90
Hubbardston, Amasa G. Davis, 25 00——93 90
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Auburn, Cong. ch. and so. 51 04
Leicester, Mrs. L. Nelson, 2 00
Oxford, Cong. ch. and so. 105.45; m. c. 29.40; 134 85
Rutland, Cong. ch. and so. 101 32
Worcester, Union ch. and so. m. c. 107.30; Cen. ch. Gents Asso'n, 357.25; La. Asso'n, 327.30; Piedmont ch. 52; 843 85—1,133 06
Worcester co. South Conf. of Ch's. William R Hill, Tr.
Mendon, A H. Reed, 3 00
Uxbridge, Willard Judson, 20 00——23 00
——— M. P. 900 00
——— A friend, 50 00
11,549 47

Legacies. — Essex, Hannah Cogswell, by Addison Cogswell, Ex'r 1,700 00
Medford, Amelia Hastings, by E. T. Hastings, Ex'r 600 00
Millbury, Leonard Dwinnell, by I. N. Goddard, Ex'r 481 00
Wayland, Miss E. S. Rice, by James Farrar, Ex'r, add'l 400 00—3,181 00
14,730 47

RHODE ISLAND.

Newport, William Guild, 8 00
North Scituate, Cong. ch. and so. 11 00
Providence, Pilgrim Cong. ch. and so. 23; H. P. Hoppin, 10; 33 00——52 00

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. and so. 88 70
Darien, Rev. E. D. Kinney, 1 00
Fairfield, M. G. Betts, 1 00
Huntington, Gent's Asso'n, add'l, 1 00
North Greenwich, Cong. ch. and so. to const. G. P. Finch and Mrs. Wm. S. Brown, H. M. 154 91
Saugatuck, Cong. ch. and so. 69 00
South Norwalk, Cong. ch. and so. m. c. 50 00
Stamford, 1st Cong. ch. and so. m. c. 35.29; a friend, 10; 46 29
Stanwich, Cong. ch. and so. m. c. 4 23
Weston, Cong. ch. and so. 30 00
Wilton, Cong. ch. and so. 62 00——508 13
Hartford county. E. W. Parsons, Tr.
Enfield, 1st Cong. ch. and so. 50 00
Hartford, Asylum Hill ch. (of which from Erastus Collins to const. himself, H. M. 100) 672; Seminary chapel, m. c. 29 56; Mrs. M. W. Thompson, 1; Mrs. L. C. Fitch, 1; 703 56
Manchester, 2d Cong. ch. and so. 114 15
Marlboro, Cong. ch. and so. 34 65
New Britain, So. Cong. ch. and so. of which from Mrs. L. Woodruff and others, to const. Miss Jane Case Woodruff, H. M. 2,230 10
Thompsonville, Rev. James Ely, 10 00
Unionville, 1st Cong. ch. and so. 37 52
West Avon, Cong. ch. and so. 12 00—3,191 98
Litchfield county. G. C. Woodruff, Tr.
Canaan, F. S. Adams, 4 00
Morris, Frederick Whittlesey, dec'd, 10; David Benton, 2; 12 00
New Milford, Miss Sally Northrop, 20 00
Salisbury, Cong. ch. and so. 129 50; Myron M. Blake, 2; 131 50
Sharon, 1st Cong. ch. and so. 160 00
West Winsted, 2d Cong. ch. and so. 202 00
Woodbury, Mrs. C. P. Churchill, 5 00—524 50
Middlesex county. John Marvin, Tr.
Cromwell, La. For. Miss. Soc. 58.05; Gent's Asso'n, 50 50; 108 55
Durham, 1st Cong. ch. and so. 17 00
Haddam, 1st Cong ch. and so. 30 50
Killingworth, Cong ch. and so. m. c. 17; La. For. Miss. Soc. 28; Gent's do. 21; 66 00
Middletown, 3d Cong. ch. and so. 27; Eliza Cotton, 4.50; J. F. Huber, for Madura, 1; 32 50
Old Saybrook, 1st Cong. ch. and so. to const. Rev. F. N. Zabriskie, D. D., H. M. 200 00
Portland, 1st Cong. ch. and so. 117 00
Westbrook, Elihu Chapman, 10 00——581 55
New Haven co. F. T. Jarman, Agent.
Branford, Mrs. E. F. Rogers, 10 00
Cheshire, Cong. ch. and so. 25 00
Milford, 1st Cong. ch. and so. 8 50
Naugatuck, Isaac Newton, 10 00
New Haven, ch. in Yale College, 327; 1st ch. and so. 35; North ch. and so. 550; W. B. Bristol, 500; Rev. W. C. Conant, 50; A new year's gift, 10; 1,472 00
Orange, Cong. ch. and so. 33 00—1,558 50
New London county. C. Butler and L. A. Hyde, Trs.
Bozrahville, Cong. ch. and so. 4 50
Colchester, 1st Cong. ch. and so. 274 43
Franklin, Cong. ch. and so. 108 75
Lebanon, Exeter ch. and so. 38 00
Ledyard, Cong. ch. and so. 40 00
Norwich, 1st Cong. ch. and so. m. c. 16; Broadway ch. and so. 18.77; 34 77——500 45
Tolland county. E. C. Chapman, Tr.
Hebron, 1st Cong. ch. and so. 50 25
Windham co. Rev. H. F. Hyde Tr.
Killingly, Dayville Cong. ch. and so. 120 00
Westford, S. S. Stowell, 5 00
West Killingly, Cong. ch. and so. coll. 191.26; m. c. 138.33; 329 59——454 59
7,379 95

Legacies. — Hartford, Rev. J. Hawes, D. D., by E. W. Parsons, add'l, 42 30
West Hartford, Abigail Talcott, by Calvin Day, Trustee, 107 69—149 99
7,529 94

NEW YORK.

Albany, N. B. Perry, 10 00
Brockport, Mrs. R. Bendict, 5 00
Brooklyn, Ch. of the Pilgrims, 2,339 04
Buffalo, Mrs. James Hadley, 20 00
Canandaigua, 1st Cong. ch. and so, (of which from T. S. Beals, to const. himself H. M. bal. 25,) 505 99
Chestertown, Mrs. L. P. Clapp, 2 00
Clinton, Miss Mary D. Williams, 3 50
Coxsackie, M. Lusk, 20 00
Crown Point, George Page, 25 00
Fredonia, Willard McKinstry, 5; Mrs. John Hamilton, Jr. 10; 15 00
Helena, Linus Kibbe, 10 00
Hemlock Lake, Mrs. J. A. Reed, 10 00
Kendall, Mrs. A. V. S. Fisher, 5 00
Livonia, 1st Presb. ch. and so. 29 50
Madison, Ladies' Cent. Soc. 10 00
Malone, Mrs. S. C. Wead, 20 00
Mt. Morris, Cong. ch. and so. add'l, 5 50
New Hartford, Samuel Wells, 4 50
New Lebanon, Washington Hitchcock, 1 00
New York, Smyrna Welsh Cong. ch. and so. 10; John S. Kenyon, 100; A. H. Porter, 100; H. T. Morgan, 75; C. R. Robert, 50; Charles E. Pierson, 25; S. T. Gorda, 25; Mrs. K. F. Anner, 20; a friend, 5; Rev. Charles C. Darling, 1; 411 00
North Harpersfield, Mrs. C. Nichols, 1 00
Norwich, Cong. ch. and so. 46.23; Isaac S. Newton, to const. Miss Jennie S. Bellows, H. M. 100; 146 23
Orient, Cong. ch. and so. 33 00
Otisco Valley, Mrs. O. S. Frisbie, 20 00
Plattsburg, Dr. A. C. Butler, 6 00
Pompey, Mrs. L. Childs, 4 00
Poughkeepsie, Mrs. M. J. Myers, 75 00
Spencer, Alvah Austin, 5 00
Stamford, C. Burbank, 5 00
Steuben, Welsh Cong. ch. and so. 14 72
Success, Rachel Hudson, 1 00
Union Corners, Sarah Willis, 15 00
Upper Aquebogue, Cong. ch. and so. 30 65

Utica, Rev. H. H. Waite, 1 00
Wading River, Cong. ch. and so. 14 00
Walton, Mrs. Sarah A. Benedict, 9 00
Warsaw, Cong. ch. and so. 35 65
Wellsville, 1st Cong. ch. and so. 9 69
Westfield, Mrs. H. J. Coroden, 8 00
Yonkers, Rev. W. W. Rand, 15; others, 10; 25 00
——— A friend, 50 00—3,960 97

Legacies. — Morrisania, E. Withington, by S. S. Jocelyn and J. B. Coleman, Trustees, 50 00

4,010 97

NEW JERSEY.

Bricksburg, Presb. ch. coll. 27 30, m. c. 7.03; Rev. Erastus Dickinson, 10; 44 33
Princeton, Prof. A. Guyot, 25 00
South Orange, Presb. ch. 50 00
Vineland, Rev. Wm. T. Doubleday, 5 00—124 33

PENNSYLVANIA.

Blairsville, Carrie Hawes, 1 00
Danville, Mrs. Dr. W. H. Magill, 1 00
Honesdale, S. M. Reed, 1 00
Mahanoy City, Welsh Cong. ch. and so. 35 00
Philadelphia, Cen. Cong. ch. and so. 83.67; Theodore Bliss, 200; Mrs. Kearney for Harpoot, 10; Mrs. E. T. Miller, 10; 303 67
Pittston, Mrs. H. D. Strong, 25 00—366 67

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. m. c. 42.40; Assem. Presb. ch. 22.91; Rev. E. Goodrich Smith, 10; 75 31

VIRGINIA.

Gordonsville, H. J. Cadmus, 4 00

NORTH CAROLINA.

Chapel Hill, A thank offering, 4 00

KENTUCKY.

Burlington, J. M. Preston, 20 00

MISSISSIPPI.

Columbus, Salem Cong. ch. and so. 14 40

OHIO.

Ashley, Rev. John McCutchan, 5 00
Bristolville, Cong. ch. and so. 9 70
Burton, Cong. ch. and so. 10 66
Canfield, Lucy Young, 5 00
Chatham, Orin Shaw, 1 00
Cincinnati, Mr. and Mrs. M. Grosvenor, 20; Two friends, 10; A poor widow, 2.50; 32 50
Clarksfield, Spelman Pelton, 15 00
Cleveland, 1st Cong. ch. and so. 83.33; Elisabeth E. Taylor, 100; R. H. Fitch, 10; 193 33
Delaware William Bevan, 5 00
Dresden, Presb. ch. 12 20
Gallipolis, Edwin A. Cooley, 3 00
Granville, H. L. Bancroft, 25; Mrs. Hannah Lionel, 10; 35 00
Grand Rapids, Dana Edson, 1 00
Hartford, Cong. ch. and so. 11 00
Hudson, Cong. ch. and so. 40 00
Johnstonville, O. S. Eells, 5 00
Lebanon, Alfred Holbrook, 10 00
Lodi, Cong. ch. and so. 23 50
Marietta, 1st Cong. ch. and so. add'l, 142 47
Mecca, Cong. ch. and so. 6 00
Montgomery, 1st Cong. ch. and so. 5 00
Mt. Vernon, Cong. ch. and so. in part, 50 00
Newburgh, Welsh Cong. ch. and so. 10 00
Oberlin, 1st Cong. ch. and so. 56.49; 2d Cong. ch. and so. 120.73; 177 22
Painesville, 1st Cong. ch. and so. 61 15
Prairie Depot, Miss Eliza Bonnell, 2 00
Rollersville, 1st Cong. ch. and so. 4 05
West Andover, Rev. H. W. Palmer, 12 00
Windham, A. Jagger, 10 00—897 78

Legacies. — Mad River, Frances Jane Snodgrass, by Marcus Ells, Trustee, 300, less expenses 50, 250 00

1,147 78

INDIANA.

Bloomington, Rev. E. Ballatine, 4 00
Madison, 2d Presb. ch. m. c. for 1872, 47 50
Stockwell, Miss Martha L. Newcomb, 20 00
Terra Haute, 1st Cong. ch. and so. 42 07—293 67

ILLINOIS.

Blue Island, Cong. ch. and so 30.75; Rev. S. F. Dickinson, 5; Mrs. M. A. Dickinson, dec'd, 5; 40 75
Bowensburg, Mrs. E. B. Spencer, 10 00
Bunker Hill, Cong. ch. and so. to const. Rev. G. W. Bainum, H. M. 54 70
Bushnell, L. M. 3 00
Chicago, 1st Cong. ch. and so. 436.24; Plymouth Cong. ch. and so. m. c. 13.85; a friend in New Eng. ch. 150; 600 09
Dixon, Cyrus A. Davis, 5 00
Jacksonville, Prof. John H. Woods, 2 82
Kewanee, a friend, 25 00
Lyndon, a few friends for Japan, by Mrs. A. Millikan, 5 00
Lyonsville, Mrs. Leonard, 5 00
Quincy, L. Kingman, 4 00
Rockford, 2d Cong. ch. and so. 100 00
Rosemond, a friend, 1 00
——— a friend, 5 00—861 36

MICHIGAN.

Almont, Cong. ch. and so. 5 00
Ann Arbor, Cong. ch. and so. 100 00
Columbus, Cong ch. and so. 5; Rev. S. O. Bryant, 5; 10 00
Detroit, Mrs. H. E. Benson, 10 00
Edwardsburg, Julia S. Smith, 4 00
Greenville, Cong. ch. and so. 52 00
Hillsdale, Mrs. T. F. Douglas, 10 00
Olivet, Y. M. C. A. 10 00
Richland, A. S. Parker, 5 00
Wayne, Achsah Armstrong, 5 00—211 00

Legacies. — Port Huron, Mary Jane Sweetser, in part, 2,000; less exchange, 1,997 50

2,208 50

MISSOURI.

Breckenridge, Cong. ch. and so. 10 00

MINNESOTA.

Austin, Cong. ch. and so. 60 86
Clearwater, Cong. ch. and so. 15 00
Medford, Cong. ch. and so. 10 00
Minneapolis, Plymouth ch. and so. m. c. 44 12
Northfield, Cong. ch. and so. 5 82
St. Peter, Jane A. Treadwell, 5 00
Wabasha, Cong. ch. and so. 9 00—149 80

IOWA.

Belle Plain, Cong. ch. and so. 17 40
Boonsboro, 1st Cong. ch. and so. 10 00
Bowen's Prairie, Cong. ch. and so. 9 00
Burlington, Cong. ch. and so. 100 00
Cedar Rapids, John F. Dean, 3 00
Chester, Cong. ch. and so. 9 80
Davenport, Edwards Cong. ch. and so. 37 50
Denmark, Cong. ch. and so. m. c. 40 95
Des Moines, J. S. Longley, 10 00
Magnolia, Corg. ch. and so. 14 00
Osceola, Stephen Baird, 10 00
Salem, Rev. Joseph S. Barris, 1 00—262 65

WISCONSIN.

Darlington, Cong. ch. and so. 4 60
Green Bay, W. T. Richardson, 15 00
Hartford, Robert Freeman, 7 00
Milwaukie, Hanover st. Cong. ch. and so. 11 40
Menemonee, Cong. ch. and so. 11 00
Sharon, Cong. ch. and so. 25
Sheboygan, Cong. ch. and so. 41 00
——— Half of bal. of one tenth of income for 1872, 3 25—93 50

KANSAS.

Emporia, 1st Cong. ch. and so. 11 30

Muscotah, Cong. ch. and so. 8 20
Panona, Cong. ch. and so. 5 00——24 50

OREGON.

Portland, E. B. Babbitt, 50 00

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 50, gold, 53 50
Sacramento, 1st Cong. ch. and so. 57.60, gold, 65 09
San Francisco, Green st. Cong. ch. and so. 12, gold, 13.56; Sarah S. Wilson, 5; 18 56——140 15

WASHINGTON TERRITORY

Seattle, Mrs. Maria Parker, 1 00
Skokomish, coll. in Week of Prayer at Indian Agency, (of wh. from a Christian Indian, 10,) by Rev. C. Eells, to const. Rev. J. E. Walker, of Japan, H. M. 75 00——76 00

COLORADO.

Denver, James H. Learned, 24 00

DAKOTA.

Yankton, Cong. ch. and so. 13 93
——, Goodwill ch. 5; Ascension ch. 3.50; 8 50——22 43

CANADA.

Province of Quebec.
Eaton, Cong. ch. and so. 5 00
Montreal, E. K. Greene, $800 gold, 907 00——912 00
Province of Ontario,—
Rodgerville, Rev. John Sogie, 5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, London, Mrs. Mary T. Gellibrand, for Mission to Japan, 25 00
Sandwich Islands, Honolulu, Mrs. C. Bates, 20 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,218 82
Warsaw, N. Y., Cong. s. s. for Female Sem. at Marash, 35 00–1,253 82

MISSION SCHOOL ENTERPRISE.

Maine. — Bangor, Central Cong. s. s., 42; Cumberland, Cong. s. s., 18; Orlando, Cong. s. s., for Madura, 20; Southport, Friends, 6.50; Waterford, Gage Band, 5; 91 50

New Hampshire. — Fisherville, Cong. s. s., for school in Kendal, 60; Greenland Cong. s. s., 18.50; Hanover, Cong. s. s., mo. coll. for teachers and pupils in the Madura mission, 18; Keene, Cong. s. s., for native teacher, 6; Lyme, Cong. s. s., 20; Newcastle, Cong. s. s. for school at Satara, 7; 188 50

Vermont. — Barre, Cong. s. s., 13.30; St. Johnsbury, So. Cong. s. s., for teacher at Harpoot, 90; Swanton, Cong. s. s. 30; West Randolph, Cong. s. s., 26.25; 159 55

Massachusetts. — Boston, sisters Nellie, Minnie, and Hattie, avails of doll's fair for an orphan girl in Mrs. Bissell's school, Ahmednuggur, 5; Charlestown, Rev. P. C. Headley, for student, 75; Essex Cong s. s., for India, 20; New Bedford, Cong. s. s., New Year's gift, 50; Rutland, Cong. s. s., 18; Somerville, Broadway Ortho. Cong. ch. and so., for education of a Zulu boy, 32; South Adams, Cong. s. s., 10; Warwick, penny contrib. in Cong. s. s., 22; 232 00

Rhode Island. — River Point, Cong. s. s., 18 60

Connecticut. — Colchester, 1st Cong. s. s., 16.28; Greeneville. Cong. s. s., 55.67; Norfolk, Cong. s. s., for school in India, 50; Old Saybrook, Cong. s. s., for day schools under Rev. Chas. Hartwell, Foochow, 53.42; Poquonock, Cong. s. s. 5.30); 180 67

New York. — Franklin, 1st Cong. s. s., for support of Toros at Harpoot, 15; Mount Morris, Presb. s. s. for pupil at Harpoot, 30; Norwich, Cong. s. s., 25; Poughkeepsie, Presb. s. s., for education of Isaiah, 30; Verona, Cong. s. s., for theol. student at Harpoot, 35.62; 135 62

Pennsylvania. — Philadelphia, Plymouth s. s., Hope Circle, for student at Harpoot, 18.65; Rodman, s. s. miss.'s soc. of Cong. ch., 30.69; Williamsport, 1st Cong. s. s., 30.47; 79 81

Maryland. — Baltimore, Cong. s. s. for Sadee, 25 00

North Carolina. — Chapel Hill, "The Children," 1 00

Illinois. — Batavia, Cong. s. s., 15.43; Galesburg, Rev. A. L. Chapin and wife, towards support of a child in Tung Cho, 25; Roseville, Cong. s. s. mission circles, for pupil in school of Rev. S. F. Woodin, Foochow, 22.20; 62 63

Iowa. — Denmark, Cong. s. s. 32 14

Wisconsin. — Windsor, Cong. s. s., 14 02

Kansas. — Albany, Cong. s. s. 10; Manhattan, Cong. s. s. for Harpoot, 47; 57 00

Minnesota. — Clearwater, Cong. s. s., 10; Duluth, Cong. s. s., 12.90; 22 90

1,300 94

Donations received in January, $32,881 37
Legacies " " " 6,063 52

$38 944 89

Total, from Sept. 1st, 1872, to Jan. 31st, 1873, $149,558 57

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

NEW HAMPSHIRE.

Marlboro, Cong. ch. and so. 21 16
Temple, Rev. George Goodyear, 1 00——22 16

VERMONT.

Thetford, 1st Cong. ch. and so. 22 50

MASSACHUSETTS.

Boston, Union ch. and so., 34.03; X. Y. for Spain and Austria, 50; 84 03
Brookline, E. P., 5 00
Carlisle, Rev. Moses Patten and wife, 5 00
Fall River, 1st Cong. ch. and so. 76 72
Holliston, Cong. ch. and so., 24 00
Longmeadow, Gents' Benev. Soc. 13 00
Medford, 1st Trin. ch. and so. 92 37
Peabody, Cong. ch. and so. 64 58
So. Hadley Falls, Rev. Mr. Knight's ch. 58 00
Tewksbury, Cong. ch. and so., 46 33——469 08

RHODE ISLAND.

Providence, Pilgrim Cong. ch. and so. 31 79

CONNECTICUT.

Berlin, 2d Cong. s. s. 3 00
East Hartford, Cong ch. and so. 83 00
West Winsted, 2d Cong. ch. and so. 1 00——87 00

PENNSYLVANIA.

Philadelphia, Snow Flakes, 2.62; Willing Helpers, 5.80; 8 42

DISTRICT OF COLUMBIA.

Washington, Rev. E. Goodrich Smith, 10 00

OHIO.

Oberlin, 2d Cong. ch. and so. 30 93

INDIANA.

Stockwell, Martha L. Newcomb, 100 00
Terre Haute, 1st Cong. ch. and so. 22 00——122 00

MISSION TO AUSTRIA.

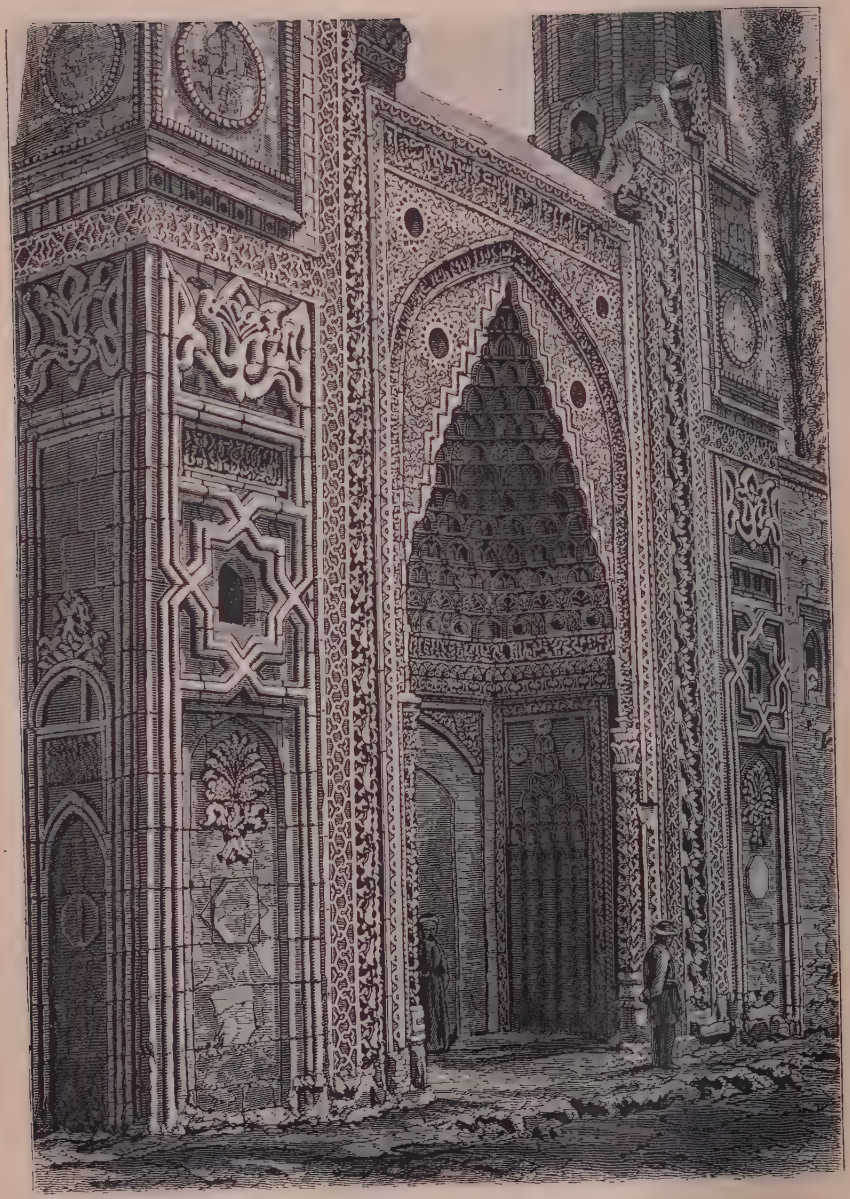
An English lady, 4 13

PHILIPPINE ISLANDS.

Manilla, Mrs. Lydia E. Peirce 13 00

Received in January, $820 96

Total for Nominally Christian Lands, from Sept. 1st, 1872, to January 31st, 1873, $5,564 25



ANCIENT GATEWAY AT SIVAS.

THE

MISSIONARY HERALD.

VOL. LXIX. — APRIL, 1873. — No. IV.

ANCIENT GATEWAY AT SIVAS.

By Rev. Edward Riggs.

The picture opposite represents the gateway of a large building, erected about the year 1200, and intended to serve as a religious college, or institution for the study of the Koran. There are three or four such buildings in Sivas, and they bear witness to the high state of cultivation which the art of architecture had attained, as well as to the magnificent wealth of those who built them. They are very much dilapidated by the hand of time, and the Turks are lending their aid to that destroyer, by taking from these noble but dishonored piles the choicest materials to use in their ugly modern buildings. The gateways are made of white marble, though they have become very dingy and dark colored. The coarser and more substantial parts of the buildings are of the old red sandstone, which underlies the gypsum of the Sivas region. The style of architecture is that branch of the Saracenic called Arabian, to distinguish it from the Moorish Saracenic, as found in Spain. The excess of ornamentation is distasteful to the devotee of the Grecian styles, but any taste which can admire the noble Gothic cannot fail to see beauty in this style also. The tracery is so delicate and the patterns so chaste that none but an ascetic in architecture can refuse to enjoy them. Not satisfied with the wonderful diversity of ornament which they could cut in the stone, these strange old builders undertook to add also variety of *color*, and, in constructing the two huge minarets which surmount the two square towers in the picture, they used brilliantly-colored and glazed bricks, skillfully arranged in fanciful patterns. This style of ornament, though it certainly heightens the general effect, and pleases the eye of the careless observer, must nevertheless be condemned as unworthy of so refined a type of architecture.

As the enlightened Christian gazes with wonder on these splendid remains, scattered and crumbling, yet towering far above the wretched and more ruinous habitations of squalor about them, he cannot fail to see in them an emblem of the decayed Christian church in this unfortunate land — ruinous and crumbling, a mere wreck of what it once was, and yet incalculably higher and nobler than those dark and debasing superstitions which surround it, and hinting, from the very glory of its ruins, at what in the future it may be again, and shall be by the blessing of God.

CONDITION OF THE TREASURY.

The first half of the current financial year closed on the 28th of February; and it must be confessed that the state of the treasury is such as to occasion serious apprehension. It will be remembered that the Prudential Committee felt compelled, last October, to enlarge their appropriations to $440,000, in order that more might be attempted in China, Japan, European Turkey, etc. It appears, however, that while this sum was $30,000 in excess of that of the previous year, the receipts from September 1, 1872, to March 1, 1873, were only $185,720, or $7,220 below those of the same period last year, and $34,295 below the average disbursements for six months.

It will be said, perhaps, that the donations which shall be made during the remaining half year may be expected to advance materially. Unfortunately, however, there was no such advance in the last half of 1871–72, but a comparative loss rather of $11,000! There was, indeed, an unexampled inflow of legacies, whereby the treasury was saved from a heavy deficit; but this source of income is always uncertain. There is no reason to anticipate such a harvest the present year, but a decrease rather of $50,000; and the difference may be greater still.

If we assume that the legacies from March 1 to September 1, 1873, will amount to $50,000 — a very liberal estimate in the circumstances — the treasury will need *an advance of thirty per cent. on the donations of the last half of* 1871–72. It has become necessary, therefore, to urge those who are to make their contributions hereafter to increase their last year's offerings in this proportion.

The argument for greater liberality is very strong. (1.) It will save the Board from a debt which may prove exceedingly embarrassing. (2.) It will be for the honor and strength of the churches which have been called to this high endeavor. (3.) It will encourage young men to offer themselves for the foreign service — a result which is eminently desirable, in the present state of the world. (4.) It will cheer the hearts of missionaries, all over the earth, as being an expression of a lively and abiding interest in their labors. (5.) It will please Him who has said, "Preach the gospel to every creature," and has given us the means and facilities for obeying his command. (6). It will tend to hasten the triumph of righteousness and peace among all nations.

It is respectfully submitted to pastors, that if the present financial year is to close auspiciously, their coöperation will be found indispensable. By earnest appeals to their congregations, by wise methods for securing collections, by showing a tender and prayerful sympathy with the missionary enterprise, they can perform a service which will be not less fruitful of good to their churches than to the heathen.

PRAYER FOR MORE MISSIONARIES.

The difficulty of finding suitable men to occupy important positions in the work of the church abroad is becoming more and more apparent and trying. But it is a favorable indication that the need, in this respect, is coming to be so

generally recognized, and is leading to special prayer. The want seems to be felt as keenly in England as with us. A day of prayer with reference to this want was observed extensively by the established churches of Great Britain, in December last; and on the first Monday of January the London Missionary Society held a special meeting for prayer and conference in this regard. After an hour spent in devotional services, an address was delivered by Rev. Dr. Parker, of which the following outline is given in "The English Independent." The thoughts presented are as true in their application to the needs of the missionary work, and to the duty and privilege of Christian young men, here as there: —

"Dr. Parker urged the duty of Christian men, and especially ministers, to *speak to young men* upon the matter of mission work, remarking that one word might shape the whole future of the youth. But we were then assembled to *speak to God for young men;* we were there to ask for men of education, men endowed with gifts and graces, men filled with holy enthusiasm, and glowing with love to Christ and compassion for the souls of the heathen; we were there to ask for *suitable* men. Had we fully weighed the meaning of that word *suitable?* Had we counted the cost of an answer to our supplications? It meant the breaking up of families, the abandonment of long-cherished projects, the separation, perhaps forever, of dear friends and relatives. Were we prepared for such experiences? The *suitable* young man might be the *eldest* son, the heir, whose career in life the father had hoped to watch with joy; it might be the *youngest* son, the boy to whom the father hoped to intrust those dear to him when death summoned him hence; it might be the *only* son, and a sacrifice like that Abraham was called to make might be involved in the answer to the prayers we then presented. We needed to pray that fathers and mothers might be made valiant and willing to surrender their sons for the work of Christ. The suitable men must be *courageous* men. Valiant men were indeed required in the ministry at home. In these days, more than ever, it required moral heroism to hold the light of heaven steadily, and to set the seen against the unseen. But the valor at home was not to be compared with that required abroad. The missionary to a distant land was exposed to trials we were unacquainted with, and denied comforts all of us more or less possessed. But why could not this valor be found in young men for Christ's glory? Multitudes of men, every year, sever the ties of home, and forego the pleasures of their native land, and expose themselves to untold difficulties, for worldly honor or aggrandizement. Merchants, geographers, astronomers, antiquaries, and many others, are prepared to do what we ask young men to do. The difference is, they do it for a corruptible crown, and we ask young men to make sacrifices and face difficulties for the smile of Jesus and a crown of eternal glory. Could I speak to young men to-day (said the Doctor), I would say, 'Do not compound with your duty by giving your guineas to the Missionary Society — give yourself.' He regarded the present need of men as a most encouraging sign — an indication of greater things being done in the future. He was sad when he looked round on Christian churches and beheld the formality and coldness prevailing so largely. But he was no pessimist. He believed the gospel will yet be preached with greater power than ever. Only as the existence and operation of the Holy Spirit are recognized, and the aid of the Spirit sought, can the church expect success."

NOT QUITE YET.

In an editorial notice of the efforts making to increase the circulation of the "Missionary Herald" which appeared in the "Advance" of February 6, occurs the following sentence: "The blessed fact is, that the *Missionary Herald* has done so much towards popularizing the interest in missionary enterprises that now one might, in the course of the year, glean almost as much information bearing upon the evangelization of the heathen even from the 'New York Herald,' as from its more exclusively religious namesake in Boston."

We read it the first time with some surprise, and re-read it with more. Was it possible that the object was really gained at which we had been aiming for years — that Christians at home were thoroughly informed in regard to the missionary work, its necessities, the marvelous opportunities for Christian effort, and its splendid results? No more anxiety as to men and means, the church awake, money pouring into the treasury, fathers and mothers eagerly contending for the privilege of sending their sons and daughters forth to have part in the grand consummation!

Strangely enough, and in sad contrast, there appeared in the "Interior" of nearly the same date, an eloquent plea by a Chicago pastor, urging the churches of the Western States to consecrate of their wealth to the cause of Christ, and giving very little credit to the excuses so often alleged, and hitherto largely accepted, in their behalf. But the "Advance" must be right, as its very name implies. While we have been musing the fire has burned. Tens of thousands of copies of the "Herald" have gone West! They are to be found in every family! And not only so, the secular papers are full of missionary intelligence! The great interests of the church and of the world are duly recognized! "The good time coming" has come, and we did not know it!

We rub our eyes, we hurry into the treasurer's room, and down to the publisher's quarters. Everybody is busy; but there is no special excitement. Have we been dreaming? The consummation so devoutly to be wished is not quite yet. We conclude not to order a hundred thousand copies of the "New York Herald," to substitute for our own magazine — not quite yet.

Our conviction of the necessity of some distinctively missionary monthly for some time longer was confirmed a week later by the following items which appeared in the leading religious weeklies of their respective denominations: —

1. "It is said that the entire Persian mission, with forty missionaries and sixty teachers, now under the care of the Presbyterian Board, costs less annually than the current expenses of some of our city churches." Two days later the item, shorn of the qualifying force of the first four words, appeared in a daily of large circulation. The wide diffusion of missionary intelligence does not prevent the most egregious blundering in our high places. The last Report of the Presbyterian Board gives but *four* resident missionaries in the Persian mission.

2. "There are now in Turkey twenty-five Protestant churches and several boarding-schools; but there are only five missionaries." The "Missionary Herald" for January gives the names of *forty-five* ordained missionaries. The number of churches is seventy-five, and of boarding-schools, for both sexes, thirteen.

The items here quoted have but just started on their travels. The first is so "fresh" and "striking," and so well indorsed by journals of the highest respect-

ability, that it will undoubtedly have a "fine run." It will hardly surpass an item that some enterprising reporter picked up at a monthly concert a few years ago, and gave to a daily the next morning. By this item, a venerable missionary, who had grown gray in the service, and who ranks among the most accomplished of Oriental scholars, was sent off by a sailing vessel to some place and tribe of men before unknown to history or the latest geographical works. Other errors only less gross kept company with this amazing fact. Out of respect to our worthy friend — the Rev. Dr. Van Dyck — thus sent off to ignominious exile, corrections were instantly sent from the Missionary House, and in season for the evening edition of the journal, but in vain. The scissors were too quick for us. The original article was copied into several religious journals, and in due time came back among interesting items of missionary news from England. We gave up the chase, a sadder and a wiser man. Save in the above items, copied into this paper, we have forborne all attempts to make corrections in other journals. But once more, in all seriousness we ask, has the time come to give up publishing the "Missionary Herald," or to cease effort to extend its circulation?

PROFESSOR SEELYE IN INDIA.

A LETTER from Prof. Seelye, published in March, mentioned his intention to comply with the request he had received to visit Ahmednuggur. At that place he received a letter urging him to visit Poona also — a city of 200,000 inhabitants, 130 miles southeast of Bombay — on his way back to the latter place. A few extracts from his private journal will serve to show the interest manifested at these places in his lectures.

"*Ahmednuggur, January* 6. Have had a very pleasant time here. Lectured Saturday night to a large audience, almost wholly of natives, and but few of them Christian. The request was urgent for another lecture, and as last night was the only other evening I could spend here, I agreed to speak again then, and did so. The audience were attentive, and will, apparently, be glad to get the written lectures when published. It is sowing the seed beside all waters, with what effect we must wait to see. Yesterday afternoon I attended service at the native church, in connection with our mission, and for the first time preached a sermon through an interpreter. I have given brief addresses in this way before, in Japan, China, and India, but yesterday was the first of my *preaching* thus. The missionaries — Messrs. Bissell and Fairbank — were very desirous of this, as something which the native church-members would take a special interest in, and would long remember. It seems they had heard about my coming, and had been looking forward to it. It was the largest gathering I have seen together in any mission-church, and was a very pleasant spectacle. They were clothed and in their right mind, and sitting at the feet of Jesus; and as I contrasted their present condition with their former heathen state, it seemed as great a miracle of healing as that which Christ wrought upon the man from among the tombs. I felt quite paid for my journey from Bombay. I wished, too, that some of our wiseacres, who think missions don't amount to much, could see such a sight; and also such of our students as wish to find large fields of influence.

"*Poona, January* 8. The audience here, last night, was the largest I have seen in India. There were at least eight hundred Brahmins present, and may have been a thousand. I was astonished at the sight. Poona is the old capital of the Deccan, and is a great center of Brahminical power. Under English rule it is a large military post, having one of the Governor's residences, a couple of colleges, and a number of prominent schools. One of these schools occupies the old palace of Nana Sahib, the monster whose deeds in the mutiny are hardly matched in all the annals of terror and crime, and whose family were the old rulers of the Deccan. My lecture was given in the great court of this palace, under the clear sky, the stars looking down on me, as they had doubtless often done on Nana Sahib occupying the same spot, and perhaps here planning his atrocious deeds. The same stars! At the close of the lecture, one of the Brahmins came up and asked if I would not remain and give another to-night, affirming that such would be the wish of the audience. I feel in haste to get back to Bombay, but thought it wrong to refuse such a request, and therefore promised to stay.

January 9. The crowd last night was, if possible, greater than the night before. They packed the court and filled the balconies, leaving little more than the bare space for my stand, while a number of peering faces gathered about the door. It was an engaging sight, — the bright eyes and inquisitive looks of something like a thousand Brahmins, crowded thick before, behind, and on either side of me, in this court of the old palace of peace, as its name implies — but where so many plottings of war have been seen — numberless candles lighting it up, and the stars looking down from the open heaven above. I shall not forget it. I thought at first that such a spot would be a difficult place in which to speak, but it was not at all so. Though open above, it was inclosed on the four sides, and I think I spoke with even more ease than usual. I certainly never had a more attentive audience. These people, perhaps from their Oriental politeness, know how to constitute a very well-behaved assembly. I spoke exactly an hour, as I did the night before. I leave to-day for Bombay. A week ago I had no thought of stopping here, and I dreaded the journey to Ahmednuggur; but both have been exceedingly interesting experiences, for which I am grateful. The Deccan College, and several schools of note located here, I visited yesterday, under the escort of Col. Johnson.

"*Bombay, January* 10. A ride of six hours again, through the wild and tiger infested regions of the Ghats, brought me safely here yesterday afternoon. Mr. Harding met me at the depot, and a warm welcome from himself and wife greeted my return. A number of Hindoos had called to see me during my absence, and I find work enough ready for me as long as I can stay.

"*January* 13. Yesterday was the Sabbath. Attended communion service in the native church, and preached in the evening for Rev. Mr. Boyd, in the Free Church — Scotch. These English and Scotch church people are a little afraid of Americans and their ways, since Mr. Taylor has been here with his subsoil ploughing, but if there ever was the appearance of Divine blessing, it seems to have attended Mr. Taylor's labors. There has been organized, in connection with his work, an earnest and vigorous church, whose members seem to feel that they have something to do in behalf of the heathen; and though their zeal shows itself in some ways which shock the English and Scotch sense of

propriety, I do not think it is without knowledge, or without God's approval. . . . . The work which opens here is exceedingly attractive, and promises such good results, that the missionaries will be encouraged to give it more attention than heretofore. The great complaint has been that the educated natives hold themselves aloof from Christian influences, and evidence to the contrary is most encouraging."

MISSIONARY CONFERENCE IN INDIA — AMERICAN MISSIONARIES.

By Rev. Charles Harding.

I had the privilege of attending a General Missionary Conference recently held at Allahabad. One hundred and eighteen delegates were present, — eighty-eight were foreign missionaries, twenty-one were native ordained preachers, and nine were laymen. Besides these, a good number of Europeans and Americans — not delegates — were present. These came from all parts of India, representing twenty different missionary societies. It was doubtless the largest and most important conference of missionaries ever held in modern times. More than forty carefully prepared papers were read, upon various subjects pertaining to mission policy and work, and after these papers, followed, each day, a free discussion. There was a disposition to deal fairly and candidly with every subject. Past defects and failures were humbly acknowledged, and all seemed to feel that our only help was in God. The frequent recognition, from all parties, of our dependence on the Holy Spirit was quite marked, and the yearning desire for his presence, so often expressed in prayer, seemed almost like a premonition of times of refreshing near at hand. There was of course some diversity of opinion regarding questions of mission policy, but there was a perfect unity of aim and purpose, namely, to bring men to Christ, and to establish Christian churches throughout this land. It is evident, also, that opinions regarding the best mission policy are becoming less diverse, year by year.

The spirit that pervaded the Conference was admirable. It was so manifest that all were loyal to Christ, and were seeking only to establish his kingdom here, that even when opinions were most conflicting, the harmony and mutual confidence were not at all disturbed. I think this increased confidence which was awakened, with the mutual love founded upon it, was one of the most precious fruits of the Conference.

Quite in harmony with the spirit of the meeting, a communion service was held Sabbath morning, and all came together to the table of the Lord — members of different denominations taking part in the exercises. It was a most delightful scene, which we shall never forget.

The native element in the Conference added much to its interest and value. There is evidently a strong and devoted band of men coming forward from among this people to be leaders in the Lord's work. At some other missionary conferences, native Christians have exhibited hard and discontented feelings towards the missionaries; but happily there was almost nothing of this at the recent meeting. Missionaries see now, more clearly than formerly, their true relations to the native churches; and the pastors and churches, acting now more

independently, recognize their obligations to Christ, and are less disposed, and certainly they have less reason, to complain of the missions.

It was very gratifying to see so large a representation from America. There were thirty-three missionaries from America present, and only thirty-two or thirty-three from England. There were actually in attendance at the Conference about sixty persons, men and women, from America. In a letter recently published by the Bishop of Bombay, he speaks of the term "American Missionary" as almost a household word in India, and this is not far from the truth. The church in America has been greatly blessed by the presence of the Holy Spirit, and it is certainly fitting that it should be known in all the world as a missionary church.

Bombay, *January* 13, 1873.

DOES IT PAY?

By Rev. C. H. Wheeler, of Harpoot.

Fifteen years ago, in company with Mr. Dunmore, I for the first time visited Palu, a city of some 8,000 inhabitants, on the northern bank of the Euphrates, forty miles east from Harpoot. By the aid of the Turkish governor of the city, we succeeded, in spite of the opposition of the Armenians, in securing a place to spend the night. Our only visitor was a young man who, Nicodemus-like, came by night, hastily purchased a Bible, and departed. In due time we located a native helper there, and from time to time visited the place.

Eight years ago we made the first attempt to introduce self-support, by calling on the dozen or so adherents of the gospel to aid in supporting the preacher, in which I came near suffering a Bull Run defeat. Aware of the prospective effort, they had pledged their word, each to the other, to resist to the last. "For," said they, "if these missionaries once make a beginning, they will not stop till they throw all the burden on us." So, when the subject was introduced in a formal meeting, "They all, with one consent, began to make excuse," affirming their utter inability to pay anything. In vain I changed the base and the weapons of attack, till at length, after a two hours' effort, one man was shamed into pledging five paras, *half a cent*, per month.

With this very thin entering wedge their purses — not their hearts — were at last opened to the amount of some eighteen cents per month, and I came away rejoicing in a small beginning. A church of fifteen members was formed four years ago, they furnishing the pastor a house and assuming half of his salary of $112, with the knowledge that our aid would be decreased year by year, and cease in five years, or less. During these four years this 'aid' has amounted to $146, and has now ceased, they, meanwhile, having increased the pastor's salary to $164. Meantime the church has received fourteen additional members. Their new chapel, with two good school-rooms beneath it, has cost them $1,370, of which $400 was granted by the Board, and they have paid $850, the balance, $120, being a debt.

Among the largest contributors, two are worthy of special mention. One is their deacon, Hazar, who, eight years ago, grudgingly gave six cents per annum, and now, with radiant face, tells his joy in being able to give $41, the present

year. Another, Mesrope, who then generously put his name down for two cents a month, has paid this year $32 "tithes," and added an "offering" of $17; but he has not yet been received to the church, because, though a man of integrity and apparent piety, he fails to see, as the church does, the wrong of mercantile partnership with his brother in another city, whose reputation for business integrity is not so unsullied. Thus careful are this little church in receiving members to their communion.

Thus we bid them good-by, as an independent church, to receive, during 1873, $25, in aid of a boys' school, — in which, however, but a small part of the pupils will be theirs, — and a small sum for a girls' school, if the "sisters" of the community can be persuaded to give up their free private schools in their own homes, and send the girls to be better taught by a graduate of Harpoot Female Seminary. At our recent visit, the people informed us that they had been estimating all the Board's outlay upon their city, including salaries and traveling expenses of preachers, and even the supposed expense of missionary tours, and found that they amounted to "not less than 50,000 piasters — a little more than $2,000."

Does it pay? we ask. Of the nineteen churches in our field, fifteen are, like Palu, independent of foreign aid, and the other four nearly so; while four other communities, in which churches will soon be formed, already support their preachers, six others, where there is a like prospect, pay half of the salaries, and in fifteen other communities the work of self-support has begun. I give this concise resumé, that you with us may thank God for this form of encouragement, and pray for that baptism of the Spirit which we and the people so much need, that the spiritual building may go on to completion.

We could tell of heart-burdening discouragement, of the sayings and doings of some even who seem to be real Christians, which make our hearts ache, and compel us to sigh at times for a resting place in America, or heaven. We could tell how this, that, and the other, who ought to be fellow-helpers in the good work, seem to be busy in decrying or pulling it down, as "mere show," or something worse. But, God helping us, we will not be disheartened, for we see also constant and ever increasing evidence that the work rests on none other than the true foundation, Christ Jesus.

The great mass of the church-members, and not a few persons not yet connected with the churches, appear to us to be real friends of the Saviour. But our one all controlling desire is to see the number of such greatly increased, to see a score of new churches formed in prominent centers, that with our own eyes, and from this side of heaven, we may see the completion of the Board's missionary work in this field. But this can only be by the general outpouring of the Spirit, for which we beg you, and all the friends of missions, to pray.

Harpoot (Eastern Turkey), *December* 25, 1872.

ONE YEAR IN JAPAN — CHANGES.

By Rev. J. D. Davis.

We have been in Japan a year, having arrived here December 1, 1871. It has been a year of mighty changes in this empire; I desire to group a few

of them together, and begin with those of which we have heard since leaving America, November 1, of last year: —

The Daimios are deprived of their power and nine tenths of their revenue. The Samurai, the retainers of the Daimios, are thrown back upon their own resources for support. The Yetas, who have heretofore been considered something less than human, have had their disabilities removed, and are citizens.

The first line of railroad has been most successfully opened, and a line of telegraph is finished through the length of the empire, putting it in the electric circuit of the world. The old restriction against the export of rice is removed, and twelve vessels are now in our bay, loading for America and Europe.

The promiscuous use, by both sexes, of the public baths, has been prohibited; also the printing and sale of obscene books and pictures. The disgusting obscenity connected with some of the religious festivals is also prohibited, and following close upon these prohibitions comes the abolition of a system by which fathers and relatives sold young girls for a term of years, or for life, for the vilest purposes, and thus fed and kept up a most gigantic system of licentiousness, which has poisoned both the bodies and souls of the masses in this empire. This vast army of unfortunates are released from their contracts, and no more such contracts are to be made in the future.

A truly gigantic system of education is planned, and the machinery to work it is preparing. The empire is to be divided into eight grand divisions, in each of which there are to be a university and thirty-two middle schools. Then there are to be in the empire 210 academies, and 53,760 common schools. From the middle schools and academies there are to be sent abroad for education, each year, 180 young men.

Thousands of volumes of English text-books have been imported, and are found for sale in all the bookstores in the great cities. Translations have also been made, by the Japanese themselves, of many text-books, in Geography, Arithmetic, Philosophy, and even of the higher Mathematics. The old custom of shaving the crown of the head is forbidden, and men are requested to wear their hair in foreign style.

And now, to close the year, comes a list of changes, great and sudden enough to startle the sleep of a Rip Van Winkle. Japan has heretofore had a variable year, using the lunar months; but with January 1, 1873, she is to start even with the world, and keep with her hereafter. The numerous and ancient holidays of the empire, on which they worshipped at their temples and shrines, are all abolished, except New Year's day, and the birthday of the Mikado, and *Sunday* is substituted for them. Officials are all to dress in foreign uniform, all the old laws are to be revised and printed in a foreign language, and all new ones are to be printed in the official daily newspaper of the capital.

This array of changes does not look much like Japan's going back. She cannot go back. You might as well try to stop an ocean current with tissue paper as to stop Japan now.

But how is it morally, spiritually? The department of religion, which since the accession of the Mikado, four years ago, has had the especial care of the Shintoo religion, and has been next to the department of state in importance, is abolished, and the department of religion is merged with that of education; and we see, in many of the other changes which have been made, those which

should properly precede a decree of religious toleration, for which the government seems to be preparing. The first Christian church has been organized, a church composed of nearly thirty young men of intelligence, many of whom bid fair to become preachers of the Word. The first Christian convention has been held, a committee appointed to translate the Bible, and a union basis agreed upon for native work. The magnificent Bible, sent out by the Bible Society, and which has waited here thirteen years for a favorable opportunity, has been presented to the Mikado. The first translations of parts of the Bible have been printed and are being circulated. There is, especially among the higher classes, a desire to examine the Bible, and to know about Christianity; a desire which must be speedily met either in Christianity or in infidelity.

And here is the great lack and the great danger of Japan. There is only a handful of us here to grapple with an empire in this crisis moment of its existence. Is there nothing in the changes of the last few years, and especially in the changes of the last year, which places Japan in an exceptional position in reference to missionary work? Is there not a call here which the Prudential Committee and the churches will hear, to send us men? They need not be idle, even now. If they had no language to acquire to occupy them, we could set them at work in their own tongue the day they landed.

We have now a school here in Kobe, where we meet nearly forty young men each afternoon. They pay the rent of the building and all the expenses. They come and read and study the English Testament an hour with Mr. Greene; then they have reading in English, History, Geography, and Arithmetic. Our brethren in Osaka have a similar school, nearly as large.

Kobe, *December* 23, 1872.

REV. HENRY VENN.

It is known to the readers of the "Herald" that the Church Missionary Society is one of the oldest and one of the most successful organizations in the world. Its constituency is the evangelical portion of the Church of England; and it may be regarded as an index of the resources, material, intellectual, and moral, of that intelligent and influential body of Christians.

Those who have watched the history of this Society during the last twenty-five years, will have noticed with admiration and delight the comprehensiveness of its plans, the soundness of its policy, its steady growth, and its unswerving catholicity. They must have felt that there were faithful and efficient laborers at home, as well as abroad; and upon inquiry they would have found that the most useful of them all, their leader and their guide, was the Rev. Henry Venn, a member of that family which is so widely known, on both sides of the Atlantic.

On the 13th of January last, this venerable man finished his earthly course; and it is impossible to look back upon his life without emotions of thankfulness and joy, in view of the distinguished service which he has rendered to evangelical truth. He has done much for Christianity in England; and he has greatly quickened and strengthened the operations of his Society in all parts of the earth. He became its Honorary Secretary in 1841; and he has devoted himself to its interests, for more than thirty years, with unwearied diligence and fidelity.

It has been the privilege of the writer of this notice to be the guest of this honored servant of Christ; and he feels constrained to bear his testimony to the rare combination of qualities which have proved so fruitful of good in the field of missions. Were it needful to specify those qualities which were the most obvious and striking, the task would not be easy. The intellectual strength of Mr. Venn was certainly remarkable; but so was his knowledge of men; so was his wisdom; so was his magnanimity; so was his transparency; and so, preëminently, was his executive ability.

There were two characteristics, however, which arrested attention at the outset. (1.) His catholicity was outspoken and decided. He rejoiced in the labors and the successes of all other missionary societies, provided only that they were honestly endeavoring to enlarge the kingdom of Christ. His whole course as a Secretary has confirmed this impression. He never authorized the least interference with the rights of other societies, but, on the other hand, invariably discountenanced and deplored every such measure. (2.) His spirituality was undoubted and refreshing. He believed in agencies, policies, methods. He formed his plans with singular care and foresight. But he felt that all human devices must utterly fail, without the presence and favor of the Chief Missionary. Hence he prayed much for missions; and his faith in their success never faltered.

On the 16th of January, the Rev. J. Tucker, a former Secretary of the Church Missionary Society, was called to his final rest. He was associated with Mr. Venn for many years at Salisbury Square, after having proved himself a useful laborer at Madras; but he has been the Vicar of West Hendred since 1852.

MISSION TO NORTHERN MEXICO.

The February "Herald" announced the beginning of a mission in Western Mexico, and a letter from Mr. Watkins, on a subsequent page, seems to indicate that the undertaking is full of promise. The Prudential Committee are now permitted to say, that they are about to commence operations in Northern Mexico, in circumstances which are peculiarly auspicious.

It is generally known that Miss Rankin has been laboring in New Leon, and to some extent in other States, for several years, and that her success, in the face of serious hindrances, has been exceedingly encouraging. Wishing to place the work upon a secure and stable foundation — as the American and Foreign Christian Union, with which Society Miss Rankin has been connected, can no longer carry it forward — she has proposed to transfer it to the Board. On the 4th of March, therefore, the Prudential Committee resolved to accept the offer, gladly recognizing, at the same time, the wisdom, self-denial, and courage which she has exhibited, as also the signal service which she has rendered to the missionary enterprise.

An interesting sketch of her efforts is deferred to the next "Herald," for lack of space in the present number; but as the friends of the Board will be anxious to know just how much the two missions are to attempt, a few words of explanation are deemed appropriate.

The mission to Northern Mexico is to have its center at Monterey, in New Leon. Very soon, it is hoped, Saltillo will be made a permanent station, and a little later Durango may become another; in both of which cities the truths of the gospel have been proclaimed through the agency of Miss Rankin. Thus, with the Divine blessing, three States will have been occupied. A fourth on the north, Chihuahua, will receive attention as soon as practicable.

The mission to Western Mexico has its center at Guadalaxara (or Guadalajara), and it will endeavor to work upward through Sinaloa and Sonora. A reference to the map will show that the two missions will operate in nearly all the region which borders on the United States.

If it is asked why the Board does not select fields which are more populous and more influential; this is the answer: —

(1.) The providence of God has opened the way to the States which have been mentioned, and to none besides, with a clearness and distinctness which it is impossible to misunderstand.

(2.) Other parts of the country will soon be possessed, if not already possessed, by other societies. Three or four denominations are even now in the capital; and they will naturally work outward to the most desirable localities. All interference with their plans should be earnestly deprecated.

(3.) It is a fundamental rule of the Board to avoid a joint occupancy (with other societies) whenever it is practicable to do so. The importance of this rule is becoming all the while more and more obvious.

MISSIONS OF THE BOARD.

Mission to Mexico.

ENCOURAGEMENT AT GUADALAJARA.

STATEMENTS from the brethren recently sent to Mexico, respecting their journey to and reception at Guadalajara (where they arrived November 9, 1872), were published in February. Mr. Watkins wrote from that place January 1st: —

"I have been introduced to the most influential men in the city, and without exception have received favor in their sight. December 13th I was introduced to Vollarta, the Governor of the State. He showed me every kindness in his power. Knowing my mission to Guadalajara, he voluntarily offered his services at any time that we might need them. On the 14th, I was for hours in the archbishop's house. Though he is a zealous advocate of the Romish Church, he was kind to me, conversed freely, showed me his library, which contained very curious and rare books, and also presented me with an inscription lately found in an old image, that I might copy it for myself, which I did as well as I could. Though he was kind, he *did not offer his assistance*, like all the other prominent men I visited, but about this time he took particular pains to warn the pupils in the Roman Catholic Seminary against Protestantism. By this precaution he accomplished but little for his own cause. Since then, one of the students has been inquiring what Protestantism means, and was advised, by an *infidel*, to *read the Bible* and learn for himself.

"On the 15th I was invited to go and see a prominent lawyer here. He is a bitter enemy to the Romish Church, is the Superintendent of Public Instruction in the city, is a moral man, well beloved, favors our intentions, and is ready at any time to help us in doing good to this people. If there were any necessity for it, I could name many intelligent men of this place, whom I have spoken to personally

on the matter, and who think and feel like the governor and superintendent in regard to our mission. The friends of the Romish Church are the same here as in every other place, therefore I need not say how they feel, and what they think of our cause.

"We are able to thank God for giving us reasons to believe that the work which we seek to promote is already begun in some hearts. For instance — a very intelligent boy of fifteen years, has recited his lessons in English to Mrs. Watkins since the latter part of November. When we first knew him he was a very earnest Roman Catholic. Besides pursuing his study of the English language, though working every day, he has found time to read the whole of the New Testament, and some religious tracts we loaned him. He now claims to be free from Romish superstition, and also to possess a regenerate heart. The lad is anxious for the salvation of his widowed mother, and she, on the other hand, is anxious for the soul of her boy, entreating him to go and *confess* that he has read the New Testament and become a Protestant. To-day, the boy, when he learned what was meant by *Christian brother*, asked me, with tears in his eyes, '*I your broder, Sir?*' As yet this is the most encouraging case that we have met.

"I should have mentioned that full three fourths of my time, at present, is taken up in talking with people on religious subjects, who come to our house for that purpose."

Austrian Empire.

UPPER AUSTRIA — HELPERS FOUND.

A LETTER of some length from Mr. Schauffler, dated Prague, January 3d, presents various facts bearing on the prospects of evangelistic work in different portions of the Austrian Empire. The following extracts show that the brethren on the ground meet with some encouragement, and feel that there is an urgent call for more men from America, to join them in their work at once.

"From Upper Austria we have cheering news. Pastor ——, who visited us in Mondsee, and who pleased us much, wrote me December 20, saying that he had been thinking very earnestly about evangelization, had determined to follow up the work we commenced in Mondsee, about which he gave some encouraging incidents, and would like to do more, visiting places where single scattered Protestants gave him a legal right to work, holding informal meetings, endeavoring to draw in Catholics, and distributing evangelical literature; in short, doing just the work we should set an evangelist to do. He proposes to do this on holidays, when he has no service in his own parish. . . . . So the Board is already represented in Upper Austria by a thoroughly educated, pious, and zealous German pastor. An auspicious commencement of the good work, and of genuine coöperation.

"At least two of the best Lutheran pastors in Upper Austria, and one in Styria, are ready to coöperate with us in the three most important departments of missionary work — the training of evangelists, evangelistic work, and the dissemination of Christian literature. . . . . Mr. ——'s letter confirms us in the view that Linz should be the next station occupied. It should be occupied *soon*, if we mean to keep pace with the demands of the work. To awaken the hopes of these pastors, and then either disappoint them by delay, or let them start the work of evangelization and training of evangelists, without our having men on the ground to take hold with them, and so insure the adoption of the principles and methods which experience has sanctioned in other fields, would be very unfortunate."

HUNGARY.

"The great extent of Hungary, its large population — fifteen and a half millions, the lack of religious element in the Magyar character, and the bad condition of the Protestant churches combine to render Hungary a most destitute and needy field. If missionaries should go to that part of the Empire where Christ is least known, and where indifferentism, infidelity, and immorality most abound, they certainly should go to Hungary.

"We are not prepared to recommend the immediate occupation of Pest; but when we look at the map, and think of Hungary's spiritual destitution, and reflect that were missionaries on the ground to-day, it would be a couple of years before they would be fully ready to go to work in the three languages, — Hungarian, Slavic, and German, — we feel anxious to have a missionary force at least preparing for the work which is *sure* to open very soon."

CALL FOR MORE MEN.

"We are prepared to 'push things' by asking for *eight men*, and that is not pushing any too hard or too fast. When you study the map (I hope you have a good large one to spread out as you consider our call) and think of the thirty-five and a half millions of Germans, Bohemians, Silesians, Galicians, Hungarians, Rumänians, Servians, Croatians and Dalmatians, to whom the Lord gives us the privilege of carrying the Gospel; reflect that we must work against the dead weight of a generally corrupt Protestantism, and contend with a rapidly spreading materialism on the one hand, and with Popish bigotry on the other; that the native working force is yet to be created, and an immense amount of preparatory work to be done; does it appear extravagant to ask for eleven men, in all, to commence this work? Murray's last guide-book for Turkey (just issued) gives the population of Turkey, exclusive of Rumänia, Servia, and the African provinces, — *i. e.* the Board's mission field and Syria, — as 27,300,000. Austria contains 35,500,000, *all accessible to the missionary.* When we ask for eleven men to commence missionary work which we pray may leaven this Empire, it is as though Turkey were a new field, all open to the Gospel, and it were proposed to station two men at Philippopolis, three at Constantinople, two at Erzroom, and two at Aleppo, and that to acquire, and labor in, the Turkish, Armenian, and Bulgarian languages, I think I need say no more in defense of our sobriety and moderation.

"We are all deeply impressed — I had almost said *oppressed* — by the facts that we are engaging in missionary work right alongside of Protestant pastors, educated in German Universities, well posted in classical and theological studies; that we must contemplate the training of preachers who will eventually be called to pastorates alongside of these men; that we reside in the midst of civilized and cultured city society, where we must contend with skepticism and materialism; that alongside of the existing Protestant churches, we occupy a very delicate and difficult position; and that we are called, under such circumstances, to be a spiritual leaven, and start a new train of influences. In calling for new men, we desire only those who will add to our strength as a mission, by supplying those qualifications which we painfully feel the lack of. Much as we desire reinforcement, we would rather wait than have men come who would need to lean on us, for we can't afford to be leaned on. We need those who, by their true piety, strong faith, and sanctified acquirements, will be a *Christian power* in this land."

Zulu Mission — Southeastern Africa.

MRS. EDWARDS' SCHOOL.

In a brief letter from Inanda, dated October 23, 1872, Mrs. Edwards makes the following pleasant statements respecting the girls' boarding-school: —

"We have had enrolled forty-one pupils. There are thirty-eight in attendance at present. The term commenced on the 11th of July, and will close the 6th of November. Miss Lindley assists; two of the girls have relieved me of two classes; and Louisa Nembula has charge of the writing.

"There is more religious interest at present than I have known at any previous time. A morning prayer-meeting is held daily, between five and six o'clock, and groups of three, four, or six, take a Testament and Hymn-book and retire to a quiet place for prayer after school closes in the afternoon. Three have expressed a hope in Jesus within two weeks. All excepting one have become Christians since they entered the school, and all but two attribute their awakening to the influence of the girls who entered the king-

dom before them. Some of these first girls are at their homes; two are married.

"Of the girls now in school, seventeen, we trust, have passed from death unto life; and when we requested it of those who were troubled in their hearts on account of their sins, and who wished to forsake them and follow the Saviour, all but three arose.

"The feature which is full of promise, to my mind, is the influence for good exerted by the Christian girls. They are talking and praying with the unconverted ones. I hope this is the dawning of better days.

"The workmen are engaged on the new building, which we hope to occupy when we reassemble, the first of February. It is to be as plain as possible, but vines and flowers will soon hide any deformity. I wish you could see the hedge of roses just now in bloom. Cuttings of climbing rose were planted, no care has been bestowed since, and it now makes an impenetrable fence, is evergreen, and once a year delights the eye with its profuse bloom. One planted by the veranda is so beautiful that I am tempted out into sunshine and rain to admire it."

European Turkey Mission.

PROGRESS AT MERICHLERI.

Mr. House, one of the new missionaries, wrote from Eski Zagra, January 4th: —

"I snatch a few moments to tell you of a very interesting visit that Brother Bond and myself made to Merichleri a few days since. On Monday of last week two of the Protestants came to us from that village, with encouraging accounts of the progress of the work there, and bringing a letter from Demere, the only communicant in that place, saying that one man there wished to be admitted to the communion and have his child baptized, and that there was also a marriage ceremony to be performed in the Protestant community.

"On Saturday Brother Bond and myself started for the village. As we drew near, we were met by three boys of the Protestant community, who had come out quite a distance to meet us. We reached the village just as the sun was sinking behind the mountains in the west, and soon reached the Protestant quarter, and in front of the new Protestant chapel and school-house were very warmly greeted by Demere and a goodly number of the friends. Afterwards we were conducted to the house of our host, where we were received in the most cordial manner. The wife of the host, the very woman who received us so pleasantly now, had once beaten one of the girls from our school (when it was in Eski Zagra), because she was a Protestant.

"Saturday evening was pleasantly spent in conversation with such of the friends as came to our room, and in a short prayer-meeting at the chapel. It would have greatly amused our friends in America, if they could have seen us that evening in our room, with our host and the friends who gathered around us. The room had only a mud floor, and over this was spread first matting, and then native carpeting, with here and there a pillow lying upon the carpet. There we all sat, Mr. Bond and myself as well as the friends, upon the pillows or the carpet, and we enjoyed the evening much.

"The Sabbath was filled up with services. At about the usual time for morning service in our own land, we gathered in the chapel, and Mr. Bond preached. Gradually the little chapel filled up with men, women, and children, until quite a number stood around the door. I counted ninety-five, and probably did not count all the children. It was a pleasant sight, I assure you, to see such interest in the truth, and was doubtless doubly interesting to me, as this was the first Bulgarian congregation I had seen. In Eski Zagra, you know, the people still hold themselves aloof from us. After the service we returned to our room, thinking it better that the examination of candidates should take place there, in a less public manner. The room, however, was almost filled with those who came to witness it. Instead of one or two, as we had expected, *four* presented themselves, and were examined by Mr. Bond, and Demere, whom we found

to be a man of very clear views in regard to Christian experience. The examination will be remembered, I think, as one of the most interesting scenes of my life. I could understand but little of what was said, but there was a novelty as well as a solemnity about the whole scene which served to impress it deeply upon my mind.

"In the afternoon two children were baptized, and a marriage ceremony was performed by Brother Bond. The chapel was *crowded*, more than a hundred and fifty being present, I think. Among them were, doubtless, many who are opposed to us, yet there was no demonstration made, and quiet, respectful attention was given by most. Of course there was not such quiet as there usually is in a Sabbath congregation at home.

"In the evening three more were examined, and the Lord's Supper was administered in the chapel. The candidates all seemed to pass very satisfactory examinations. The seven were admitted to the communion, and now there are eight communicants where before there was but one. One of the seven was the wife of Demere, the others were young men, or men in the vigor of life. One of them had once turned our helper from his house, so that he had to leave the village for want of a place to stay; and this, I believe, not more than a year ago.

"The progress of the truth seems wonderful when we remember that less than a year ago the house in which Mrs. Haskell was staying in the village was stoned. Now the people have a chapel of their own, the *first* Protestant chapel among the Bulgarians, and reared by their own earnest exertions. They did indeed receive some help from outside, but most of it, I believe, was from native Protestants in other places, and they spent upon the chapel themselves about fifteen liras ($75) in money, and about a hundred days of labor. And not only have they a chapel, but we were permitted to hold large *public* meetings in it without molestation. Surely we may take courage from what we have seen in Merichleri, and go forward with renewed earnestness and zeal to the work to which God has called us in this land."

Eastern Turkey Mission.

FROM BOSTON TO VAN.

To most readers of the "Herald," who have never been themselves on missionary ground, letters from new missionaries, presenting first experiences and first impressions, often have a special charm. The following from Mr. Scott, the new missionary to Van (about 300 miles southeast of Trebizond), respecting the journey to that place, the people, the beginnings of the work there, etc., will be read with interest. It was written in November last: —

"Our journey was somewhat protracted but not tedious. Across the Atlantic we had prospering breezes and not much sickness. Over the continent we had good weather and good company. The waters about the 'Isles of Greece' treated us a little roughly, but their roughness only made more grateful our entrance into the Golden Horn. The two weeks spent at Constantinople were busy and delightful.

"The Black Sea gave us a fair passage, and at Trebizond we found our goods, and an efficient escort in Mr. Pierce and Miss Van Duzee; our first taste of genuine Turkish life, and the beginning of a well engineered and well graded carriage-road, extending to Erzroom. Mrs. Scott found the carriage a great relief from the wear and tedium of that part of the journey, and instead of being overcome, as it was likely she would be by any other available mode of conveyance, she grew strong every day. We passed six weeks pleasantly at Erzroom, during which time I had the privilege of making my first 'tour' with Brother Parmelee, and of attending the annual meeting.

"From Erzroom to Bitlis we experienced unadulterated Turkish traveling and hotel accommodations. The road not admitting of carriages like ours, we left that source of comfort to be brought by cart, and betook ourselves, one and all, to the saddle. The first night out we passed in a Koordish village, in an underground 'house' by name, but mud-built, cavernous stable, in fact. Our 'baggage-master' not thinking it desirable, on his part, to go

as far as we did (six hours only), halted for the night four hours out of Erzroom, thus leaving us, as to bedding and eating, in a state of bare expectancy; which state continued till noon of the next day, except that we procured some native bread and buffalo's milk for the eating.

"'Straight slumber' will hardly describe our night experiences, with our animals occupying the larger part of our bed-room. We deposed and disposed of ourselves as best we could, on the raised portion of the room. Pillowing our heads on 'downy' saddles we sought repose, but instead of sleep, fleas — active, skillful, sharp, and in number as the sands of the sea-shore — came upon us. For a long time no one spoke, but each listened to the rustling of the rest, as all turned and rubbed and brushed, in vain attempts to dislodge the invading hosts. These subdued rubbing sounds were interrupted by one of the horses taking a taste of Miss Ely, who had made her bed in close proximity to the quadrupeds. In a mild but decided tone she remonstrated with the animal; and thus introduced a general conversation which lasted till morning, and in which a rooster, perched near by, took distinct and frequent part. As soon as daylight began to come down through a ten-inch hole in the roof, which serves the office at once of window and chimney, we made our way out into the open air, and by the side of a running brook sought to wash away the wan features which the night's accommodations had induced. To veterans such experiences are too common to be remembered, but we were new then, and naturally were impressed with the unique character of Koordish hotels. But the Lord gave more sun than shadow to our way. We had, day by day, the most delightful scenery around and above us, while beneath our feet was a continuous profusion of flowers, many rich in hue, and rare."

LAKE VAN.

"For days we traveled towards Mount Stepan, with lofty, snow-crowned summit. Nearing the mountain, we came suddenly in sight of beautifully blue Lake Van — a gem of lakes, grandly set among the hills. The waters are clear as crystal; quite strongly impregnated with salt and alkaline substances, but not entirely uninhabited, water-fowls, and a kind of fish like sardines, being found in abundance. For two days our way was along the shore — days full of charming pictures. No combination which earth, air, water, and sky can give, was lacking. Besides its beauty, the lake had for us a kind of home-like interest. Here was that spot on the map named Lake Van, with which we had been so long familiar, become a visible reality. Here was the lake to the shore of which we had sent forward our expectations of a home, and around which had gathered hopes of much fruitful work for Christ. It seemed like an old friend, and I was glad to be near it.

"Sending us to Bitlis, for a time, was one of the Lord's good directions. I don't mean to say he has any other than good. If we had been obliged to spend our first summer in a place less healthful, it is probable we should have experienced evil results; but under the influence of pure mountain air and water, and Mrs. Knapp's rare commissary demonstrations, we were enabled, at the end of three months, to report commendable progress, physically."

VAN AND ITS PEOPLE.

"With Van and its people we are agreeably disappointed. The city and gardens are much more attractive to the eye than any other we have seen in this land, having tolerably wide streets, abundance of trees, and respectable houses. The surroundings, too, are pleasant. Picturesque mountains attract the eye in the near background, while in front, the shore of the lake — curved like the Bay of Naples, the blue waters, islands, jutting points, and snow-crowned summits beyond, make a picture that would adorn any land. We only regret that, owing to the low level on which the city and gardens stand, the dampness of the soil and the abundance of water and shade, it seems probable that we cannot live immediately among the people with safety. Mr. Barnum wrote you about buildings to be located on a mountain side, an hour or more from our present situation. Since reaching here, however, we have explored more thor-

oughly, and have found an elevation apparently high enough and dry enough to be free from malarial influences, and an hour nearer the city than the other proposed site. There is a stream of water near, and it is only seven minutes' walk to a thickly settled part of the gardens. (The 'Gardens' are three miles long by one or more wide.)

"The people are, on the average, more intelligent and civilized than in most Turkish cities. Men who cannot read are the exceptions, and within the past two or three years, one or two girls' schools have been established, and are quite largely attended by the younger girls — an advance due, without doubt, to the spreading influence of missionary labors in other places and other years. All classes — Armenians, Turks, and Koords, bishops, priests, and laymen — have, thus far, treated us with almost uniform civility. Some of the priests have warned their people to keep away from us; and an attempt was made to secure an anathema against us from the 'High Priest,' but he, so far as we can learn, has read the New Testament understandingly, and thought it not best to issue the fearful curse.

"In some respects the intelligence of the people is favorable to our work. They are less easily controlled by their ecclesiastics, less inclined to be satisfied with the mummeries of the church, and better able to understand the errors of their faith. But in some respects it is unfavorable. A 'little learning' here operates very much as it does in America. They are puffed up, self-satisfied, proud of their wisdom, and 'know not that they are poor and blind.' A man with whom some conversation was had in reference to his giving us lessons in the language, recommending himself, said he was 'superior to any man in the city, in writing and religion.'

"We shall not be disappointed if opposition comes; but if Satan rises up against us, it will be a tardy move on his part, for the Lord has already brought large numbers to our Sabbath services who have heard the Word, and a good number of Bibles and parts of Bibles have been sold, so that the truth has been widely scattered already. We have great reason for gratitude that our prayers, and the prayers of the many at home who are interested in this new field, for a 'wide door of entrance' for the gospel, have been so fully answered, even now. We have four preaching services every Sabbath — two in the city and two in the gardens — besides meetings for the women on the Sabbath and during the week."

Mahratta Mission — Western India.

PLEASANT LABOR, BUT TOO MUCH.

MRS. WINSOR wrote from Satara, January 11, stating that her husband was unable, then, to report, as he wished to do, a recent tour, and mentioning overwork as a reason for his illness. She says: —

"I fear he worked too hard while we were in the villages; but he saw *so much to be done*, and the *people were so ready* to hear, that he was urged on to do more than he otherwise would have attempted. Upon going into one village, he would learn of those in other villages who were anxious to hear, and were calling him to them. One afternoon I said to him, 'Now do you not think you had better rest a little, and go only to Meera?' (a near village.) 'Yes,' he said, 'I am going to Meera, but I feel as if I must go to two other villages first.'

"There was a village far away from our place of camping, up among the mountains — that was where he *must* go. Two villages, four miles apart, had been visited in the morning, and I felt not a little anxious when *three* more were spoken of. After he returned, however, bringing a very interesting account of the reception of the Word, I almost chided myself for what seemed selfishness — that I sought, perhaps too much, to save my husband's strength, and thus hinder the Word.

"There was that old man, the Patil (chief man) of that mountain town, who on that day heard about Jesus for the first time. He said, 'Eighty years have I lived in this village; why didn't you come before? Your words are all true, *true!*' And with tears streaming down his furrowed cheeks, he again said, 'I will try to

believe.' How would this man, and the two hundred in another village, have been reached, if the wearied missionary and his tired helpers had not climbed the rough, uneven paths of the mountains that day, to tell about Jesus and his salvation? Other days might have come, but they might have been too late; for *one*, who heard and tried to believe, might have passed away, with hundreds who are to-day dying among these mountains, with no one to show them the light and love of Jesus.

"Never was our life happier than in this touring; never were we more eager to work. We are, therefore, much disappointed that we must leave this particular work for a little season. In our absence [from Satara], Sukeram, the school-teacher, has preached, as we had the two preachers with us. Everything has moved on well. All the prayer-meetings have been sustained, and I am especially pleased that the women have sustained their little meeting. V——, our preacher, is so good and kind! He comes and talks to me of his interest in Mr. Winsor, with the tears in his eyes, and says, 'We are all praying for him and his speedy recovery.'"

North China Mission.

A TOUR IN THE COUNTRY — BAPTISMS.

Mr. Blodget wrote from Peking, November 13th, soon after returning from a visit to out-stations and other places in the country. He says: —

"My recent journey into the country occupied thirty-three days. Mr. Smith joined me at Tientsin, and we were absent from that city twenty-three days, traveling by carts, and stopping for the most part at Chinese inns. The distance traveled in going and returning was five hundred miles — from Peking six hundred and sixty miles. Six adults were baptized and five children. Four of the adults, and the children, are connected with the Tientsin station. Three of the persons baptized live in villages where hitherto we have had no church-members. One of them is a young man, formerly a member of my school in Peking. Another was the widow of the school-teacher. Her husband died in Peking last summer. He was a graduate and a man of some property. His wife was baptized in the presence of her three sons, young men, who also now desire baptism, and of a large number of relatives and of the village people, who were attracted by the presence of a foreigner. Besides those baptized, there are fourteen others who may be regarded as under instruction with a view to baptism. These all desire to become members of the church.

"We have now church-members in twelve or more hamlets, or villages, in different localities to the south and south-west of this city. The journey through Pacheu, Shêncheu, Ning-tsin, then turning eastward, through Têhcheu, would bring one into the vicinity of most of these places. The work is only beginning, and will require much faithful labor, and much prayer, in order to its successful prosecution.

"We have dispatched a woman, who has been taught to read by Miss Porter, to spend the winter in a country village "No. 7," near Têhcheu, with the church-members there, teaching them to read, and instructing them in the gospel. These members are mostly women, and greatly desire her presence. She is a country woman, and will fall in easily with their habits.

"In the course of our journey we put into circulation 5,000 or more tracts, or portions of the sacred Scriptures.

"Mohammedans are scattered everywhere throughout this region, and their mosques are found in many places.

JESUIT MISSIONS — NAVAL ARCHITECTURE.

"The Jesuit missions of the Roman Catholic Church are making rapid advances among these country people. In one place we entered a country church, recently erected by the converts, with a grant in aid from the European priest. The cost was not far from $750. In the past, China has had her three religions, Confucianism, Tauism, and Buddhism. The three religions which now strive to gain her people are Mohammedanism,

Romanism, and Protestant Christianity. Here is the contest of the future.

"At Tientsin I noticed three gunboats, constructed after the most recent models of Western naval architecture, and of the most costly materials, armed with the most approved weapons of modern naval warfare, and manned entirely by Chinese. One day's journey south of Tientsin I fell in with an encampment of foreign drilled and foreign armed Chinese soldiers. The number could not have been less than ten or twenty thousand.

Japan Mission.

A BOARDING-SCHOOL AT KOBE.

A LETTER from Mr. Greene, dated "Kobe, Dec. 16th," mentions several matters of interest in connection with the work in Japan, the first of which is the opening of a school at Kobe. He states: —

"I wrote you, some little time since, of our intention to open a school, for the sake of gaining access to a larger number of the people than have hitherto belonged to the circle of our acquaintance. The school has been in operation about two weeks, in a building hired for the purpose. It is not a mission enterprise, that is, the mission as such is not in any way responsible for it; but it is a private affair of Mr. Davis and myself. It is a boarding-school, but aside from the teaching and a general supervision of the whole, we are relieved from all care by a self-constituted body of officers, who seem to be doing very well. The number of boarding and day scholars is about forty. We give an hour and a half each, every afternoon. My principal exercise is a lesson from the Old Testament, which occupies about an hour. It is from the English Bible, to be sure, but we must choose between that and the Chinese, and there is not much doubt as to which is the best of the two for the class of scholars who come to me. There are about eight or ten who read, and more than as many others who sit by and listen; and all manifest a good degree of interest in the exercise, and keep me pretty busy answering their questions.

"Sundays I have a Bible-class of about twelve at the school-house. Yesterday we read the last half of the 19th chapter of Matthew, which furnished the suggestions for a talk of an hour and a half. I could not ask for a more attentive or appreciative audience.

"I think that, very soon, I shall be able to form a class for the daily study of the New Testament, besides the regular reading in the school, and if it were not for the work of translating, I should be inclined to commence on it at once; but as it is I am in some doubt. For nearly two years, with very little intermission, we have read daily to a small class of Japanese, but I have never before had an audience like the one this school brings together, and we trust great good may result from the enterprise."

DEATH OF YEINOSKI.

The arrest and imprisonment of Yeinoski, a teacher of the missionaries at Kobe, who had become much interested in Christianity, in the summer of 1871, the efforts to secure his release, subsequent rumors of his death in prison, etc., will not have been forgotten by readers of the "Herald." Mr. Greene now writes (December 16): —

"Some little time ago, a letter was received from the wife of Yeinosuki [Yeinoski], by some of her old neighbors, to the effect that she had been suffering much during her confinement, but was somewhat better off at the time of writing. She asked them to tell us of the letter, and to solicit from us money with which she might alleviate the misery of her prison life; but she neglected to give any directions as to the sending of the money, and the only clew to her whereabouts was the post-mark on the letter, which showed that it had been mailed from a city some four or five miles southeast of Kioto According to the best information we could get, the letter (which we never saw) was manifestly genuine. There was, we understood, no mention of her husband's name in it, which was not strange, for the husband and wife have not probably met since they were captured. I almost immediately wrote to the Governor of Kobe, who had previously

told me he could get no clew to their whereabouts, saying that I had reason to believe that Yeinosuki was confined in or near Kioto, and requested him to inquire as to his health, and whether anything could be done to secure his release. In the course of about twenty days I received an answer, giving us the sad intelligence of his death on the 25th of November last, the day previous to the date of my letter to the Governor, and that his wife was still in prison in Kioto. I shall do all in my power to secure her release, but I am not very sanguine of speedy success. I presume we shall never know anything definite of the history of his prison life, yet we cannot but hope that he was comforted by the assurance of the presence and love of the Saviour, of whom he loved to read and to whom he loved to pray."

CHANGE OF CALENDAR — SALE OF BIBLES.

Some other matters indicative of changes taking place in Japan, are noticed by Mr. Greene, as follows: —

"A proclamation, or rather edict, has been recently promulgated here, to the effect that from this coming New Year the Japanese calendar is to conform to that of Europe and America, excepting that the year number will be different, dating from the time of the Emperor Jimum, [?] who was the first of the present line of princes, making the coming year 2853 instead of 1873. Hereafter Sunday is to become a legal holiday, partially at least, so that even the Japanese must bow down to Christ. I saw to-day, as I passed a government warehouse, carved on a stone over the doorway, 'Anno 1872'; so they, too, though they seek to shut his truth out of the land, erect monuments to his memory, and set apart a day which celebrates his resurrection.

"I have made arrangements with a Japanese bookseller to keep a small stock of Bibles, which he regularly exposes for sale with his other books. He does not quite dare to keep copies of Dr. Hepburn's work, but he has both English and Chinese versions, and I hope he will before long venture to sell the Japanese also."

IMPRISONMENT OF A FRIENDLY OFFICIAL.

Mr. Gulick wrote from Osaka, December 16th: —

"Seki, the officer of the Kioto police who befriended us while there last spring, after an imprisonment of 110 days for this offense, was brought to trial, and sentenced to thirty days further confinement, in his own house. Ten days ago, upon the expiration of the 140 days, being set at liberty, he at once came to Osaka rented a house, and made his arrangements to become my teacher of the Japanese language, as he had purposed to do when we first moved from Kioto, last July. Having completed his arrangements, he returned to Kioto last week, for his family and effects, when he was again called to account by the Kioto authorities, reprimanded for having come to Osaka, and forbidden to leave the city. To this extent, he is again a prisoner for an indefinite period."

MISSIONS OF OTHER SOCIETIES.

WHAT ENGLAND IS DOING FOR MISSIONS.

UNDER this caption, the January number of "The Free Church of Scotland Monthly Record," contains an article, most of which will be given here.

"The oldest society is that for the *Propagation of the Gospel in Foreign Parts.* It owes its origin to the religious enthusiasm of the Commonwealth, when the Long Parliament ordered that a collection be made throughout the Churches for the evangelization of the North American Colonies. It was afterwards incorporated by royal charter, in the reign of Queen Anne, and was then made what it continues to be very much to this day — a strictly colonial society; that is to say, whatever missionary operations it undertakes are carried on on behalf of the Queen's subjects. The Propagation So-

ciety is the virtual founder of the Church of England in the various colonies, and through its agency, mainly, the various colonial bishoprics have been established. Bishop Pattison, who was lately massacred by the natives in one of the South Sea islands, was one of its missionaries. It is chiefly supported by the High Church party. In 1701, its income was £1,537; in 1871, it was £97,604.

Church Missionary Society. — "Our Presbyterian theory is that *the Church* should be its own missionary society; but there are several reasons why the Church of England, as such, cannot undertake directly its own missionary work; and one is, that so wide a difference exists between many of its members on the subject of the nature of the gospel. Those, for example, who hold what we call the Evangelical faith, cannot support conscientiously the Propagation Society, and so they sustain another which more adequately expresses their convictions. That other is the *Church Missionary Society.* It dates from 1799, when a few men met in London, and agreed to form an association for the express purpose of carrying the gospel to the heathen. At first it had to struggle with many discouragements; for it at once admitted the laity to a place in its counsels, and for this and other reasons it was discountenanced by the bishops. Now, however, it has got over all its difficulties. The Archbishop of Canterbury himself has become one of its presidents, and alike in India, Africa, and Australasia, it has been honored of God to do a great work for the gospel. Like its sister society, it has a speciality. The *Society for the Propagation of the Gospel* has shown itself particularly concerned about the multiplication of bishops. The *Church Missionary Society* has devoted itself to the training of native agents, of whom it now employs over two thousand. Tinnevelly, in South India, has been the region in which this society has met with the greatest amount of success. Its income during the first ten years of its existence averaged only £1,000; now it is about £150,000.

"The *Baptist Society* commenced operations toward the close of the last century — Andrew Fuller being the first secretary, and Dr. Carey the first missionary. It carries on extensive operations in India, Ceylon, China, and different parts of Africa, especially in the West India Islands. Its income to begin with must have been very trifling. Now it reaches over £32,000 a year.

"The *London Missionary Society,* is supported chiefly by the Congregationalists; but the names of a number of its agents are household words in all the churches. Williams, for example, the martyr of Erromanga; Livingstone, the most famous of African discoverers; and Moffat, who was so lately among ourselves, receiving a well-merited distinction from the metropolitan university. The history of the Madagascar Mission reads, it has been remarked, like the history of the early Christian Church. Nothing in England can compare with it. All classes of the population have passed like a mighty stream into the churches. In 1870, no fewer than 78,752 were added to the congregations of the Society; and in 1871, 63,000 have followed. The income of the Society is £107,000.

Wesleyan Missionary Society. — "While the Church Missionary Society can speak of a wonderful work of grace in Tinnevelly, and the Baptists of the like work in Jamaica, and the London Society of Madagascar, *the Wesleyans* can tell of a great blessing which has followed their efforts in the Fiji Islands. There, heathenism is virtually extinct, and Christianity is as much the religion of the people as it is of the people of England. In 1871 the number of church-members was 20,348; the number of attendants on public worship, 100,000; the number of day schools, 1,524, the number of scholars 51,125. With results like these before us, can it be said that Christianity has lost its power in the world, or that Christian missions are the efforts of a vain and profitless enthusiasm? The *Wesleyan Methodist Society* was founded by John Wesley himself, and has its agents in all parts of the world. Its income is fully equal to that of the Church Missionary Society, being last year about £150,000.

"In addition, however, to the five great societies we have thus named, there are several others doing much good on a smaller scale. Among these are the missions of the two *Nonconforming Methodist Churches* (which spend an income between them of over £17,000); the missions of the *Society of Friends;* and last, but not least, the *China Mission* of the English Presbyterian Church, which requires for its support an annual sum of £10,000.

"This represents roughly what England is doing for the conversion of heathendom. It is giving yearly over half a million for the purpose. Not a large sum in itself, when the enormous wealth of the country is taken into account, and its extravagant expenditure upon questionable objects is considered; but it is great compared with what it was half a century ago. And if so much has been accomplished in the past through the inadequate means which the Church has had placed at its disposal, what, we again repeat, may we not expect to see doing and done, if we live to see the commencement of 1900. The gold and the silver are still the Lord's. He can open the heart and hand in the future as he has done in the past; and it is the merest unbelief to talk as if the material resources of the land were increasing, but not for God; that men were growing richer, but were not to be expected to grow in liberality; that all interests were to benefit by the better days that have come upon our industries, save and except the one interest of the kingdom of Christ. We must not for one moment give countenance to the notion that God is adding to the means of England merely to make the people more comfortable. He is giving them more, that they may have more to give."

—◆—

(ROMAN CATHOLIC) ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

THE last Report of this Association, the publication of which (in May last), it is stated, "coincides with the fiftieth anniversary of the foundation of the Association," gives the following table:—

STATE OF THE MISSIONS IN 1872.

Missions.	Christians.	Bishops.	Missioners.	Native Priests.	Seminaries & Colleges.	Schools.	Orphanages
E. Su-tchuen	38,000	1	21	34	1	98	2
W. Su-tchuen	35,000	1	17	31	2	102	2
S. Su-tchuen .	17,000	1	13	5	2	69	–
Kouy-tcheou .	10.000	1	17	2	1	34	10
Yun-nan . .	8,500	1	10	7	1	11	8
	108,500	5	78	79	7	314	22
W. Tonquin .	140,000	1	24	83	9	–	6
S. Tonquin .	70,000	2	8	38	1	–	–
	210,000	3	32	121	01	–	6
N.Cochin China	24,212	1	7	33	1	–	–
E.Cochin China	29,826	1	10	25	1	–	–
W.Cochin China	38,500	2	39	13	1	–	–
Cambodia . .	10,000	1supr.	2	–	1	–	–
	102,538	5	65	71	4	–	–
Siam . . .	10,000	1	20	8	1	16	4
Malay . .	8,500	1	14	–	1	14	1
	18,000	2	34	8	2	30	5
Pondicherry .	128,000	1	58	22	5	54	4
Mysore . . .	24,500	1	20	6	1	18	2
Coimbatoor .	18,000	1	18	4	1	20	–
	170.000	3	96	32	7	92	6
Japan . . .	Some thousands persecut'd.	1	14	–	–	–	–
Corea . . .	18,000 before the persecution.	1	3	–	–	–	–
Mandchouria .	8,000	1	10	–	–	–	–
Thibet . . .	Some hundreds.	1	9	–	–	–	–
Kouang-tong and Kouang-si	15 to 20,000 Some hundreds.	1	22 5	3 –	1 –	– –	2 –
S. Birmania . N. Birmania .	9,350	1	15	3	1	–	–

The following "Summary" is also given, which must include some "missioners," etc., not in the table. "23 bishops, 440 missioners, 320 native priests, 700,000 Christians." The report of receipts in 1871 is as follows:—

EUROPE.

	£	s.	d.
Dioceses of France	139,949	8	6
" Germany	9,619	16	0
" Belgium	12,919	17	1
" Spain	570	19	10
" British Isles . . .	6,597	8	8
" Italy	12,331	4	11
" Levant	552	11	11
" Netherlands . . .	3.372	4	

Dioceses of Portugal	1,688	10	0
" Poland	44	16	8
" Switzerland . . .	2,291	11	6
From different countries of the North	6	0	0
From different dioceses of *Asia* .	574	15	7
From different dioceses of *Africa*	857	11	10
Dioceses of *North America* . .	6,142	11	8
" *South America* . .	3,064	12	11
From different dioceses of *Oceanica*	251	11	4
Total receipts for the year 1871	£200,835	13	11
About $1,004,178, gold.			

CHURCH MISSIONARY SOCIETY—ENGLISH.

THE following table presents a statistical summary of the missions of this Society, as given in its last Annual Report: —

MISSIONS.	Number of Stations.	Clergymen.			Lay Teachers and other Helpers.	Native Communicants.	Seminaries and Schools.	Pupils.			Total.
		European.	East Indian and Country born.	Native.				Boys.	Girls.	Seminarists.	
West Africa	7	7	..	8	46	1,378	20	790	718	152	1,660
Yoruba	8	9	..	9	50	1,468	19	683	591	62	1,336
Niger	5	..	..	9	13	50	1	13	13	..	26
Mediterranean	5	7	..	2	19	123	11	255	121	10	386
Western India	8	14	..	4	60	322	21	1,279	172	20	1,471
North India	34	56	2	12	422	2,223	235	12,060	2,766	..	14,826
South India	23	39	..	50	1,054	10,303	557	13,321	3,848	41	17,210
Ceylon	12	13	..	10	184	908	166	3,045	1,450	..	4,495
Mauritius, includ'g Madagascar	4	6	..	1	14	151	9	105	58	7	170
East Africa	1	2	..	..	1	7	..	..	..	..	..
China	8	19	..	2	44	546	9	60	55	6	121
New Zealand	18	16	..	13	122	1,544	2	40	25	2	67
Northwest America	18	10	3	6	27	1,452	12	223	147	9	569
North Pacific	2	1	..	..	1	..	1	47	65	..	112
Total	153	199	5	126	2,057	20,476	1,063	31,921	10,029	309	42,505

The income of the Society for the year was — from associations, £113,492 12*s.*; benefactions, £13,735 12*s.* 11*d.*; legacies, £16,247 3*s.* 4*d.*; other sources, £6,222 8*s.* 2*d.*; total, £149,697 16*s.* 5*d.* ($748,489). Besides this "ordinary income," two donations, of £2,000 each, were received for special funds, and £2,948 16*s.* 11*d.* for the Persia Famine Relief Fund. The expenditures for the year were £157,132 ($785,660). "The general income, as compared with that of last year, shows a decrease of £1,731. In benefactions, there is a decrease of £1,848, in legacies, an increase of £3,356; but the returns from associations have this year fallen to the point reached in 1865, and are £3,163 below last year, and £4,000 below the average of the last five years."

"Eleven European clergymen, two laymen, and two European female teachers have been sent forth during the past year; three European, two native clergymen, and the wives of three clergymen have been removed by death; thirteen ordained laborers, two lay agents, and two female teachers, have, on account of health and other causes, ceased to be connected with the Society. The number of European laborers in full connection with the Society is as follows: —

ABROAD.		
Ordained European missionaries . .	166	
Unordained European laborers . . .	13	
European female teachers	9	—188
AT HOME.		
Ordained European missionaries . .	33	
Unordained European laborers . . .	3	—36
Total		224

Showing a decrease of three clergymen.

"The number of ordained native and country-born laborers is 131, being an increase of four."

MISCELLANY.

RAROTONGA CHRISTIANS—A MERCHANT'S TESTIMONY

THE "Chronicle" of the London Missionary Society, for January last, gives extracts from a letter from a Christian merchant, who, "some two years since, paid a visit to Rarotonga, for the purpose of engaging a party of natives to accompany him on a mercantile expedition to *Starbuck Island*, distant nearly a thousand miles north of the *Hervey Group*."

"The morning after my arrival, I was aroused before five o'clock by the sound of the church bells, and on looking out, saw a number of men, women, and children, Bible in hand, on their way to the early service. This service is held daily (except on Saturday), and largely attended. The same evening I attended two native prayer-meetings, held in the houses of two of the deacons of the church at Avarua. On Sunday I attended morning and afternoon service in the large stone church at Avarua; also two class-meetings held in the deacons houses. . . . .

"We sailed from Rarotonga on the Tuesday evening following, and during the whole voyage of twenty-two days, services were held uninterruptedly at six o'clock in the morning and evening, and in addition to these, two full services every Sunday. A native teacher accompanied the party, and, as customary, was chosen by the men themselves, his election being confirmed by Mr. Chalmers. He usually officiated, but six or seven of the men were able to lead in prayer, and three or four to preach also. I question if I should have found this state of things among a party of young English laborers, selected without any inquiry on this subject. . . . .

"The first Sunday at sea a young Rarotongan sailor, named Lameke, who had been engaged by the captain, stood up, at Meariki's request, to give out the hymns and engage in prayer, and I could not but think that there were not so many English sailors who would have had the moral courage to do this in the presence of 'all hands.' The conclusion to which I came was, that the men would have as soon thought of going without their food as without their services.

"On our arrival at the island, it was just the same. The first night, after all the excitement of landing, getting into their houses, etc., one of them came down, after tea, to say they were going to hold evening service, if I would come. Of course I gladly went. While here a church was regularly organized, and two natives appointed as deacons to assist Meariki.

"I would like just to mention one little incident which occurred here while I was away in the colonies. . . . . Our brig was leaving for Auckland, and the men were very anxious to send letters by her to Rarotonga; this being much out of her way, unless she should happen to get very favorable winds. Our superintendent, however, said letters might be written by her, and he would tell the captain to call if he could without losing time. This was not at all likely. About a fortnight afterwards, our sub-manager was sitting talking with them one evening after service, when one remarked that by that time the brig would be at Rarotonga, and their friends would have their letters. He replied that this was not at all likely; that instead of having called, she would be getting near New Zealand. The natives again, however, expressed their assurance that she had called, and when he asked their reason for being so certain, the memorable reply was, 'Why, we've asked God every morning and evening since she left, to send her a fair wind, and we know she has called.' It was not until they reached home, about five months later, that they found that their prayers had been answered, and that their trust in God had not been put to shame."

RELIGIOUS MOVEMENT AT BOMBAY.

OF the movement at Bombay within the past year, connected with the labors of Mr. Taylor, the evangelist, the "Bombay Guardian" of January 4, states that,

"looking at matters from a celestial point of view," the year 1872 was "altogether the most memorable of all that have a place in the annals of Bombay." "Several hundreds have passed from death unto life, and are now witnessing for Christ, in word and deed, and consecrating themselves to the work of winning their fellow-men from the bondage of sin. Up to the present time, the presence of God has been more and more manifest. It is not a mere church, in the ordinary sense, that has been gathered; it is an evangelistic body, a self-sustaining mission planted in the midst of the heathen, and aiming at the conversion of the heathen. Six ordained preachers are now connected with it—unsalaried men; prepared to live humbly and economically, and to trust in the great Head of the Church for the supply of all their needs. But these are simply leaders of the people; not substitutes or proxies, doing the work for the whole; but seeking to show to every man and every woman his and her particular work, and the means of doing it."

PROF. SEELYE'S LECTURES.

THE "Indian Statesman," as quoted in the "Bombay Guardian" of January 4, says of one of Prof. Seelye's lectures at Bombay: "We were present on Tuesday evening last, in the Town Hall, and the address then delivered was certainly of a very high order, and well fitted, it seemed to us, to lay hold of the minds of the educated natives, who had assembled in considerable numbers to hear him. Professor Seelye's style is logical and weighty, and at the same time perfectly courteous and conciliatory. He appealed rather to the reason of his audience than to their conscience; but he also insisted strongly that belief in Christianity was not merely an intellectual acceptance of its doctrines, but implied the surrender of the will to Christ, in conformity with the highest reason. The address was intended to demonstrate the philosophical reasonableness of a divine revelation, and to confute the notion which so frequently finds expression among the natives, that a religion which is good for one man is not necessarily good for another. The argument was conducted with great skill and force, and the address was, we believe, listened to with sustained attention throughout. It did not occupy much more than half an hour altogether; and at its close Dr. Bhau Dajee, in a few courteous words, conveyed to the lecturer the thanks of the audience."

THE INTERIOR OF WESTERN AFRICA.

THE last Report of the American Colonization Society says: "To Liberians is due the credit of exploring the country immediately east of the Republic, bringing to light a salubrious mountain region, well populated, and by more intelligent and more civilized tribes than those on the coast. 'At the distance of about one hundred and twenty miles interiorward,' writes a prominent Liberian, 'is the country of the Barline people; a lofty, cool, mountainous country, containing a large and crowded population, numerous towns, unusual and superior civil regulations, and distinguished, withal, by great industrial energies. The capital of the country is a large city, surrounded by a wall of stone; here two market days are kept every week, and thousands of people, even from remote distances, come with goods, provisions, and cattle in large numbers, for sale.'

"Boporo and Toto-Korie are stated to be some one hundred miles almost directly east of Monrovia, with 'a dry, healthy atmosphere, and in a rich country, abounding in beautiful landscapes, elevated hills, and fertile valleys, with charming streams of water murmuring along. Here horses thrive and cattle abound, while the eyes may feast upon the rice and cotton fields, from the latter of which are annually manufactured those immense quantities of cloths that find their way to the Liberia, Sierra Leone, and other markets."

WHAT *ONE* CAN DO.

I HAVE in my field a helper of whom I ought to speak. She lives in a small

town among the mountains of New Hampshire where not much had been done for foreign missions. A lecture was given there some years since, in behalf of the American Board, that led to the renewal of an early missionary consecration on her part. The lecturer said that sacrifice for this cause, made here at home, was a practicable way of becoming a foreign missionary; and was, perhaps, as useful and acceptable as the work done abroad!

This struck the key-note of that early but hindered consecration; and the purpose was promptly formed to go at once into the work of the Board at home. In this purpose the good lady has not faltered since, though at times greatly hindered and embarrassed in her work. She sets apart a fixed portion of her own earnings and savings for foreign missions. This alone has amounted to $25 annually. She formed a mission-circle, to meet at a convenient hour on the first Sabbath of the month, with the full approval of the pastor. Missionary letters are read here, and little pieces touching the cause are recited. She then talks of the wants of the heathen world, and of the missionaries who have gone there, and others are asked to do the same; the service being crowned by a *collection*.

She has also gotten together a little library, of books, pamphlets, and papers, on the subject. These are circulated and read with interest.

The knowledge of this movement has awakened interest widely, and brought in money from as many as seven different States and Territories, and from seven denominations of Christians. Some have given that belong to no church. I have received in all, from this mountain rill of missionary consecration, within the five past years, between three and four hundred dollars.

I take this as an illustration of the benefit of missionary labor among the churches and Sabbath-schools. The case mentioned is peculiar only in its way. It surely cannot be known which shall prosper, this or that, but good seed, sown broadcast, is sure to bring forth fruit.

This case shows how all may become missionaries. One does not need, necessarily, to cross the ocean to become a foreign missionary in *fact* and *deed*. If there were many others like the one named above in our Sabbath-schools and churches at home, there would be no want of funds or of missionaries for the work abroad; for the more there are of home workers and givers, the more will there be for the foreign field. W. W.

GLEANINGS.

—— Miss Baxter, of Dundee, gives the London Missionary Society a small steamer for their work in the South Seas, with special reference to opening a mission in New Guinea, and supplying it with native agents from islands already evangelized.

—— The recent conference at Allahabad, India, of which a notice is given on another page, shows very conclusively what the Christians of this country are doing for India. The sum of $200,000 a year, at least, is thus devoted to the social and moral elevation of India. The English government could well afford to defray this expense in view of the material advantages she is to reap from the awakened life of her subjects in that country.

—— The "Church Missionary Record," in a notice of Rev. Henry Venn, late Secretary of the Church Missionary Society, says, that during the thirty-eight years of his secretaryship he had seen the following results: the European clergy of the Society increased from 55 to 209; the native clergy from 6 to 126; the communicants from 889 to 20,000. This is illustrative of the successful labors of that Society.

—— The missionaries of the London Missionary Society in Madagascar, are much tried and embarrassed in their work by one of the results of their great success — the ill-advised and hasty action of natives, who, ignorant often of the first principles of the gospel, and of the requirements of Christian morality, put themselves forward as teachers, and organize so-called churches. Vigorous efforts are making to raise up an efficient body of native ministers, sound in faith and morals, to meet the exigency.

—— The Gospel of John has been translated into Japanese by the British and Foreign Bible Society, and 500 copies granted the Church Missionary Society for distribution.

—— The February number of the "Chronicle" of the London Missionary Society, notices the ordination of three native pastors in the mission fields of that Society — one in Jamaica, one at Tientsin, China, and one in South Travancore, India. So this good work goes on.

—— There are now two *self-supporting* churches connected with the missions of the Presbyterian Board in China. This is true progress, and the best evidence of the reality of the Christian faith that these believers can give to their doubting countrymen.

—— At Shanghai, eight presses are at work throwing off millions of pages of Christian literature in the Chinese and Japanese languages; in all, eighteen millions of pages the past year, five and a half millions of which were pages of the Scriptures.

DEPARTURES.

Miss Julia E. Dudley, of Elgin, Illinois, and Miss Eliza Talcott, of Plymouth, Conn., sailed from San Francisco, March 1, for Japan, to join the mission there. Miss Dudley is supported by the Woman's Board of Missions, Boston, and Miss Talcott by the Woman's Board of the Interior.

Rev. H. N. Barnum and wife, of Harpoot, Eastern Turkey, sailed from New York March 5, on their return to Harpoot. Miss Lella C. Parsons, daughter of Rev. J. W. Parsons, of Nicomedia, Western Turkey mission, sailed at the same time, to join that mission, at Nicomedia. She is supported by the Woman's Board of the Interior.

DONATIONS RECEIVED IN FEBRUARY.

MAINE.

Cumberland county.
North Yarmouth, Cong. ch. and so. 11 00
Portland, State st. ch. and so. m. c. 11.66; Welsh Cong. ch. and so. at Rolling Mills, 15; 26.66
Yarmouth, a friend, 18 00——55 66
Hancock county.
Castine, Samuel Adam 50 00
Kennebec county.
Waterville, Cong. ch. and so. 16 11
Lincoln and Sagadahoc counties.
Bath, Winter st. Cong. ch. and so. (of wh. fr. Maj. Thomas Harward, to const. Rev. John Elliot, of Rumford, Me., H. M., 100); 391 51
Bristol, Cong ch. and so. 10 00——401 51
Penobscot co. Aux. Soc. E. F. Duren, Tr.
Bangor, Hammond st. ch. and so. 126; 1st Cong. ch. and so. 29.08; 154 08
Brewer, 1st Cong. ch. and so. 11 12——165 20
Union Conf. of churches.
Chatham, Cong. ch. and so. 6 00
Harrison, Mrs. Clara Blake, 5 00
North Bridgton, Cong. ch. and so. 5 00
Stow, Cong ch. and so. 6 00
Waterford, A. Sanders, 2; a friend, 50; 52 00——74 00
Waldo county.
Belfast, 1st Cong. ch. and so. 10.00; Elias D. Snow, 180; 190 00
Washington county.
St. Stephens, Mill Town, Sarah I. Stickney, 4 00
York county.
Kennebunk, a friend, 10 00
Saco, 1st Cong. ch. and so. to const. Hon. Joseph Hobson, 100 00——110 00
1,066 43

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Keene, 1st Cong. ch. and so. George Cooke, 5 00
Grafton county.
Bristol Cong. ch. and so. 11 00
Piermont, Cong. ch. and so. 5 00——16 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Bedford, A. L. Kendall, 1 00
Francestown, Joseph Kingsbury, 40 00
Goffstown, Cong. ch. and so. 33 60
Manchester, Joseph Sargent, 1 00——75 60
Merrimac co. Aux. Soc
Fisherville, Rev. A. Wm. Fiske, 10 00
Rockingham county.
Atkinson, Cong. ch. and so. 54 00
Strafford county.
Great Falls, 1st Cong. ch. and so. 31 03
Rochester, 1st Cong. ch. and so. 51 56
Sandwich, L. W. Stanton, 5 00——87 59
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, D. M. Ide, 10.00; C. N. Goss, thank-offering, 1; 11 00
259 19

VERMONT.

Bennington county.
Rupert, Cong. ch. and so, 5 15
Caledonia co. Conf. of Ch's, T. L. Hall, Tr.
Cabot, B. W. Marsh, 5 00
St. Johnsbury, South Cong. ch. and so. 81 00——86 00
Chittenden county.
Jericho Centre, Ladies' Cent Society, 15 00
Essex county.
Granby, Cong. ch. and so. m. c. 5 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
East Berkshire, Cong. ch. and so. 12 25
Orleans county.
Albany, Mrs. M. Chamberlain, 4 00
Brownington, S. S. Tinkham, 4 00
Newport, Cong. ch. and so. 15 20
North Craftsbury, Cong. ch. and so. 30 00——53 20

Rutland co. James Barrett, Agent.
Rutland, Cong. ch. and so. (of wh. to const. Mrs. HARRIET M. HAVEN, H. M. 100,) 199.50; m. c. 50.35; 249 85
Sudbury, Cong. ch. and so. 9 25
Wallingford. Cong. ch. and so. 124 43—383 53
Windham county Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Cen. Cong. ch. and so. m. c. 2 months, 169 03
West Brattleboro, Cong. ch. and so. m. c. 21 57
West Townshend, Cong. ch. and so. 12 75
Westminster West, Gents' Assoc'n, 55; La. Miss. Soc's, 34.50; 89 50—292 85
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Weston, Lucy P. Bartlett, in memory of her mother, 20 00

872 98

Legacies. — Vergennes, Mrs. Anna E. F. Smith, by J. D. Vermilye, Ex'r, 1,000 00

1,872 98

MASSACHUSETTS.

Berkshire county.
Peru, two friends, 2 00
Boston and vicinity.
Boston, of wh. from B. H. N. 25; a friend, 10; a friend, 1; 8,004 26
Brookfield Asso'n. William Hyde, Tr.
Barre, Cong. ch. and so. 215 84
Gilbertville, Cong. ch. and so. 6 51—222 35
Essex county.
Andover, Estate of Dr. Stephen Tracy, 15 00
Essex co. North Conf. of Ch's. William Thurston, Tr.
Ipswich, 1st Cong ch. and so. 38 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. m. c. 15 00
Lynn, Chestnut st. Cong. ch. and so. 17 05
Salem, a friend, deceased, 75 00—107 05
Hampden co. Aux. Soc. Chas. Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 35.68; 3d Cong. ch. and so. 30; 66 68
Springfield, Olivet ch. and so. to const. GEORGE B. KILBON, H. M. 126.87; H. M. 500; Unabridged, 500; 1,126 87—1,193 55
Hampshire County Aux. Soc. S. E. Bridgman, Tr.
Cummington, Cong. ch. and so. 22 71
Granby, Cong. ch. and so. to const. Dea. J. J. LYMAN, H. M. 106 38
Hadley, Russell ch. and so. m. c. 25.10; Cong. ch. and so. 18; 1st Cong. ch. and so. 43 80; 86 90
Northampton, Edwards ch. and so. (of wh. m. c. 51.47) 203.97; 1st Cong. ch. and so. 188.66; 392 63
South Hadley, Dea. Moses Montague 10 00
Westhampton, Cong. ch. and so. 32 75—651 37
Middlesex county.
Arlington, Cong. ch. and so. 768 66
Auburndale, Cong. ch. and so. add'l, 25 00
Cambridgeport, Prospect st. ch. and so. m. c. 8 10
East Somerville, Franklin st. ch. and so. m. c. 8 54
Newton, N. 235 00
Somerville, Broadway Ortho. ch. and so. to const. CYRUS H. STONE, H. M. 100 00
Waverley, Cong. ch. and so. 45 00—1,990 30
Middlesex Union.
Ayer, Cong. ch. and so. 60 00
Norfolk county.
Jamaica Plain, Cen. Cong. ch. and so. m. c. 16 00
Grantville, Cong. ch. and so. m. c. 22 77
Sharon, Cong ch. and so. 25 33
South Braintree, Cong ch. and so. 8 00
West Roxbury, So. Evang ch. and so. m. c. 28 15
Wrentham, Miss Cynthia Hawes, 10 00—110 25
Old Colony Auxiliary.
New Bedford, Trin. Cong. ch. and so. 113 25
Worcester county, North.
Winchendon, North Cong. ch. and so. 200 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Shrewsbury, Cong. ch. and so. 33 50
Southboro, Pilgrim ch. and so. (of wh. m. c. 25.65), 49 20
Webster, 1st Cong. ch. and so. 35 50
Worcester, Central ch. L. N. H. 32 37—150 57
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Millbury, 1st Cong. ch. and so. 122 48
Uxbridge, 1st Ev. ch. and so. 100 00—222 48
———, a friend, 50 00

13,130 43

Legacies. — Beverly, George Groce, by C. H. Kilham, 50 00
Enfield, Mrs. Sally B. Collins, by Santford B. Collins, 100 00
Grafton, Mrs. Hannah P. Wood, by Rufus E. Warner, Ex'r, 50 00—200 00

13,330 43

RHODE ISLAND.

Bristol, Thomas Shepard, 5 00
Coventry, Miss Mary Lincoln, 10 00
Kingston, Cong. ch. and so. 42 00
Newport, United Cong. ch. and so. (of wh. m. c. 109.40), 652 15
Providence, Union Cong. ch. and so. (of wh. m. c. 202.13), 1,717.63; Central Cong. ch. and so. 1,050.85; Beneficent Cong. ch. and so. 753.11; Free Evan. Cong. ch. and so. 53.15; Pilgrim Cong. ch. and so. 106.16; D., 10; C. H. I., 2; 3,692 90
Slatersville, Cong. ch. and so. (of wh. m. c. 41); 149 00
Tiverton, Cong. ch. and so. 7 00—4,558 05

Legacies. — Newport, Mrs. Elizabeth H. Case, by Philip Simmons, Ex'r, 300 00

4,858 05

CONNECTICUT.

Fairfield county.
Bridgeport, Park st. ch. and so., to const. DANIEL E. MARSH, H. M. 100 68
Hartford county. E. W. Parsons, Tr.
East Windsor, 1st Cong. ch. and so. 50 00
Hartland, Cong. ch. and so. 16 25—66 25
Litchfield county. G. C. Woodruff, Tr.
Norfolk, Cong. ch. and so. 300 00
Woodbury, a friend, 10 00—310 00
Middlesex county. John Marvin, Tr.
Middletown, J. F. Huber, for Madura, 1 00
New Haven co. F. T. Jarman, Agent.
Cheshire, Cong. ch. and so. 79 85
Madison, Cong. ch. and so. m. c. 38 20
North Haven, Cong. ch. and so. 80; Elihu Dickerman, 2; 82 00
New Haven, 1st ch. and so. m. c. 17 52; 3d ch. and so. 107.47; Ch. in Yale College, 50; Ch. of the Redeemer, 48.36; Davenport ch. and so. m. c. 9.52; North ch., a friend, 10; 242 87
Northford, Cong. ch. and so. 25 00
South Britain, Cyrus Mitchell, 5; B. C. Bradley, 5; 10 00
West Haven, Cong. ch. and so. 7 50
Woodbridge, Gents' Asso'n, 82.35; Ladies' Asso'n, 47.20; to const. J. W. RICE, H. M. 129 55—614 97
New London county. C. Butler and L. A. Hyde, Trs.
Lebanon, Goshen ch. and so., to const. ERASTUS GEER, H. M. 117 70
New London, 1st Cong. ch. and so. m. c. 120 32; W. C. Crump, 25; 145 32
Norwich, 1st Cong. ch. and so. m. c. 9.72; 2d Cong. ch. and so. m. c. 6 45; Broadway ch. and so. m. c. 14.40; 30 57—293 59
Tolland county. E. C. Chapman, Tr.
Coventry, 2d Cong. ch. and so. to const. H. E. H. GILBERT, H. M. 126 44
Rockville, 1st Cong. ch. and so., to const. Miss MARTHA R. TALCOTT,

Miss ELIZA TALCOTT, Mrs. E. B. BINGHAM, and Mrs. LAURA H. HALL, H. M. 227 28
Somers, Cong. ch. and so. (of wh. 59.12 m. c.), 105 02
Somerville, Cong. ch. and so. 13 55
Stafford Springs, Cong. ch. and so. 150 00
Union, Cong. ch. and so. 50 00—374 29
Windham co. Rev. H. F. Hyde, Tr. Thompson, Cong. ch. and so., to const. Dea. ELIJAH CROSBY and Dea. CHARLES C. BROWN, H. M. 200 00
2,260 18

Legacies. — Bridgeport, Timothy P. Chapman, by S. B. Chittenden, Ex'r, 2,179 67
Montville, N. B. Bradford, add'l, 838 53—3,018 20
5,278 38

NEW YORK.

Brasher Falls, Presb. church, 5 00
Brockport, Summers Hubbell, 10 00
Brooklyn, Plymouth Cong. ch. and so., in part, 1,334.86; South Cong. ch. and so. (of wh. from C. H. Parsons, to const. F. H. PARSONS H. M., 100), 513.97; Ch. of Pilgrims, M. N. Rogers, 100; Miss Minerva Davis, 10; 1,958 83
Buffalo, Mrs. Ruth W. Bancroft, to const. Mrs. MARIA C. DEMOND, H. M. 100 00
Catskill, John Doane, 5 00
Chateaugay, Joseph Shaw, 4 00
Clarkson, a friend, 25; M. I. B., 5; 30 00
Columbus. Cong. ch. and so. 12 30
Durham, William Crawford, 4 00
Gloversville, Cong. ch. and so., a friend, 45 12
Lawrenceville, L. Hulburd, 10 00
Livonia, 1st Presb. ch. m. c. 14 37
Lumberland, Cong. ch. and so. 1 35
New York, a friend, by Rev. Dr. Cheever, 100; John D. Fish, 20; Presb. ch., Wash. Heights, m. c. 10; 130 00
North Jasper, Mrs. Sarah Lamson, 10 00
North Salem, Leavitt Hallock, 2 00
Perry Centre, Cong. ch. and so. 32 00
Rochester, Plymouth Cong. ch. and so. m. c. 23 72
Rome, John B. Jervis, 25 00
Rocky Point, monthly concert, 15 00
Spencerport, Cong. ch. and so. 7 35
Tarrytown, Mrs. M. B. Nichols, 10 00
Tuscarora, Miss A. Peck, 10 00
Union Falls, James D Duncan, with prev. dona., to const. J. D. EVARTS DUNCAN, H. M. 25 00
Walton, 2d Cong. ch. and so. 44 00
Watertown, Miss P. F. Hubbard, 4 50
West Point, Prof. John Forsyth, 24 00—2,562 54

Legacies. — Lowville, James L. Leonard, by L. C. Davenport, Ex'r (legacy and interest, less expenses), 1,342 25
New York, W. W. Chester, in part, by Walter Chester, Ex'r, 500 00—1,842 25
4,404 79

NEW JERSEY.

Elizabeth, 2d Presb. church, 25 00
Jersey City, C. S. Shelton, 5 00
Newark, Mrs. A. Beach, 11 00
Orange, 1st Valley ch. and so. 250 00
Woodbridge, Mrs. Maria H. Strale, in part, 5 00—296 00

PENNSYLVANIA.

Brownsville, Penn. Synod, C. P. Church, per Rev. J. H. Coulter, Tr. Com. on Missions, 50 00
Buchanan, Rev. T. Edwards, 3 00
East Smithfield, Cong. ch. and so. m. c. 30 00
Germantown, Jacob Helffenstein, 1 00
Lock Haven, G. B. Perkins, 3 00
Pittsburgh, First C. P. Church, to const. Rev. S. T. STEWART, H. M. 50 00
Scranton, W. R. Storrs, 20; F. E. Nettleton, 15; 35 00
Wilkes Barre, Welsh Quarterly Conference of North Pennsylvania, 17 00—189 00

NORTH CAROLINA.

Raleigh, E. B. Hayes, 1 00

TEXAS.

San Antonio, a widow's mite, 1 50

TENNESSEE.

Belvidere, Rev. George Winter, 4 00
Chattanooga, Cong. ch. and so. 20 60
Knoxville, Welsh Cong. ch. and so. 9.50; F. K. Bailey, 8; 12 50
———, An old and ardent friend, 5 00—42 10

KENTUCKY.

Louisville, 4th Presb. church, 500 00

OHIO.

Akron, Cong. ch. and so. 23 78
Cleveland. T. P. Handy, 100 00
Defiance, Mrs. H. C. S., 5 00
Ellsworth, H. C. Beardsley, 10; Lloyd A. Allen, 10; 20 00
Granville, G. P. Bancroft, 10 00
Kinsman, Presb. ch. (of wh. m. c. 25), 108 52
Madison, Cen. Cong. ch. and so. 42 50
Norwalk, Rev. E. C. Cooke, 2 00
Ripley, Dr. Gould, 1 00
Springfield, Welsh Cong. ch. and so. 18 00
Talimadge, Welsh Cong. ch. and so. 23 50
Toledo, Friends to the cause, 74 00—423 30

INDIANA.

Indianapolis, Mrs. M. E. Edson, 1 00

ILLINOIS.

Chicago, Society of Inquiry, Theol. Sem'y, 8 39; Mrs. Catharine A. Perry, deceased, by Mrs. S. H. Perry, 30; 38 39
Crystal Lake, S. S. Gates, to const. Rev. E. N. Andrews, H. M. (amount previously acknowledged). 44 00
Collinsville, Presb. church, 5 00
Evanston, Mrs. S. Norton, 74 74
Galesburg, 1st Cong. ch. and so. 16 00
Lyndon, Cong. ch. and so. 5 00
Malta, Cong. ch. and so. 5 00
Newark, Rev. L. Farnham, 5 00
Payson, Mrs. E. Scarborough, 12 77
Peru, 1st Cong. ch. and so., for the Japan mission, 21 15
Rantoul, Cong. ch. and so. 12 50—239 55
Seward, Cong. ch. and so.

Legacies. — Rockford, John Edwards, by Maria H. Edwards and M. Starr, Ex'rs, 150 00
389 55

MICHIGAN.

Ann Arbor, M. E. Horton, 10 00
Bellevue, Rev Darius R. Shoop, 5 00
Charlotte. B. Landers and wife, 7 00
Detroit, 2d Cong. ch. and so, with prev. dona., to const. M. RANDOLPH, H. M., 64; N. B. Field, 10; Horace Warner, 2; 76 00
Kalamazoo, 1st Cong. ch. and so., to const. JOSEPH O. SEELY, H. M. 103 44—201 44

MISSOURI.

Bevier, Welsh Cong. ch. and so. 15 20
Hannibal, Rev. W. Follett, 5 00
Macon, Cong. ch. and so. 3 50—23 70

MINNESOTA.

Brainard. 1st Cong. ch. and so. 20 00
Cottage Grove, Cong. ch. and so. 15 65
Excelsior, Cong. ch and so. 7 00
Minneapolis, Plymouth ch. and so. 19 31
Waseca. Cong. ch. and so. 5 25
Zumbrota, 1st Cong. ch. and so. 39 85—107 06

IOWA.

Chester, Cong. ch. and so. 20 05
Colesburg, L. P. Matthews, 4 00
Dubuque, German Cong. ch. and so. 10 00

Iowa City, Friends in Cong. church,	37 00	
Magnolia, W. H. Hayward,	5 00	—76 05
WISCONSIN.		
Appleton, J. Lamphear,	10 00	
Delavan, Cong. ch. and so.	145 92	
Grand Rapids, Cong. ch. and so.	5 00	
Jefferson, Rev. O. W. Winchester,	3 00	
Milton, 1st Cong. ch. and so.	5 00	
Patteville, Cong. ch. and so.	33 75	
Wauwetosa, Sally Green,	10 00	
Whitewater, Cong. ch. and so.	4 10	—216 77
KANSAS.		
Albany, Cong. ch. and so.	5 00	
Augusta, Cong. ch. and so.	1 70	
Douglas, Cong. ch. and so. m. c.	4 40	—11 10
NEBRASKA.		
Crete, 1st Cong. ch. and so.	7 40	
Steele City, Cong. ch. and so. m. c.	8 00	—15 40
CALIFORNIA.		
Oakland, 1st Cong. ch. and so. 84.75; 2d Cong ch. and so. 11.64;	96 39	
San Francisco, Rev. J. Rowell,	50 00	
Santa Cruz, Cong. ch. and so.	33 33	—179 72
IDAHO.		
Boise City, Myron Eells,		50 00
CANADA.		
Province of Quebec, —		
Montreal, Eastern Cong. ch. and so. 7.82; Mrs. Henry Lyman, 28.40; Rev. H. Wilkes, D. D., 11 35; Theodore Lyman, 11.35; Wm. Moodie, 5.67; Wm. McDougall, 5.67; W. C. Smillie, 2.84; S., 2.84; Henry Birk, 4.55; Mrs. Learmont, 2.27;	82 76	
Province of Ontario, —		
St. Catharines, 1st Presb. ch.	179 21	—261 97
FOREIGN LANDS AND MISSIONARY STATIONS.		
England, London, Mr. and Mrs. Gellibrand,		50 00
European Turkey Mission, Jumaya,		2 00
China, Foochow, Rev. S. F. Woodin, 91.20; Miss A. M. Payson, 22.80; Anon. 5 70, for school-building;		119 70
Turkey, Harpoot, Rev. H. N. Barnum and wife,	20 00	
Van, a friend,	15 00	—35 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. Homer Bartlett, Boston, Treasurer.

Concord, Mass. S. S. Miss'y Asso'n, for pupil at Oodooville, Ceylon,	30 00

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,218 09

MISSION SCHOOL ENTERPRISE.

Maine. — Brewer, 1st Cong. s. s.	14 75
New Hampshire. — Bristol, Cong. s. s., for the Abbott mission school, Ahmednuggur,	18 00
Vermont. — Dummerston, Cong. s. s. 12.86; Rutland, Cong s. s. 29.64; Windsor, Kattie E. Ray, pennies saved, 1.61;	44 11
Massachusetts. — Manchester, Henry Kitfield, for himself and a few friends, for a pupil in Harpoot Seminary, 40; West Newbury, 2d Cong. s. s. 30; Woburn, 1st Cong. s. s., for a scholar at Harpoot, 40;	110 00
Rhode Island. — Providence, Union Cong. s. s., for Harpoot Seminary, 50; Tiverton, Cong. s. s. 16.50;	66 50
Connecticut. — Coventry, 2d Cong. s. s. 15; New London, 1st Cong. s. s., Infant class, 18.27; 2d Cong. s. s., Christmas offering for schools in Madura, India, 60; Stonington, 1st Cong. s. s., for school in Madura, 30;	123 27
New York. — Brooklyn, New England ch. s. s. 50; New York, Grace mission s. s., for India, 25; Northville, Young People's Miss'y Soc'y, 9; Oswego, Cong. s. s., for Erzroom, 41.32; Rochester, 8th Ward mission s. s. 10;	135 32
Ohio. — Kinsman, Presb. s. s.	20 48
Mississippi. — Jackson, Mrs. S. B. Merrill, for support of a boy in Madura,	30 00
Illinois. — Chicago, s. s. class, for pupil in Mr. Sheffield's school, Tungcbo, China, 20; Godfrey, Presb. s. s., for North China, 30; Rockport, Centreville s. s. 6; Sandwich, Cong. s. s. 4.50;	60 50
Michigan. — Richmond, 1st Cong. s. s.	3 00
Iowa. — Cong. s. s.	9 15
Kansas. — Grasshopper Falls, s. s.	10 00
	645 08
Donations received in February,	$29,551 38
Legacies " " "	6,510 45
	$36,161 83
Total, from Sept. 1st, 1872, to Feb. 28th, 1873,	**$185,720 40**

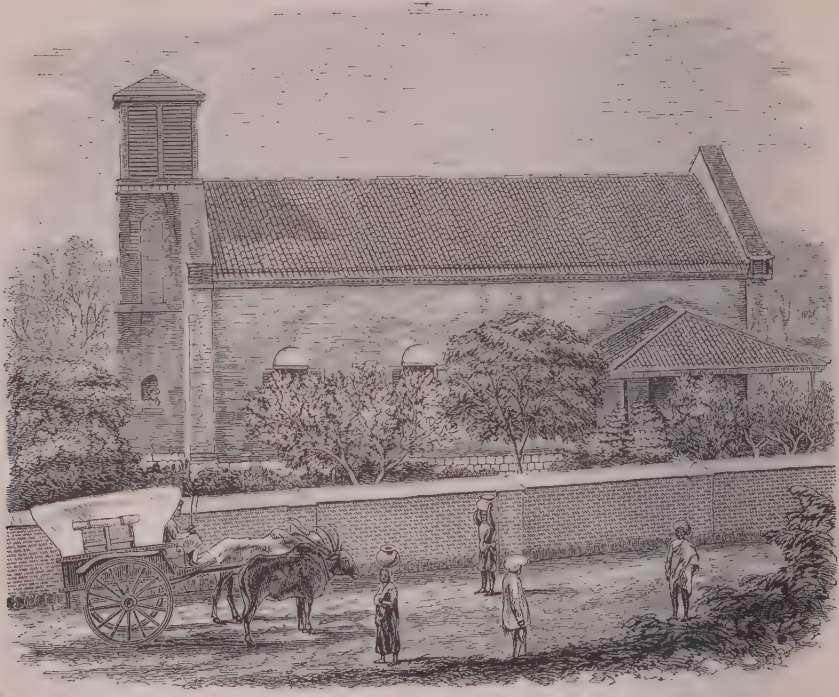
Andover, Mass. Three boxes medical books and surgical instruments for missionary physicians.

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.		
Yarmouth, a friend,		5 00
NEW HAMPSHIRE.		
Francestown, Joseph Kingsbury,	30 00	
Nashua, 1st Cong. ch. and so.	47 55	
Pelham, Cong. ch. and so.	30 25	—107 80
MASSACHUSETTS.		
Agawam, Cong. ch. and so.	17 18	
Boston, Union ch. and so.	16 53	
Chicopee, 1st Cong. ch. and so. 10.85; 3d Cong. ch. and so. 52.57;	63 42	
East Longmeadow, Cong. ch. and so.	14 36	
Haydenville, Cong. ch. and so.	20 00	
Lowell, High st. ch. and so. 60; John st. ch. and so. 45 87;	105 87	
Melrose, Ortho. Cong. ch. and so.	71 31	
Monson, Cong. ch. and so.	40 00	
South Abington, Cong. ch. and so.	20 70	
Woburn, 1st Cong. ch. and so.	100 00	
Worcester, Salem st ch. and so.	40 07	—509 44
CONNECTICUT.		
New London, W. C. Crump,	25 00	
Westport, an Episcopalian, for Miss Rankin's work, Mexico,	15 00	—40 00
NEW YORK.		
New York, Broadway Tabernacle s. s., "Little Missions," for work in Mexico,	10 61	
Union Falls, James D. Duncan,	25 00	—35 61
ILLINOIS.		
Galesburg, 1st Church of Christ,		47 00
TURKEY.		
Van, a friend,		5 00
Received in February,		749 85
Total for Nominally Christian Lands, from Sept. 1st, 1872, to Feb. 28th, 1873,		**$6,314 10**

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

South Carolina. — Charleston, Martha Lucia Cairns.	1 00
Previously acknowledged,	**$9,023 89**
Total to February 28th, 1873,	**$9,024 89**



MISSION CHAPEL AT AHMEDNUGGUR.

MISSION BUNGALOW AT AHMEDNUGGUR.

THE

MISSIONARY HERALD.

VOL. LXIX. — MAY, 1873. — No. V.

MISSION CHAPEL AND BUNGALOW AT AHMEDNUGGUR.

IN a letter inclosing photographic views from which the cuts opposite were prepared, Mr. Bissell wrote: —

Ahmednuggur is surrounded by a mud and stone wall, twelve or fifteen feet high, and three or four feet thick. Large gates open out in different directions, called the "Poona Gate," the "Delhi Gate," the "Sheep Gate," etc. These are guarded by *Sepoys* (native policemen), for municipal purposes, and are closed at night.

The mission premises are just within the city wall, on the south side of the town, and have a private gate leading out of the city. This place was purchased by the mission about thirty-five years ago, for one tenth, probably, of what it would cost now. The chapel was built soon after the ground was obtained. It has a sweet-sounding, American bell, which can be heard throughout the city.

The population of Ahmednuggur, according to a recent census, is 32,000. The native church here numbers over 150 members, and in the districts near are sixteen other churches containing over 350 members. This chapel is the place where the annual meetings of the mission and of the native Christians have been held for many years, and where precious seasons of refreshing have been enjoyed. Yet we believe we shall see "greater things than these." Will our Christian friends help, with their prayers, the fulfillment of this desire?

After a month of rain here, the foliage is so rank as to conceal many parts of the buildings, but on the whole the foliage looks better than the houses, so I think there is no loss in the view. The crow perched on the top of the bungalow (at the left) is natural, and his cunning in alighting there just in time to have his picture taken for nothing is in keeping with his character. The artist who took the pictures was educated in our mission school, on these very premises. The view of the chapel was taken from the veranda of the mission "Brick house." The cart and bullocks are mine, stationed there for the occasion, but the other persons on the road were casual passers-by, who were asked to stop a few seconds when the artist was ready.

CESAREA — A GOOD WORK BEGUN.

It is less than twenty years since the city of Cesarea was occupied by missionaries of the American Board. The central city of what was formerly known as Cappadocia, quite removed from the ordinary routes of travel, four hundred miles from Constantinople, in the southeast of Asia Minor, it had been so little affected by missionary influence as to be judged by Armenian ecclesiastics, at the capital, a fit place to which men suspected of evangelical views could be sent into exile. Several had thus been sent, but with a result quite like that which attended the persecution of the church in still earlier days. A little band of men and women, whose hearts the Lord had touched, was ready and eager to welcome the missionary teacher.

It was not till 1854 that Mr. Farnsworth, accompanied by Mr. Ball, took up his residence in Cesarea. On the first Sabbath morning an audience of thirty persons listened to the gospel from his lips. The first Sabbath in July following, eight believers, who had been enlightened by native agency, including the exiles above referred to, were organized into a church, and a light was thus set up once more in a region famous in apostolic days.

Cesarea at this time was supposed to have a population of about 60,000, with ninety-six villages under its civil jurisdiction, within a distance of thirty-five miles. It was also the center of a still larger territory, embracing not less than 20,000 square miles, or nearly one third as large as New England. Such was the field, with a population of 400,000 souls, whose emancipation was now committed to the labor and care of two American missionaries.

Mr. Ball remained only five years; one and another succeeded him for even shorter periods, and the work, for a long time, was thrown almost wholly on Mr. Farnsworth. But two pastors in New England were in training to aid him by their labors and counsels, one of whom, Mr. Bartlett, from Vermont, joined him in 1867, and another, Mr. Barrows, from New Hampshire, in 1869, and the station was manned. The necessities of the women were not neglected. Mrs. Giles, who remained in the field after the early death of her husband, in 1866, welcomed Miss Closson in 1867 and Miss Griswold in 1869, both from Vermont. After long waiting the station was fully equipped for work, and the results are such as to make this one of the most promising stations in Turkey.

We pass by the trials and discouragements of its earlier history, the persecutions by open enemies, the defection of trusted friends, the domestic sorrows and burdens of the missionaries left alone for so many years, and note now only the results. We find a Protestant community of more than a thousand; Sabbath schools numbering over seven hundred pupils; four strong churches, with nearly three hundred members, active and earnest in the support of their pastors, and schools for the education of their children; the gospel preached in more than a dozen towns and cities outside of Cesarea; a lively interest awakened in behalf of the native women; and a fine class of young men in preparation for the ministry. "On every side," say the missionaries, "are open doors, and men are waiting and calling for teachers and preachers of the gospel of Christ." The work is well in hand in all its departments; and results already attained, while sufficient to cheer the hearts of the missionaries engaged, are justly regarded but as the first fruits of a yet grander work.

MISS RANKIN'S WORK IN MEXICO.

THE work so long carried forward in Northern Mexico by Miss Rankin, has been transferred to the American Board. Submitting the case for the consideration of the Prudential Committee, Miss R. presented a concise statement of what had been done. The narrative was not designed for publication, but it will be read with deep interest, and may well serve to incite many to Christian effort, showing, as it does, how *one* has labored, and that such labors are by no means "in vain in the Lord." The facts could hardly be presented in a better way than Miss Rankin here presents them.

My interest in behalf of Mexico commenced during the war of 1846 between the United States and that country. Residing in the State of Mississippi at that time, I learned, through the returned soldiers, much about the moral destitution prevailing in that Papal land; and it seemed to me, that after conquering those miserable people, it was the duty of American Christians to attempt something for their spiritual elevation. Indeed, I felt that the *honor* of American Christianity most imperatively demanded it. So strongly impressed was I of the importance of this, that I wrote several articles for publication, hoping to elicit an interest among the churches and missionary boards. But my appeals met with no response, and I resolved, God helping me, to go myself to Mexico, and do what I could for the enlightenment of her long neglected people.

In pursuance of this object, I went to Texas in 1847; but finding the frontier of Mexico in such an unsettled condition, I remained in Texas, establishing schools in different parts of the State, until 1852.

In June of that year I went to Brownsville, a town opposite Matamoras, Mexico, where I found a large Mexican population. This portion of Texas had been claimed by Mexico previous to the war, and consequently was settled by Mexican people, to a great extent. As I could not go into Mexico proper at that time, on account of the prohibition against Protestant Christianity in any form, I concluded to remain and labor among the Mexicans under our own government. I opened a school for Mexican children, and soon gathered quite a number, to whom I daily communicated Bible instruction.

Through the children, I gained access to the parents, and was much encouraged in finding many who could read in their own language. I procured Bibles, in the Spanish, from the American Bible Society, and circulated them freely among all who would receive the Word of God. An eagerness was manifested to examine the book which the priests had told them it was not safe for them to read. After examination, the opinion of the most intelligent class of people was that the Bible was a good book, and should be read by all. I soon found that Bibles were being passed over into Mexico in a private manner, by the Mexicans themselves.

I supplied the demand, and some fifteen hundred copies of the Scriptures, and more than two hundred thousand pages of tracts, were put into the hands of the Mexican people before the prohibition was removed. Orders would come to me from Monterey, and other places in the interior, for Bibles. I would inquire, "Why do you want the Bible?" The answer uniformly was, "We have seen the Bible, we find it a good book, and we want to get numbers of them to

distribute among the people, to let them see that the priests have deceived them, in telling them that the Bible is a bad book."

In 1854, through aid received from friends in the United States, I built a Protestant seminary for Mexican girls, at Brownsville. I found Mexican youth susceptible of moral and mental improvement, and prosecuted my labors in this department with much encouragement. In 1860, after a strife of some four or five years, the Mexican Government proclaimed religious freedom. The 'gates of brass and the bars of iron were cut in sunder,' and eight millions of enslaved souls emerged into the light and liberty of the Christianity of the Bible. It was a time of general rejoicing throughout the country. Persons came over to me from Matamoras for any amount of Bibles, Testaments, and tracts, which I could furnish. I sent on to New York and obtained a full supply, and the work of circulation, in that hitherto Papal land, went briskly forward. After a few months, I felt the work demanded an agent from the Bible Society. Accordingly I procured a suitable man, Rev. Mr. Thompson, of the Methodist Episcopal Church South, and wrote to the Bible Society; and he received an appointment in November, 1860.

Mr. Thompson went into Mexico as far as Monterey, and everywhere was most cordially received. The authorities gave him leave to plant Protestant institutions, circulate the Bible, and do anything which might conduce to the benefit of the people. He continued the work until the commencement of our civil war in the United States, when, on account of the blockade of the Southern ports, all communication was cut off with New York, and after our supply of Bibles was exhausted, we could procure no more. After waiting some time, he felt obliged to suspend his labors, and returned to Texas.

At a later period a port was opened on the Mexican side of the Rio Grande, and we were again in communication with New York. About the same time, Rev. Mr. Hickey, colporter of the American Tract Society for Texas, was obliged to flee the South on account of being a Union man, and came to Matamoras. He saw what a good work was commenced in Mexico, and being an earnest Christian man, he entered upon it with true zeal. I furnished him with Bibles, and he not only distributed them, but preached the Word to all who would listen. He expressed a willingness to accept an agency. I wrote to the Bible Society, and he received an appointment in 1863, and went to Monterey. He collected a congregation, and after a little time administered baptism to a dozen Mexicans, who gave evidence of genuine conversion. At Cadareita, a place some thirty miles from Monterey, believers were found who evidently had received the truth in the love of it before ever seeing the living teacher. I was not surprised at this, because, when the Word of God found its way into that dark land, I believed that the same Spirit which indicted that Word could carry the truths it contained to the hearts of those poor enslaved people, to their salvation. Mr. Hickey's duties compelled him to leave Monterey, and he selected a suitable man from the converts to continue religious services, and carry forward the work.

In 1865 I went to Monterey, and found the way prepared for establishing a permanent Protestant mission there. This city contained a population of forty thousand, and was really the most important city of that portion of the country. It was regarded as an important center, and I decided to build a mission house,

which might answer the purpose of chapel and schools, and also for a residence. To obtain the means to do this, I was obliged to come again to the United States and ask aid of friends, which I did in the fall of 1865. In a few months I obtained $15,000; $10,000 of which was given by one individual, E. D. Goodrich, Esq., Cambridgeport, Mass.

I returned in 1866, and early in 1868 my edifice was completed, and we commenced religious services in it, and also schools for both sexes. Converts increased, and among them were men well calculated to do good among their countrymen. The first impulse of the spiritual life of these new-born souls was to preach the gospel to their people. I consulted several of them in regard to their going out as colporters and Bible-readers. They were delighted with the idea, and said they would rejoice to work without compensation, but their families were dependent upon them for their daily support, and in abandoning their business they would require the necessary amount, which was about a dollar per day. I applied to the A. and F. Christian Union for aid, but it could not be granted, and rather than see such an important work neglected, I resolved to appeal to the Christian ladies of the United States.

During the interval in which my building was being completed, 1867, I came to New York, laid my purpose before the Society, received their approval, and commenced the work of obtaining funds for the support of Mexican colporters. I visited Hartford, Conn., and was very kindly received, the ladies of the different evangelical churches pledging $1,000, yearly. I then went to New Haven, and the ladies there pledged the same. (This liberal contribution from Hartford and New Haven has been continued ever since.) I visited other places, and obtained sufficient funds to employ seven native workers; so that when I returned, in 1868, and commenced work in my new building, I had the operatives to go forth scattering precious seed broadcast over the land. In looking back, it seems that an important position had been obtained in Mexican evangelization, but at that time — so much work appeared necessary to be done — I scarcely stopped to congratulate myself, but pushed forward to the things which were before. The workers sent out proved efficient, and wherever they went, gracious influences seemed to follow. Although comparatively illiterate, some intelligent Mexicans received a saving knowledge of the gospel through their teachings.

Two of these men went to the State of Zacatecas, in company with two of the Bible Society's agents, and labored there some five or six weeks. A work commenced which resulted in the conversion of thirty persons, among whom were two highly educated men, who took up the work after the departure of the colporters, and carried it forward with great success. The number of converts increased, and an evangelical paper has been published, which has done much good in Mexico. Two years ago, the number of converts amounted to more than one hundred.

The mission at Zacatecas was transferred last year, by the A. and F. Christian Union, to the Board of the Presbyterian Church, and they have now some two or three missionaries on the ground. The Monterey mission has, at the present time, six regularly organized churches, and two more, we expect, will soon be formed.

In 1869, the work assumed proportions which required a regularly ordained

minister, and I obtained Rev. John Beveridge, who has most faithfully labored in bringing the work into a thorough, systematic arrangement. We have two ordained native pastors, who are proving to be valuable assistants in the care of the churches. The number of members in the churches range from twelve to sixty. This, perhaps, may appear a small number; but we have much precious seed scattered over an area of some four or five hundred miles, which is waiting for laborers to come in and bring the work to perfection.

I fully believe a foundation is laid for a great work in Northern Mexico. Another good man is needed immediately to aid Mr. Beveridge in carrying forward the work as rapidly as the circumstances are demanding. To each of the churches is attached a missionary school, and these are doing a great amount of good among the youth. In Monterey, we have what we regard as a training-school for boys and young men, and in it we have several who promise much future usefulness. The man at the head of it is a highly educated Mexican, a thorough Protestant, and, as we believe, a true Christian.

Since 1856, this mission has been connected with the American and Foreign Christian Union, and, as that Society is to suspend operations in foreign lands after April 1st, I find it necessary to transfer it to some other Board. I offer the mission to the American Board of Commissioners for Foreign Missions, in the confidence that it will receive the consideration which its importance demands. It is the fruit of more than a score of years of "weeping, and bearing precious seed," and I most urgently request, that it may be regarded as a sacred deposit. It is a foundation for future work, laid in faith and prayer, and, I trust, upon it may be reared a structure which shall eventually extend its blessed influences over that whole land. That He who planted and has blessed this mission in Mexico thus far, may continue to watch over and guard its precious interests, shall be my constant and earnest prayer.

THE RECENT REVOLUTION IN JAPAN.

The present condition of Japan, — civil, social, and religious, — and the prospects of the missionary work there, awaken so much interest and call forth so many inquiries, that it is believed the readers of the "Missionary Herald" will be glad to see here portions of an article published in February last, in the "Missionary Record of the United Presbyterian Church," Scotland. For the whole article, room can hardly be found; the following are the more important passages: —

"Under various names, two Emperors, the one called the Tycoon and the other the Mikado, the former a military and secular sovereign, the latter a spiritual governor, technically supreme, have hitherto ruled the Empire of Japan, with its thirty-one millions of population, scattered over its three principal and its numberless smaller islands. These islands used to be divided into sixty-eight provinces, over every one of which a prince, under the name of Daimio, or Siomio, was set as ruler, under the two Emperors, whose relation to one another we shall, in the course of this article, endeavor to explain.

"The recent revolution has been accomplished by the deposition of the Ty-

coon, and the assumption of his prerogatives by the Mikado, who has been, for four or five years, the sole Emperor of Japan. This abolition of the office of Tycoon has also completely changed the relation of the Daimios, and other local rulers, to the government and to the people. Formerly these princes had to reside in the city of Yedo for about half of their time, with their families, as hostages, under the eye of the Tycoon, who had the power to depose them, and who, through his council of state, surrounded them with an atmosphere of constant espionage. These circumstances lessen our surprise that the aristocracy of Japan was to a large extent a consenting party to the revolution, which has sent the Tycoon to virtual and perpetual banishment, and has left the Mikado to rule without a rival, and to reconstruct the government.

"The present Japanese dynasty, that of the Mikado, stretches so far back into the past as to dwarf the antiquity of the oldest royal families of Europe. We are not aware that any man can call in question the unparalleled claim of the present Emperor, to a pedigree stretching back to the sixth century before Christ. This Emperor has witnessed the most remarkable revolution that has taken place in the empire since his family began to reign, twenty-four centuries ago. He is a young man of twenty-four years of age. His father and predecessor died on the 3d of February, 1867, in the thirty-seventh year of his age. The present Emperor was then a boy of seventeen; and within little more than a year of the beginning of his reign, May 16, 1868, the turning-point of a new *régime*, the hinge of Japanese history, was reached, unconsciously on his part and that of his fellow-countrymen. He has indeed manifested no small degree of vigor and intelligence, inasmuch as he has risen to his position in spite of his youth and the incredible bondage of those associations and traditions by which he was surrounded, and by which he was liable to be enslaved. It is not, however, to be imagined for a moment that he, or his immediate advisers, contemplated the marvelous consequences which have just began to develop themselves, in changing the relations, the customs and habits, as well as the beliefs of that singular people. The change was not a human policy, but a divine and resistless providence.

"The present revolution must necessarily awaken religious inquiry, inasmuch as the Mikado, who was for ages shrouded in mystery, and viewed as an invisible divinity, has found it necessary to come forth into the arena of action, and take his place not only over his subjects, but side by side with his fellow-mortals. The recent revolution of 1868 was the overthrow of a previous revolution, which took place in the year 1142. Previous to that date, the Mikados of Japan were the only sovereigns of the empire. Their sovereignty, however, was of a spiritual kind. It made its appeal to imagination, and based itself on sentiments of religion. To make use of an analogy, well understood in Europe, the Mikado was, up to the middle of the twelfth century, more a pope than a king. He shrouded himself in mystery; lived invisible in an immense palace in the city of Miaco, surrounded by a little army of guards, entrenched behind a bulwark of superstition, more potent for his defense than all his soldiers.

"The Mikado himself is believed to be the lineal descendant of the last of four gods who succeeded the goddess Ten-sio-dai-zin, believed to be the daughter of the god who created the world. Of this divine race of sovereigns who have ruled Japan, the present Mikado is the 122d. When the 76th in this

long succession was on the throne in his secret place of thunder, that is, in the year 1141, disturbances arose which needed to be suppressed by the sword. The successful soldier, who became the general of the army which put down the insurrection, used his position as generalissimos have often done, to lift himself to power. This he did by severing the temporal from the spiritual prerogative, leaving the Mikado with his spiritual supremacy in his sacred city and palace, wrapped up in the power of his long and celestial pedigree, but stripped of all *immediate* exercise of temporal authority. Thus the power of the Mikado was divided between himself and the military emperor. For 716 years, up to the recent revolution in 1868, Japan had two Emperors, one visible and the other invisible, with certain acknowledged forms of subjection on the part of the temporal to the spiritual ruler.

"It would be an interesting but endless process of anatomy, to pursue into its details the complex constitution of this old government, which has worked longer than any other in human history, without more than one great change deserving the name of revolution. We refer to the revolution *set up* in 1142, and *upset* in 1868. The former change set the Tycoon on a throne nearly as high as that of the Mikado; the latter laid prostrate the Tycoon and put the Mikado on a solitary throne, by restoring that limb of his prerogative which was broken in the twelfth century.

"We cannot enter in this article into the growth of sentiment which, by gradually advancing among the ruling class, prepared the way for the abolition of the Tycoon's power. The facts, however, must be noted, as essential to the briefest narrative, that the old feudal aristocracy of Daimios and Siomios (the higher and lower grades of provincial governors) have been to a large extent superseded, and that an imperial parliament is on the eve of being elected, which will ere long, if the experiment succeed, exalt the mass of the people from a position of serfdom to the exercise of political rights; and will turn their mechanical education, in the arts of reading and writing, into mental and moral discipline, preparing them for a religious revolution, infinitely more benign than any political change can ever help them to conceive.

"If we enter into Japan now, when the people call us to 'come over and help them,' when Providence opens the way, and when the Lord of missions bids us go, there are the best of reasons why we should be hopeful of success among the people. Their repugnance to foreigners, too largely founded on their fear of Jesuitical treachery and mercantile rapacity, will quickly yield to the more genuine and just procedure of Americans and Europeans promoting trade and propagating Christianity. The unscrupulous cupidity of Portuguese and Dutch traders, and the political ambition and tortuous policy of Jesuits, under the guise of Christianity, cannot repeat themselves.

"The call to enter Japan is new and almost startling. If it be a duty to ask for the opening of wide and effectual doors into great populations heretofore inaccessible, and if the prayer be answered, the Church has no choice but to enter in at these doors, so long as they stand open. The Japanese people are receptive and impressible. Their ambassadors are visiting the Western nations in quest of truth in every form. Our commerce has no difficulty in interpreting these things as a call to go. Is Christianity alone to be timid and calculating, lest *it* should land prematurely in that field."

An article from Mr. Davis — "One Year in Japan," — indicating the rapidity with which changes are taking place there, and the greatness and promising nature of those changes, was published in the "Herald" for April, page 113, and may well be read as a sequel to the foregoing. And another most notable step in the line of progress is now announced. A note from Japan, dated February 22, 1873, and received at the Missionary Rooms March 31, says: "The news, which you have doubtless received by telegram ere this, that the Government has abolished all the edicts against the Christian religion, is indeed true. Now, there is no law forbidding any one to read the Bible or become a Christian; and in this quiet way religious toleration is virtually declared."

MISSIONARY ASPECT OF THE WORK IN AUSTRIA.

By Rev. E. A. Adams.

In conversations with brethren at home, just before I left America, I received the impression, very decidedly, that this was not regarded as a real missionary field. It was supposed that the self-denials and deprivations would be fewer and less trying, and that the advantages would be such as to render it a very desirable field of labor viewed even from a completely worldly stand-point. These opinions have been more than once expressed to me.

I have no thought that such ideas are entertained by yourself or by the Prudential Committee, but my feeling is that there may be those who would respond to a call to come here, who would not as willingly go to other places, and chiefly because of the supposed temporal advantages which this field possesses.

There are indeed certain obvious worldly advantages to be secured in coming here, which could be had in no other field. Among these will naturally suggest themselves, the fact that Austria is becoming more and more a resort for tourists; that many people from England and America are taking up their abode in the cities; that it is a land possessing many objects of historical interest and much beautiful natural scenery; that its prevailing language is one which presents peculiar attractions to the scholar; and that a residence within its territory would be a means of intellectual culture, and perhaps of rest from exhausting labor. But there is another side which should be presented, lest some one should come induced by these advantages, and find himself so seriously disappointed as to cripple his labors. I wish to say something of this "other side," not to discourage any one from coming, but that the position of things may be understood.

However beautiful some portions of Austria may be, it is not likely that many of the missionaries who come to this field will be located in the pleasantest places. . . . . The common opinion is, that as we are to work among a civilized and in some sense a religious people, our work will be far easier than in heathen lands. To me, never before away from America, it is a constant matter of surprise as I observe how low, degraded, and vicious many of this people are. I should hope that children would not be exposed to worse influences even in distinctively heathen lands. Again, it is becoming more and more clear to me that we cannot expect to work here very long without coming into

collision with existing institutions. A church nominally Protestant that is almost wholly gone over to unbelief, a state of public opinion that renders any kind of manual labor almost a disgrace, which allows women to be compelled to do the hardest work, and a government which, though perhaps becoming liberalized, is still administered almost wholly without regard to the lower classes, — these facts indicate a condition of things that the gospel must change. We shall preach, of course, as we ought, the simple gospel, and not aim directly at any of these changes; but if the Holy Ghost makes the preaching powerful, there must be visible outward results.

Perhaps I make too much of these hindrances, but they seem to me really to exist, and, if so, they should be taken into the account. And so far as I am concerned, I do not feel that they discourage me in the least. I am sure that the Lord of Hosts is mightier than all who can come against him.

Thus I have no idea that we need a different class of men here from those who are needed in other places. Just the same self-denying, devoted men are needed here as in other missions, and, indeed, in all the churches at home. Men who go where they go, and do what they do, because the love of Christ constrains them; men who think of self and selfish interests last, and of the cause of Christ and of humanity first.

That they should be men of intellectual power and culture; that they should be self-reliant and independent men; that they will need such faith in God as will enable them to wait till he brings forth results, and not, in their haste to do large things, be deceived by the character of those among whom they labor; that they should be prudent and careful, and at the same time ready to bear responsibility; and above all, that they must be men filled with the Holy Ghost, who know no other will than God's, and who decide to come here because they are satisfied that they are called by God himself, — that they should be such men is of course true. I cannot but feel that, however much intellect is needed here, our great need is of men who are willing to be led by the Holy Ghost, and who come intending thus to be led without seeking their own selfish interests. I write all this because I feel utterly incompetent to do even a share of this work myself, and would have my weakness supplemented by the strength of those who shall in the future be sent out.

I am quite sure that you will at once see, that this letter has come partly, at least, out of my own experience; but I thank the Lord that he showed me the real state of the case so clearly before I left home that I have not experienced a single pang of disappointment. And I wish, both on account of the happiness of the individual and for the good of the work, that no one who comes here may be disappointed. And it is because I think that there are those who would be inclined to come who might be disappointed on their arrival, that what I have now said has seemed to me important to be said.

Prague, Bohemia, *January* 20, 1873.

DR. SEELYE'S VISIT IN INDIA.

Mr. Harding wrote concisely from Bombay, January 20th, in regard to the visit of Prof. Seelye in India. The facts have already been noticed in the "Herald," but for various reasons this letter should find a place in its pages.

"The friends of Dr. Seelye who have followed him with their sympathy and prayers, will expect some report of his labors in Bombay. It will be remembered that, at the earnest invitation of our mission, he consented to pause here in his journey for a season, and undertake an experimental work among the English-speaking natives of this city. Most of this class, for various reasons, stand aloof from the ordinary influences of Christian missions. Some are indifferent, nearly all are skeptical, while others are hostile to Christianity; and many, perhaps from a kind of patriotic pride, refuse to yield to the religion of their conquerors.

"It was believed that Dr. Seelye was specially fitted to influence this important class of the native community; and it was hoped that he might induce some, at least, to attend to the claims of Christianity, who had not hitherto been reached by ordinary methods. In this hope we have not been disappointed. Dr. Seelye has been here only about two months, yet it is evident that a real, and we trust a permanent, good has been effected. His public lectures have been well attended by those we desired most to reach. The lectures have been a clear, bold, and powerful presentation of the vital truths of Christianity; and these truths were shown to have such a foundation in human nature and experience, that they must apply not to any particular class or nation, but to all mankind. The various subjects, though often of a nature to excite opposition and hostility, were handled with so much ability and with so much genuine courtesy, that criticism was, for the time at least, disarmed, and the audiences seemed to be carried along with the speaker.

"Besides these public lectures, Dr. Seelye has had many opportunities of meeting smaller or larger companies of natives at private houses, for conversation and discussion. Some of these conferences have been intensely interesting. Doubts and objections were frankly stated. The deepest points in theology were several times touched upon. Of the doubts and difficulties some were evidently indigenous, and some were imported from Western skepticism. It is, however, surprising to see how the human heart, in its opposition to God, everywhere and in all ages lights upon essentially the same objections.

"It should be added that the natives always manifested a friendly, and generally a fair spirit in these discussions. Dr. Seelye has several times met the prominent men of the Brahmo Somaj party, and once at the house of their president he met nearly all the members of that society. The main subject for discussion that evening was the divinity of Christ.

"On the whole, the impression of the public lectures, and these more private discussions, has been only good. There will hereafter be, among the educated natives, a more kindly and respectful attitude towards Christian truth and Christian work; and this class will, I believe, be more accessible to Christian influences. We have also reason to hope that some have received deeper impressions, that may, under divine influence, lead them on to a new life in Christ Jesus.

"In addition to these efforts in Bombay, Dr. Seelye spent a short time in Ahmednuggur, and while there delivered two lectures to the educated Hindoos. Our missionaries speak with great satisfaction of his visit there, and of the good impression made.

"In returning he stopped in Poona, and by invitation of a Brahmin, the head

master of the government high school, delivered a lecture there. So much interest was manifested, and such an urgent request was made for another lecture, that he remained and addressed them the second night. These lectures were given in the old palace of the ancient kings of the Deccan, an immense court, now used for the government school. The natives of Poona had probably seen accounts of Dr. Seelye's lectures in Bombay, and hence they came out in very large numbers to hear him, and much enthusiasm was manifested.

"At the request of many parties in Bombay, Dr. Seelye has consented to write out, for publication, four of the lectures delivered here. This involves considerable extra labor, but it will give a permanent and far more extensive influence to his work here, than it could otherwise have had; for the lectures will doubtless be read in all parts of India. The preparation for the press is nearly completed, and in a few days our dear and honored brother, who has given us such substantial aid, will leave us for the home-land. We are thankful to him for coming, we are thankful to Amherst College for sparing him for a season, and we cannot but hope that this experiment, that has been in all respects so satisfactory, may lead some other one, whom the Lord has fitted for such work, to 'come over and help us.'"

REV. ARTEMAS BISHOP.

One after another, the venerable laborers, whose lives of faithful service have done so much for the people of the Sandwich Islands, are passing away. The death of Mr. Bishop, one of the second company who went as missionaries to those islands, was mentioned in the "Herald" for February. The following notice of his life is gathered from a sermon preached at Honolulu, on the Sabbath after he died, by Rev. Dr. Damon: —

"The Rev. Artemas Bishop was born in Pompey, N. Y., December 30, 1795. Hence, in a few days, he would have been seventy-seven years old. He graduated at Union College in 1819, and at Princeton Theological Seminary, in 1822. After marriage, with Mrs. Elizabeth Edwards, of Boston, he embarked, in November, 1822, at New Haven, with the first reinforcement of missionaries destined for these islands. Among his associates were the Rev. Messrs. Richards and Stewart, Mr. Chamberlain, and several others. At his embarkation a large concourse assembled, and then was sung, for the first time, the hymn written by William B. Tappan, which has been so oft repeated: —

"'Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom.'

"The company landed at Honolulu on the last Sabbath of April, 1823, and Mr. Bishop was stationed at Kailua, there to become the associate of the Rev. Asa Thurston. Having acquired the language, he became associated with Mr. Thurston in the work of translating the Bible. Together, they translated the books of Genesis, Numbers, and Deuteronomy, and the Epistles of Paul to the Romans and Galatians; while alone, he translated the 2d book of Samuel and the 1st of Chronicles.

"After remaining about twelve years at Kailua, he removed to Ewa, on the

island of Oahu, where he labored for about twenty years with great usefulness and success. While residing at this station, he translated 'Pilgrim's Progress,' and many other books. His accurate knowledge of the Hawaiian language always gave him authority in all matters involving questions of criticism and translation. His fondness for study, reading, and literary pursuits was preserved to the very close of his career. He was wont to take cheerful views of life, ever looking on the bright side of all subjects. There was a golden thread of quiet humor interwoven into the texture of his mind. Solomon says, 'A man that hath friends, must show himself friendly.' He was one of those friendly, genial, and companionable men whose presence does not chill, but warms society.

"It is quite remarkable, that with the rapid tide of travel rushing past our islands, he never should have left them after his arrival, except on a visit as delegate to the Marquesas mission, in 1858. He never rode upon or saw a railroad, or witnessed the operation of the telegraph. Few men, however, were better acquainted with the progress of scientific discovery. Emphatically might Goldsmith's description of the Vicar, in the 'Deserted Village,' apply to him, while officiating, for nearly forty years, as a missionary at Kailua and Ewa: —

> "'A man he was to all the country dear,
> And passing rich with forty pounds a year;
> Remote from towns he ran his godly race,
> Nor e'er had changed, nor wished to change his place.
> Unskillful he to fawn, or seek for power,
> By doctrines fashioned to the varying hour;
> Far other aims his heart had learn'd to prize,
> More bent to raise the wretched than to rise.'

"It is quite impossible not to admire the life of such a veteran missionary, who left his country fifty years ago, and after voyaging around Cape Horn, settled down among the Hawaiians to learn their language, assist in reducing it to a written form, and then spend a long lifetime in preaching and laboring among this people. His thoughts have become their thoughts. By means of the sermons which he preached, books and hymns which he wrote and translated, and above all, by the life which he led, his own life-thoughts have become interwoven and intertwined with the life-thoughts and literature of Hawaiians.

"As a minister of the gospel, he necessarily made the whole Bible his life-study, but when he ceased from the active duties of the ministry, and enjoyed time for calm reflection and meditation, his mind dwelt almost exclusively upon the prophetic parts of Scripture, and especially upon the Book of Revelation. It afforded him unspeakable satisfaction to contemplate the future triumphs of the gospel as unfolded in these prophetic portions. He had no doubts and misgivings upon the subject, but from his extensive reading of history, and the progress of the nations in science, art, religion, and civilization, he confidently anticipated the universal spread of Christianity over the whole earth."

MRS. MERCY P. WHITNEY.

THE following is from the Honolulu "Friend" of February 1: —

"It becomes our duty to record the death of another of those pioneer mission-

aries who came to these Islands when the people were savages, and the voyage hither was 18,000 miles, around Cape Horn. Mrs. Mercy P. Whitney died at Waimea, Kauai, December 26, 1872, where she had resided since the summer of 1820, or during the long period of more than half a century. She was born in Pittsfield, Mass., August 14, 1795, and came to these Islands in the first company of missionaries. Mr. and Mrs. Whitney, on their arrival, were stationed on Kauai, in consequence of a son of the former king of that island having accompanied the missionaries on their voyage from Boston, where he had been educated. This young man, George P. Kaumualii, on his return, was kindly welcomed by his father, who made provision for the missionaries destined for the island of Kauai. Mrs. Whitney labored there with her husband until his death, in December, 1845. After his death she preferred to remain at her early home. It has always been her practice, however, to visit Honolulu once a year, at the annual meeting of the missionaries in May or June. She continued this practice when the infirmities of age would indicate that she should have ceased voyaging among the islands. Her interest in the welfare of the mission was abiding to the last, as indicated by her will, bequeathing her late residence to the native pastor of the Waimea church, and one thousand dollars to the American Board."

A CALL TO THE MISSIONARY WORK.

By Rev. H. N. Barnum.

[About to leave America again, returning, with health by no means as vigorous as could be wished, to the work in Eastern Turkey to which he has consecrated his life, Mr. H. N. Barnum sent the following article to the Missionary House. It is published in the hope that its words of truth and soberness may not be wholly lost upon young ministers and theological students.]

What is a call to the missionary work? "A fitness for it," is the answer sometimes given. In other words, a man who is qualified for the work to be done, and who can go, is morally bound to go. This principle, if strictly carried out, would unsettle many a pastor, and swell the missionary ranks with a large number of those who never so much as raise the question of personal duty to the heathen. Can such a principle be justified?

As the work of the foreign missionary is chiefly the laying of foundations, the originating and shaping of agencies designed to evangelize and civilize the nations, it is one of peculiar difficulty, and needing special qualifications. Not all successful ministers would be successful missionaries. There are many others who would be useful abroad, but who are providentially hindered from going — whose path is hedged up with insurmountable obstacles. This leaves a large class of young men in the ministry, or about to enter it, who have the needed qualifications, and who could go if there were a settled purpose to do so. What shall be said of such? Shall they go? I think that the Master would have us answer in the affirmative; because —

1. It is eighteen and a half centuries since he commanded that the gospel should be preached to *every creature.* The early disciples began to execute the

command, and they received divine aid, according to the promise. They labored amid difficulties of which we know little, and had scarcely any of the helps which we have; yet the gospel spread with wonderful rapidity, and would have become universally known, except that the church became worldly and apathetic, and neglected this duty. The result is, that we have to-day the spectacle of nine tenths of the race — a number much larger, numerically, than when Christ uttered the command — living in a state of spiritual darkness almost as gross as existed at that time; to say nothing of the untold millions who have perished during the interval, but who might have been saved except for this criminal neglect. This command has lost none of its force with the lapse of time, but every year has added to its emphasis.

2. The increased facilities for reaching all the tribes of men — the *ability* to do them good — add greatly to the responsibility. There never was a time when the external aids were so many, and when the hopefulness of effort to evangelize and civilize the world was so great as now. Doors are wide open everywhere. The ends of the earth are brought together. Intercommunication is easy. The press, science, and art, are all ready to be laid under tribute. Protestant nations occupy a controlling position, and give a sort of *prestige* to those who would carry the gospel abroad. The force of this argument is greatly increased by the fact that all these facilities are equally open to the adversary, and that he is straining every nerve to preoccupy the ground in such a way as to shut out the gospel.

3. The condition of the unevangelized nations makes the case overwhelmingly urgent. I shall not attempt to draw the picture. No man can do it adequately. To say nothing of their spiritual state, and their prospects for eternity, their wretchedness for the life that now is, is fitted to move every philanthropic heart. There is no agency which is so well adapted to improve their temporal condition as the gospel. It is cheaply and easily applied, and it brings in its train — the history of every modern mission proves it — all the blessings of civilization. This motive alone, if there were no other, this power of the gospel to make *men* out of beings who are little more than brutes — to make happy, refined, noble men — this alone, if it were only appreciated, would rouse philanthropists to action everywhere, even such as are not Christian. But this is the lowest motive. Every one, among all these millions, has a soul above all price. It is hopelessly lost, not because there is no way of saving it, but because he does not *know* that there is. It is true that multitudes are perishing here too, but it is in the midst of an abundant supply; while abroad the famine is absolute and without remedy, except as we carry to them the bread of life. Here are the Bible, a great Christian community, books and schools, light everywhere and abounding, and scarcely anything which in the comparison can be called darkness, except by a willful shutting of the eyes; while abroad are whole tribes and nations benighted, yet almost literally waiting for the light; who not only do not know the truth, but who could not know it if they would. Here, with all the other sources of light which exist, and with thousands in other professions who might be and probably ought to be in the ministry, there is said to be an average of one evangelical preacher to every six hundred of the population; while there, including all from every Christian land, there is only one missionary to every half million souls — and that, too, in the midst of ignorance and deg-

radation that are appalling. Here, the work of the preacher — multitudes of preachers having given the testimony — is largely to invent new methods of dressing up familiar truths in an attractive style, to urge and persuade men to do what they already know to be duty, and to endeavor to keep the churches along about as they are, with little hope of extensive growth; but the work of the missionary is to tell the simple story of the cross, of sin and the remedy, to men who never heard it before, to originate evangelizing and soul-saving agencies in large districts where none now exist, and to introduce the leaven which is to transform the whole mass. If the *needs* of men have anything to do in settling this question, and if grand opportunities, and a man's ability to make the most of himself — to do the most good — are to decide the sphere of his labor, have we not something to guide us here? Can there be any higher privilege than this — any higher joy on earth than that of seeing whole communities of degraded men rising to a higher plane of living through the incoming of a Christian civilization, and to have a share in it?

If we take everything into the account, can there be any question that this is the great work of the church, from which no exigency, however pressing, should turn her aside? The missionary work has been prosecuted, hitherto, too much as something incidental, and not as a great and all-absorbing *business*. Many seem to fear lest disaster should come upon our home interests by greatly enlarged efforts abroad. But the history of all Christian enterprises shows that there need be no fear of this — that there is no way so sure of blessing ourselves as by forgetting self in a measure, and laboring for others. The wisest observers confidently assert that the sending of men abroad — the best men, those who are occupying the most important positions — is productive of greater good here, by the reflex influence which is exerted, than their direct labors here would be likely to effect; that is, saying nothing of the good to be done abroad, good and not harm is to be expected, on the whole, here at home, from becoming a foreign missionary. I am sure that there is nothing which would stir the churches like a sudden uprising of hundreds of the best and most devoted men to go to the heathen. It might exceed the present ability of the missionary boards to provide for such a number, but the spirit which it would beget among the churches would supply the means needed to send them forth.

The cry for men — men of the widest experience — has been ringing through the land for years, with the assurance that there shall be full scope for the exercise of every gift, and that a work is ready to the hand, to fill the heart and soul, — such as cannot be found in a Christian land; and yet there is a strange reluctance to go, or even fairly and faithfully to consider the question of going, and a singular readiness to be turned aside by minor considerations. The present urgency and stress for men are very great. I believe that were the church fully awake to its obligations, it would be possible to give a saving knowledge of the gospel to all men during the present generation. New missions are organizing. Important interests in the older missions are at stake from the want of reinforcements. Laborers have fallen, and others are failing from over-work. The exigency is a serious one. Who will heed the call, and say, "Lord, here am I. send me"?

HELP NEEDED FOR THE NEW WORK.

When the Board resolved, at Salem, to extend its operations to papal lands, it had reason to believe that the means therefor would be gladly furnished. The last financial year fully realized the expectations of the Prudential Committee; but they are obliged to confess that the present year has disappointed them. Though the work which they have undertaken has constantly enlarged, the contributions have actually diminished. The amount received for this work from September 1, 1872, to April 1, 1873, was $7,293.17, or but little more than $1,000 a month; the disbursements for the same period were $21,103, or $3,000 a month. It will be seen, therefore, that the balance of $7,210.66, with which the year began, has been exhausted, and a considerable debt incurred.

It is supposed that the expenses from April 1 to September 1, 1873, will be about $2,500 a month. Hence, if the year is to close without a deficit, *the income during these five months will need to be* $19,000, *or nearly* $4,000 *a month.* It is earnestly requested, therefore, that this amount be remitted to the Treasurer. The reasons for this plea appear to the Committee exceptionally strong.

1. *The changes which are taking place in Roman Catholic countries* have a special significance for the friends of evangelical progress. If any one had predicted, seven years ago, what we are now permitted to see, he would have been reckoned an unreasoning enthusiast. What constant and terrible humiliations have been inflicted, within this brief period, on the papacy and its adherents! Austria, France, Spain — what changes have swept over them! Nay, the Holy Father himself has been given up to strong delusions, to the end that he might propound a lie, and ask the world to believe it, and then see the hand that upheld him paralyzed forever! Never, surely, could the churches which sustain the A. B. C. F. M. have been called to this new form of evangelism in circumstances so favorable and so stimulating.

2. Not only is the time favorable, *the fields which have been thrown open to us are as promising as they are important.* Within seventeen months from the meeting at Salem, the Committee were able to report five missions actually commenced, all of them, it is believed, auspiciously commenced, and all of them destined to exert a transforming influence upon multitudes who have received "another gospel, which is not another." If the Committee had been asked, on the 1st of January last, to name the stations which they regarded as the least hopeful for the present, they would have referred, perhaps, to Santander in Spain and Guadalaxara in Mexico. And yet the Lord has set before the brethren in both of these places, apparently, "an open door, which no man can shut."

3. *The plan which our fathers contemplated* at Farmington, in 1810, *is now complete.* In framing the constitution of the Board, they purposely left themselves free to undertake any work, outside of the United States, to which the Lord might call them. There was no mention of any race or religion, in any part of the world, which they might not seek to evangelize. They intended, rather, to clothe the new organization with the fullest competency to preach the gospel to Pagans, Mohammedans, Jews, Oriental Christians, and Roman

Catholics. It was for this reason, that the Board instructed the Prudential Committee, in 1813, "to make inquiry respecting the settlement of a mission at St. Salvador, Brazil;" and that, in 1823, it sent two missionaries to South America, in the hope that a field might somewhere be found prepared for their occupancy. But the set time had not come. Now, however, all things are ready; and we can almost hear the God of missions saying to his people, "Let every man go up straight before him."

MISSIONS OF THE BOARD.

Mission to Spain.

THE CONGREGATION AT SANTANDER.

Some letters sent in January, by the brethren in Spain, were lost — did not reach the Missionary House. A note from Mr. William Gulick, of Santander, dated February 3d, refers to one of these letters, and briefly notices the wonderful increase of his Sabbath congregation, from five in November, to two hundred and fifty. (See "Herald" for March, page 95.)

"I wrote on the 27th ultimo, that at our last services a company of almost two hundred were present, putting us at our wit's ends to accommodate them in our narrow private quarters. I devoted the greater part of last week to the search for some room, or hall, that might serve us permanently, but was not successful. I have, however, got the promise of a public *salon* for next Sabbath, and perhaps some following ones — at hours, however, that do not well suit us. For our yesterday's use, a French gentleman, occupying the first floor of the house in which we live, very kindly offered us a large store-room on the ground floor of this building. It was filled to its utmost capacity, there being present about two hundred and fifty persons. About three fourths of them had to stand, but they were perfectly orderly, and listened closely."

BARCELONA.

Dr. Luther H. Gulick, writing from Barcelona, January 27, mentions that he had just "moved" for the third time, and says: "I hope we have at last got into the right place. To be once more in the enjoyment of the Christian privilege of having a house 'by and to ourselves,' is a luxury we can now appreciate as never before; and it is a very important fact for the welfare of the school, which goes on hardly interrupted at all by the moving.

"It is a year to-day since we crossed the Spanish frontiers at Irun. I look back over the time with rather mixed feelings of satisfaction and dissatisfaction. I could wish I had made more progress in the language, that I had come more in contact with the people, and that I had been able to accomplish more for the cause. But, on the other hand, I feel that I have laid a good foundation in the language, which by another year will, I hope, come to something available (that is, audible); and it may be pleaded that the purturbed state of the country has made it an unfavorable time for general missionary work."

He mentions ways in which he hopes his influence has been for good, notices aid rendered to sundry evangelistic agencies in Spain, and efforts by himself and others to increase the sale and distribution of religious books and tracts.

European Turkey Mission.

WORK OF STUDENTS — OPPOSITION AT PANA GURESHTE.

Mr. Locke wrote from Samokov, December 30th: "Some two months since, we thought best to suspend the recitations of the male seminary for a week, and send the students out two by two, to spend a Sabbath in four or five of the towns, from four to sixteen hours distant from this city. It seemed to give a fresh impulse to all.

Their accounts, limited to five minutes in the weekly prayer-meeting, on their return, were eagerly listened to. Last Thursday we sent them out again, *i. e.*, all of them able to go. Two of our most talented ones are sick. There are now thirteen pupils in the seminary. Whether all of them will continue through the year remains to be seen.

"Three weeks ago to-day I was called, at an hour's notice, to go to the village of Panagureshte, sixteen hours distant (referred to on page 15 of the "Herald" for 1868), to see about the burial of the second child of one of our booksellers, who is a resident of the village. As the case was very urgent, the child having been dead over twenty-four hours when the news reached us, I started at half-past two P. M., and traveled all night, in company with the father — who *happened*, as men say, to be here — and a guide, a relative of the father. The story of our struggle to obtain a burial-place for the Protestants might be told at great length; but suffice it to say here, that by a series of remarkable providences, after a severe contest lasting a day and a half, a lot was obtained and the child was buried an hour before sunset, on the fourth day after its decease.

"More determined opposition on the part of the people I never saw. For two days the citizens did nothing else but try to circumvent us. So completely was all work given up, that during those two days not a priest was found to read prayers in the churches. The truth is well known in the place, and we look and hope for a speedy advance of the work of God. There are now two men and some three or four women there who are not afraid to be called Protestants, and so far as I could judge, they honor the name. There are none but Bulgarians in the place. The citizens take great pride in this fact, and are determined not to allow any but those in full sympathy with them, as regards matters of government and faith, to reside there. More than all others are the Protestants to be guarded against."

Western Turkey Mission.

WORK AMONG GREEKS NEAR CESAREA.

A LETTER from Mr. Bartlett, of Cesarea (370 miles south-southeast of Constantinople), to a friend in Massachusetts, sent to be read also at the Missionary House, gives a very interesting account of movements among the Greeks in that vicinity. The letter was dated at "Talas, near Cesarea, December 12, 1872." Only a few extracts can be given here: —

"The work of the Lord among the Greeks of our field has, of late, assumed a very interesting phase, and we trust the day of more rapid progress is near. We have in the Cesarea field a very large number of Greeks, and some of the largest, finest towns in this immediate region, are occupied largely by this class. They are a shrewd, enterprising people, everywhere engaged in trade of some kind. Large numbers of them spend most of their time in Constantinople, Smyrna, Tarsus, Adana, and other large places, leaving their families in these villages. Some return to spend the winter every year, while others return only once in three, five, seven, or eight years. In Zinjirdere, a large Greek village only three miles from us, are some fifteen Protestant brethren; but these, with sometimes one or two exceptions, leave the place for traffic every winter, though most of them return to spend the summer.

"Within the year, a new bishop has been appointed for this region of ancient Capadocia, to fill the vacancy occasioned by the death of the former incumbent, who was nearly a hundred years old. You may be aware that this bishopric ranks next to Constantinople, as being the same formerly presided over by Basil, bishop of Cesarea. This newly appointed bishop, feeling it his duty to preserve intact the large flock committed to his care, and to rescue, if possible, those who had left the *old way*, and had been led astray by 'false teachers,' began at once a series of vigorous efforts to extinguish Protestantism.

"And what is the result of all this effort? Its full results do not yet appear, but it is evident that the Lord is overruling it for good. It is awakening a spirit of inquiry, and leading some, at least, to examine the truth for themselves. People will, of course, inquire, 'Why does the bishop persecute the Protestants? Wherein do they differ from us?' And

all this inquiry will help to spread the light, and to dispel the darkness."

PROGRESS AT TALAS — CASES OF PERSECUTION.

"Here in Talas (only three or four miles from Cesarea) we have much to encourage us. This large place, of at least ten thousand inhabitants, four years ago was almost wholly in darkness. There were then three Protestant brethren, with the family of one of them, and these had suffered great persecution. But now there are eleven persons who have united with the church in Cesarea — nine of whom are Greeks, and a Sabbath congregation of not less than one hundred, and often more; while many are searching the Scriptures who have not yet identified themselves with us.

"We have here, just now, an interesting case of a young man, the only son of his mother, and she a widow. Last year, while in business in Constantinople, he received the truth, and appeared so well that the missionaries sent him to Broosa, to begin study preparatory to entering the seminary at Marsovan, if he should be found worthy. He is a native of this place, and has recently come home, but only to receive the most bitter persecution from his mother and other near friends. He lives in one of the wealthy quarters of the town, where the truth has gained no footing, and the most flattering offers, and many threats, have been made to induce him to return to the mother church. But he is firm. His mother is almost crazy over the 'loss' of her only son. She will sit and wail for hours, beating her breast, and threatening to put an end to her own life. The other day she took his Bible and Hymn Book and gave them to a priest, who concealed them for several days. She is constantly tormenting him in one way or another. He is calm and firm through it all, and invites the priests and teachers to reason with him out of the Scriptures. But none are willing to engage in discussion, knowing well their own ignorance of the Word which he handles so skillfully. We expect him to continue his studies, and hope he will become a faithful and successful laborer.

"Another case of persecution is that of a poor shoemaker, whose wife is bitterly opposed to the truth. He is also somewhat dependent upon a single rich man, who does all in his power to keep him away from us, and at one time, last summer, beat him cruelly. He is fully in sympathy with us, but for a few months has not attended our service. He says, 'I have a wild beast in my house, and wild beasts are all around me, and what can I do?'"

A PRAYER-MEETING UNDER DIFFICULTIES.

Writing to the Secretary of the Board a month later, January 14, Mr. Bartlett says: —

"If you read my letter to Dr. ——, a few days ago, you will be prepared for another chapter so soon. The young man to whom I then referred as being severely persecuted by his mother, had invited us to meet at his house and hold a prayer-meeting, on the last evening of the week of prayer. As I said, he is the only child of his mother, and she a widow. They live in the upper part of the town, in a wealthy quarter, though poor themselves, and some of their neighbors have been very bitter towards the Protestants. We had some doubt about the propriety of attempting to hold a meeting where we were almost sure to meet with opposition, and possibly with violence, but our young brother was very urgent, and we consented. As he had requested that we should all come *in a body*, a company of brethren and sisters met at our house, and at the appointed time we proceeded, in the bright moonlight, up the long, steep hill, to the house where we were to hold the first prayer-meeting ever held in that part of the town. As we approached the door we heard confusion within, and as we entered, we were met by one cursing and swearing in a most frightful manner, intending, evidently, to oppose our entrance, though not daring to lay violent hands upon us. This person was a woman dressed in men's clothing, which habit she has worn for many years. She is notoriously rough in manner, and profane in language, associating much with the lowest class of men, and is often employed to sing songs, and

to amuse others with her profanity and vulgarity. She had evidently been called to withstand us and oppose our entrance, since, whatever insults *she* might offer, as she is a woman, the law would not touch her. We were not disposed to listen to such remonstrance, and entering the small room were warmly welcomed by our young brother, and seated ourselves around the room upon cushions laid upon the floor. Behind us followed a crowd of women in the greatest confusion, some crying one thing and some another, and heaping upon us the most shameful insults, in language fearfully profane and vulgar. Then appeared the persecuting mother, and in a perfect tempest of rage ordered us to leave the place, cursing us all, and especially one of our number, who had been the means of her son's conversion at Constantinople. The young man vainly attempted to remonstrate with her, but she would listen to no entreaty, and left the room in a rage, while her son repeated the words of the Saviour, 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.' All this while, the crowd of women at the door were swearing and shouting and laughing, in the greatest possible confusion. Before we had time to begin our services the frantic mother returned, and with loud voice and wild gestures accused us of ruining her son, and finally, with a shriek of distress, fell to the floor, as if in a fit of hysteria; but with the help of others she soon rose and left the room, and we saw her no more.

"In the midst of this confusion several men came in, and saluting us respectfully, seated themselves to listen, and when we left they thanked us for coming. It was not without frequent interruptions that a hymn was sung, two brief exhortations made, and three prayers offered — one by the persecuted young man himself, in which he seemed to draw very near to the throne of grace and gain strength from on high. The crowd of women continued their clamor, sometimes cursing and sometimes jesting and laughing, though at very brief intervals perfect silence would reign. At length, as we rose to sing the doxology and close the meeting, one woman in the crowd amused the others by a dance, in true Oriental style. With many thanks from our young friend, and with kind words from several who had listened patiently, we dispersed, the boys pelting us with snowballs as we descended the hill.

"In all this affair, we were pleased to see the respect shown us by the *men* who were present, and I doubt not we should have received civil treatment from the men of any other quarter of the town. But the *women* are exceedingly ignorant, very few being able to read, and believe just what they are taught by their priests, who are almost as ignorant in regard to religious truth as themselves. Only yesterday I had a long conversation with an Armenian priest, who acknowledged that he had no Bible in his house!

"We have hope that this persecuting mother will yet yield to the power of the truth and become a follower of Jesus. The wives of several of the brethren here have at some time almost as bitterly persecuted their husbands, but they have yielded one after another, until now we have an earnest band of Christian sisters laboring for Christ and for souls.

"The work of the Lord here in Talas is very encouraging. Our congregations are large and attentive, the brethren and sisters are active and earnest, preaching Christ everywhere, as they have opportunity. Reports from other parts of the field are also encouraging. Brother Farnsworth is spending several weeks among the villages to the north and east of our central station, while I am giving daily instruction to a class of eight or ten young men, candidates for the ministry."

A GREAT CHANGE.

"Did we ever write you how, a year ago, Mrs. Bartlett and Miss Closson were insulted and driven away from a certain house where they were calling? They had called to see a woman with whom they had conversed at another place, and who had manifested an interest in the truth. But they were hardly seated when a Greek priest came in and ordered them to leave; insulting them in the most shame-

ful manner, and even laying hands on them to hasten them out of the house, while a crowd of women and boys added to the priest's violence their own taunts and jeers. You will now be pleased to learn that this week, by special invitation, the Protestant sisters, with some of the missionary ladies, held a prayer-meeting in that same house. Twelve women from that quarter were present, and listened very attentively; and when they left, begged them to come again and hold another meeting. The woman of the house is now a firm Protestant, attending every service on the Sabbath and during the week, and manifesting a very lively interest in the truth. Thus the leaven is working, and the seed of divine truth bearing fruit."

MANISSA — THE WEEK OF PRAYER — SELF-SUPPORT.

Mr. Baldwin wrote from Manissa (28 miles northeast of Smyrna), January 15: "Last week was the week of prayer, and meetings were well attended by all the brethren and by a number from outside. It was a pleasant and profitable season, I trust, to us all. In connection with it we heard the voices of some of the brethren for the first time in public prayer, and it cheered us to see signs of their spiritual progress, and join in their simple, childlike petitions.

"At the business-meeting, new year's evening, moreover, we had substantial evidence of progress, in the fact that every one increased his subscription towards the preacher's salary, and in addition, contributed liberally towards a fund which is being collected to purchase ground for a Protestant cemetery. So far as I am able to discover, there is perfect unanimity and harmony of feeling and of purpose among all, and we enter upon the labors of the new year, so far as our relations with the native brethren are concerned, under the most encouraging auspices."

ENCOURAGEMENT AMONG THE GREEKS.

"As a rule, in nearly all the stations of the Turkey missions, the Armenians have been foremost in receiving religious impressions; but Manissa seems likely to prove an exception. Here the spirit of inquiry is more manifest among the Greeks, and they form the larger part of the attendants upon our public services. It was not so at first, but quite the reverse. Then, large numbers of Armenians came, and some manifested great interest. Persecution, however, or rather the hostility of the Government, served to awe those who had begun timidly to search after the truth, and they have not yet overcome their fear of men.

"It is proper, too, that I should mention the indirect influence of our work over the Greeks, as manifested in the removal of an old Greek despot (bishop), for inactivity and inability to check the spread of Protestantism, and the appointment of a younger man in his place; and again, in the zeal they display in the matter of education. They seem determined to offer such facilities that none may be tempted to patronize our school. Accordingly, instead of inferior schools, with a scarcity of second-class teachers, supported from the general funds of the church, such as they had when we came here, we now find schools of a much higher grade, with better teachers and more of them, and the instructors of the boys' school giving lessons in their various departments to the more advanced girls.

"But in our efforts to overthrow false systems of religion, whose main strength lies in the ignorance of the people, we have every reason to be cheered and encouraged by every advance they make in the direction of educating the rising generation. Intellectual enlightenment breaks the power of superstition, and so long as we are the universally confessed instruments of this awakening among the people, we may hope and pray, in confidence, that many may be led to search after the reason of our influence; which manifestly does *not* result from anything we are in ourselves, but from the great cause which we represent, and the mighty truth which we defend."

OPENINGS WHICH CANNOT BE ENTERED.

Writing again January 24, Mr. Baldwin notices the little time he can find for tour-

ing, mentions one tour, with his colporter, encouraging indications at places visited, etc., and then says:—

"You see that new and inviting fields of labor are continually opening up before us, but alone as I am, I cannot even find time to *visit* them all. When shall our force be so increased that we shall be able to educate ministers and teachers for the many important cities in this vast field, and — while we shall not neglect to exhort and entreat men to be reconciled to God — our main work may be that of organizing, helping on, and guiding native evangelical efforts?

PERSECUTION AND ITS EFFECT.

"During the past week a new case of persecution has occurred. The new despot, of whom I spoke last week, is trying the influence of anathemas upon the Protestant Greek brethren. Although he has no jurisdiction whatever over them, he pretends to have, and because one of them, a flour-merchant, refused to obey his summons, he took occasion to pronounce an anathema of the severest sort upon him. None are to speak to him, or do business with him; the public bakers are forbidden to bake his bread and the millers to grind his flour; in short, every effort is made to coerce him to obedience.

"Such an interference with one's private business on the part of a minister or bishop would seem strange enough in our country, but it is one of the favorite means employed by the ecclesiastics in this land to keep their weak and ignorant flock in subjection. I am much pleased with the noble stand this brother has taken, and the excellent spirit he manifests under what is, of course, a great trial to him. Although the despot intended by his anathema to injure the Protestant cause, God can and doubtless will make it a means of good; and already we begin to have the proof of this, in the influence it has had over the persecuted brother's wife. She has not heretofore openly opposed her husband but on the other hand, she has not positively favored his renunciation of the Greek Church. Now, however, we hear that she joins him heartily in family prayer, and has begun herself to pray alone."

Eastern Turkey Mission.

THE HARPOOT FIELD — SORE TRIALS.

Mr. Allen wrote from Harpoot, December 13, with reference to various matters, pleasant and unpleasant. He had recently visited all the out-stations in the western part of the field, and states:—

"We see much to cheer us in the midst of many trials, of a peculiar nature. For some time past a spirit of disaffection toward the missionaries has been growing, fostered, as it seems to us, by one disaffected man and his adherents. When we remember in what condition we found these people fifteen years ago, and contrast it with what we now see, it certainly is natural to feel that we have been the means, with God's blessing, of a great change for the better. But instead of grateful recognition, some say we have done them more harm than good. The results of good Brother Walker's life labor in Diarbekir are gathered up by Pastor T., entirely ignoring the missionary who actually sacrificed his life for that people.

"This spirit prevails somewhat among the men we have educated. The men who are known as friends to us are jeered at as 'under the missionaries.' There are men even of the graduating class of the present year whose minds are poisoned with this spirit. But do not imagine that we despond, though we *are* deeply pained to see manifestations of a spirit which must for a time be a hindrance to the work. I believe it is the Lord's work, and that he will not suffer it to fail. How speedily would a powerful work of grace sweep away these cobwebs of prejudice, selfishness, pride, and ambition from the hearts of those who really love the Saviour. We will not forget where our strength lies."

KUZZELBASH KOORDS.

"While at Chemishgezek I was much gratified to learn that our preacher and a Protestant brother had made a tour among the Kuzzelbash Koords. A great change has taken place among them during the last ten years. There are seven tribes, occupying for the most part the Anti Taurus range of mountains, from Erzroom

to Sivas. Many of them were formerly robbers, and rebellious against the government. They have been placed under a Caimakam by the government. He is chief of one of the tribes. Our preacher visited him and was received with great cordiality. The Caimakam expressed a wish that a preacher might be sent to preach the gospel to the people. We have now written to this chief, Yuseph Agha, expressing our readiness to begin work among his people. Our faithful helper Bedros has gone to examine into the state of the case. We shall hope soon to let you know what encouragement there is for commencing labor among that race. They are nominally Mohammedans, but there are many varying accounts of their religious belief, of which, doubtless, we shall have frequent occasion to speak in future letters."

A TOUR — MISS VAN DUZEE AT ORDO.

Mr. Parmelee, of Erzroom (150 miles southeast of Trebizond), reports a long tour by himself and Mr. Cole, in November and December last. He notices specially their visits at Gumish Khaneh, Karahissar, Kerasoon, Ordo, and Trebizond. Gumish Khaneh — "Silver Station" — they reached in five days. It is a place originally settled for silver mining purposes, "up a steep, wild gorge of the mountain," now decreased to about 1,000 houses. Here, Mr. Parmelee writes, "all day Sunday our room in the khan was crowded with attentive listeners to the word of truth"; and "there was a strong desire, especially on the part of the young men, that we should send them a teacher." The journey from there to Karahissar, an out-station of Sivas, of the Western Turkey mission, "occupied four days, over a rough mountainous region Thence they started for the coast of the Black Sea, and "after three days of hard travel, over high mountains and rough roads," reached Kerasoon, a town of about 1,000 houses. Respecting Ordo Mr. Parmelee writes: —

"From Kerasoon we sent our horses along the coast to Trebizond, and taking steamer soon found ourselves among our friends in Ordo. Miss Van Duzee had preceded us by a month in this place, and was doing a most interesting work among the women, some account of which she has already given you.[1] But the inconveniences of her residence there you cannot well conceive. To give you a little idea of it let me first describe the style of the houses of that city. They are built of wood, framed, and when finished are neatly lathed and plastered, both inside and out, with lime-mortar — having glass windows — the sloping roofs being first shingled, then tiled. But when a man is troubled with impecuniosity (a common disease of individuals as well as the government of this country), the mildness of the climate on the coast permits the occupancy of the house in a partially finished state; that is, the tiles are omitted from the roof, the plastering from the walls, and for glass in the windows are substituted rough board-shutters, which are necessarily open in the day.

"The house in which Miss Van Duzee had a room was of this class. Imagine the comfort you would get in such a place on a day like one of your cold, wet, Boston October days, with only a pot of coals to tantalize your longing for the genial warmth of your own quiet sitting-room. I said Miss Van Duzee had a room in such a house. I should have said she had a very small fraction of a room. At night she shared it with four or five members of the family, and during the day her room was the family kitchen, dining-room, and place of all work. To live in this way for weeks, without a moment's quiet, with no place of retirement, with no confidential companion, is a missionary trial which many of us would hesitate to incur. But Miss Van Duzee endured it bravely, cheerfully, and is now away on a second tour, after only ten days rest in her Erzroom home, working alone under circumstances even more trying than those I have described."

ZEAL OF THE ORDO PROTESTANTS.

"We found the Ordo community, though not materially increased in numbers since our last report, yet self-denying, and active for the welfare of Zion. They are anxiously looking to us to send them a

[1] See "Herald" for March, page 85.

pastor, for one half of whose support they are ready to provide. Until a pastor is found, they will pay $60 in gold towards their teacher's salary. They have agreed also to collect $80 to pay for the remaining unbought portion of the parsonage. In addition to all this, they are eager to provide themselves with a more suitable chapel. One brother, who is living in a partially finished house, such as I have described, said he would live in a stable if by that means he could help provide a fitting place for the worship of the Lord. They propose in the spring to prepare for building, though we have promised them a very moderate proportion of help. It was very gratifying to us to see not only the earnest labors of this people in their own behalf, but also their hearty appreciation of our efforts, which they took occasion to express in a written paper which was read in our hearing. The extreme distance of Ordo has often led us to consider whether we ought not to give it up to some nearer station, but when we see the zeal, faith, and energy of the brethren there, we feel ready to endure almost any hardship in order to gain the refreshing of an annual visit. It is painful to think that nothing but the difficulty of finding a suitable man for pastor prevents the organization of a church. But we still labor and pray in the hope that not long hence so desirable a result will be attained.

GREEKS.

"We were pleased to notice considerable interest among the Greeks, who constitute three fourths of the population. Two or three are already avowed Protestants, and the truth is spreading among them. We heard of a large Greek village, fourteen hours distant from Ordo, which is said to have become almost completely transformed through the leaven of the truth. Indications of this kind strongly favor the plan which I have once or twice proposed, of locating missionaries at Trebizond to labor for the 100,000 Greeks of the coast region."

A ZEALOUS STUDENT HELPER.

From Ordo the company went to Trebizond, and Mr. Parmelee writes: —

"Our time at Trebizond was so limited that we divided forces, and while Brother Cole and Miss Van Duzee remained to labor there, I mounted my horse to climb the rough but romantic height on which Gouklon (or more properly Gooklah) is built. Six years ago, while visiting that village, I asked a boy of twelve if he would like to be a preacher. He said he would, and intended to be. I asked his father if he really knew what he was saying, and he replied that to become a preacher was the one dream of his boyhood days; and the boy's clear black eye and thoughtful face confirmed the father's statement. Last summer that boy, grown to the stature if not to the years of a man, was in our school in this city (Erzroom), one of the most studious and upright of our students. On this visit I found him in the school diligently training the boys and girls of the village, while on Sundays he gathers the villagers to guide them in the worship of the Saviour. It seemed marvelous that a young man, in his own home, could command so universally the love and respect of all. If he does not break down from too close application to study, — a danger against which I felt obliged earnestly to caution him, — we anticipate that he will grow into a most valuable helper. It was truly refreshing to see the simple, earnest faith of these villagers, and their zeal for the spread of the truth in their region. They have already planned a new and more commodious chapel and schoolroom, which they will build with little assistance from us. It seems fitting that in such a very paradise of nature the blessing of a pure religion should bear full sway.

"In speaking of Ordo, I should have said that Miss Van Duzee made provision for the continuance of the lessons of the women whom she was teaching to read, and that she found a young widow who seemed a suitable candidate for the girls' school, and who showed the sincerity of her interest in the Lord's work by giving her ornaments to pay the expense of her journey here."

VAN — WAITING IN HOPE.

From the new station, Van (about 300

miles southeast of Trebizond), Mr. H. S. Barnum wrote, January 7: —

"In this city we have as yet witnessed no decided manifestation either of hostility or friendship. There were two avowed Protestants when we came, nearly three months since, and there are no more now. The large congregations which gathered when we first came, do not come to our places of worship now. Still we hold two services at the gardens and two at the city, every Sabbath, besides special meetings for women. Some two months since the priests warned their flocks not to come near us. The Sabbath after, we had no audience at the gardens in the afternoon, and once since, when nearly all the shops were opened because the Sabbath chanced to be a Turkish feast day, our morning service failed. With these two exceptions we have held our four services regularly. The past month our audiences have averaged larger than the month previous, and from fifty to seventy-five adults have heard at least one presentation of the truth every Sabbath. Still there are none that can be called regular attendants save our two Protestant brethren. Occasional sales of Scriptures are made. Since we came, five Bibles, as many as thirty Testaments, and perhaps forty Gospels, have been sold, besides a few other religious books. It is a pleasant fact, however, that of every five who come to the book-room four wish only Scripture. I urge other good books upon them, but they say, 'No doubt they are good, but the great thing is the "Holy Book." We'll read that first, and then think of something else.' Perhaps more than half of the gospels, and a few of the others, have been bought as reading-books for children; but this does not prevent their doing good in the families they have entered. We sometimes feel almost impatient for immediate, tangible results, especially as this seems, for a new field, unusually ripe for the harvest. Still, we know that crops are sometimes injured by appearing above ground too soon, and so it may be best that the silent, subsoil work of enlightenment should go on for awhile, before the manifestation of a few, as Protestants, arouses violent antipathies and makes it more difficult for us to reach the masses."

Mahratta Mission — Western India.

STATION REPORTS.

SEVERAL station reports for 1872, and other communications, have been received from this mission field, and were marked for use in the "Herald" more extensively than they can now be used. From Mr. Bissell's report of "Ahmednuggur and the Southern Districts," a few extracts will be given: —

"The year just closed has been one of blessing to the churches in this District, though not without its trials also. Many of the Christians will remember it as a time in which they received new impressions of the greatness of the work in which they are engaged, and a new sense of their need of the Holy Spirit's help.

"Pastor Modak, of Ahmednuggur, reports: 'Twenty-five persons have been received to the church on profession of their faith, and sixteen have come from other churches. The regular preaching services on the Sabbath, and other days of the week, have been attended by more outsiders than ever before. Even at the special meetings of the church for prayer, many have been present and listened attentively. At the time of our annual meeting, the crowd was so great that the doors and windows were all blocked, and yet many left because they could not hear. Including tithes for the support of their pastor, this church has collected for different objects during the year 356 rupees. I am encouraged to believe the church is being built up in faith, and is growing in numbers and graces; and for this I praise God.'

"The pastor of the Seroor church reports no additions during the year, while four have, for unchristian conduct, been subject to discipline. 'In the hot season,' he says, 'Seroor was visited with cholera, which proved fatal to many. Several of the Christians were attacked, but to none of them did it prove fatal. During the prevalence of this disease, the calm trust of the Christians in their Heavenly Father

presented a striking contrast to the terror of the heathen around them.'

"*Woman's part* in the missionary work in India is each year becoming more important and more fruitful. Much attention has been given by the wives of the missionaries to the instruction of the native Christian women. Many of these have read the Bible more, and know more about it, than they know of all other books. Some who cannot read at all can repeat a good many precious promises from the Bible. There is a 'Maternal Association' here, numbering forty-two members. They meet each month for prayer, and once in three months an address is given by one of the missionaries or native preachers, to the assembled mothers and children.

"At the time of the anniversary, when many Christian families from the districts were here, the wives of the missionaries and the native Christian women, on one occasion, met by themselves. About one hundred and twenty adults were present, and many children. There were six *great-grandmothers* at the meeting, and in some instances the four generations of Christians sat side by side. Prof. Seelye, after meeting with us on the Sabbath, and seeing the goodly company of men and women met for worship, said the sight of that congregation paid him for his visit to Ahmednuggur.

"The four Bible-women under the direction of Mrs. Bissell have continued their work, with some interruptions, during the year. Partly, and perhaps chiefly, through their influence, four women are now asking to be received to the church, and come to the pastor or myself each Tuesday to receive instruction. Last Tuesday, the pastor being absent, eleven persons came to me for this purpose.

"*The Girls' School* has been larger than ever before, numbering eighty pupils in the latter part of the term. There has been unusual seriousness in the school this year, and a carefulness to obey the rules most pleasing to see. Many of the girls declared their purpose, at the commencement of the year, to seek Christ; and before its close eleven of them we believe found him, and were received into the church during the last two months of the term. Others are asking the same privilege, and we trust will not long be denied."

BAPTISM OF A "GOSAVI."

Mr. Park, in his report of the Sholapoor Eastern District, mentions a case of much interest, which he presents more fully in a letter written on one of his preaching excursions, under date "Dhotre, 40 miles north of Sholapoor, December 9," as follows: —

"You may remember that in my letters of about a year ago, I spoke of one Ramji, a member of one of the lowest castes, who had formerly been a 'gosavi,' or religious teacher among his people, but who then began to express a desire to become a Christian. I then felt considerable doubt as to his sincerity. But during this past year he has seen Bhiwaji [a helper] a number of times, and has read and studied the Bible and some of our Christian books. He has also done a good deal of preaching among his own people, on his own responsibility, in this and neighboring villages. In fact he has spent a good share of his time in this way. We therefore came here to examine him, and if it seemed best to baptize him. His examination was quite satisfactory. His whole appearance was far different from that of a year ago, his manner was changed vastly for the better, and from what he said, as well as from his conduct, we could have but little doubt of his sincerity and of the reality of his conversion. He seems also to have made a good use of his opportunities — the few he has had — and his understanding of the essentials of Christianity is by no means poor. So we regarded him as a fit subject for baptism. His mother, wife, and sister, were also examined and approved. His wife appeared the best of the three. Several others also asked to be baptized, and were examined, but it seemed best for them to wait a little longer. All that any of these candidates know about Christianity they have learned, so far as human sources are concerned, from Ramji; and it would have pleased you, as it both pleased and surprised us, to see the degree of knowledge which

some of them evinced. It certainly spoke well for their teacher. Yesterday was Sunday. In the morning we preached in the Mang *wada*, the part of the village where Ramji and his people live; and in the afternoon I baptized the four whom we had approved. It was the first time I had performed the rite. I pray that in the future there may be frequent occasions to perform it. After the baptism we came back to our tents, and held a pleasant communion service.

"Ramji has followers in eighteen neighboring villages. He says that they number about a hundred, and that it is his prayer that they may all be led to Christ. It is evident that he has a great deal of influence among them.

"A party in this village, headed by the Kulkarni (a Brahman), is more than usually hostile to Christianity. They had previously announced their purpose of destroying Ramji's house in case he became a Christian, and of driving him out of the village, in order to prevent the infection from spreading. It is doubtful whether they will go to that length, yet likely enough Ramji will be subjected to considerable annoyance of one kind and another, not to say persecution. This must be endured, and I think he will endure it in a proper manner.

"We are gratified to hear of a number of others, several here and some in other villages, who are thinking about these things, and considering the matter of becoming Christians. We look upon Ramji, and upon the whole movement which he has been almost the only human instrument of originating, with much hope. Yet we remember that there have been sad instances of defection, many who seemed to start well, have run only for a season, and many movements among the people, at first far more promising than this, have had but a small, if any, result. We pray that it may not be so in this case."

OTHER BAPTISMS — INTEREST IN VILLAGES.

On the 31st of December Mr. Park wrote from Pangri, a few miles from Dhotre (to which place he removed, with his tent, soon after the baptism at Dhotre): —

"Three persons have received baptism here, but only one of them is a resident of this place. The other two are women from neighboring villages. They are all former followers of Ramji, and all met with us at Dhotre. One of them is a blind woman, quite old — at least sixty I should say. Her examination was very interesting. Her love and faith, and the reality of her experience could hardly be doubted. She says that for many years she has been a worshiper of Vithoba, but he has never done anything for her; and now she has heard of Jesus Christ, who so loved her that he died for her.

"Thus our little church in this region is growing. Others still are asking to be received, and Ramji told me the other day of over fifty persons, in different villages, who are inquiring. It cheers us much to see Ramji's earnestness. 'If these men are not all brought to the truth,' he says, 'it will be my fault.' The interest is not, as we believe, confined to the circle of Ramji's followers. There are a number in this village who I think have never heard the gospel before, and who, since our coming, seem to be much attracted by it. Some prominent men in the village, of good caste, have expressed their interest in what they have heard, and a desire to know more. One, especially, called one of our native brethren to his house and had quite a conversation with him. But caste is in the way. Several Mahars have been to us, evidently in considerable concern. They admitted the truth of the gospel, and said they would gladly embrace it, but they were afraid of provoking opposition from their families. They said their wives and other friends were already beginning to find fault with them for coming so much to us, and how they could cast them off, and adopt this hated religion, which they felt to be true, they did not see. Truly 'a man's foes shall be they of his own household.'"

Madura Mission — Southern India.

GRATIFYING FACTS — ADDITIONS.

Two letters from Mr. Rendall, of Battalagundu station (having charge also of

Periakulam), mention pleasant facts in regard to his field. A few extracts will be given. Writing on the 26th of November, 1872, he said: —

"Two Sabbaths since, the native pastor at Battalagundu received five of the pupils of the station school to the church. My last monthly meeting at Periakulam was of great interest. The churches had contributed, during the previous month, a little over forty rupees for the support of their pastors, and the women of the congregations had collected over eleven rupees, by their Sabbath contributions in grain. In Battalagundu station, more than six rupees were collected by the women, so that my expectations from this new effort have been realized. In some congregations in Periakulam station, the catechists remarked that this effort was leading the women to be more regular in their attendance at divine service, and it was also stimulating the men to do more than before. The success of this new plan, to increase our collections for benevolence, was very stimulating to the pastors and catechists. There is now a feeling of pleasure in every effort to advance in the support of their own institutions."

On the 2d of January, 1873, he wrote again: —

"In this letter, I will refer briefly to the work during the past year at the two stations under my care. There were seventeen additions, during the year, to the churches at Battalagundu station, and thirty-one to the churches at Periakulam. All the churches have shared in these gracious manifestations, and we have reason to thank God for these tokens of his presence.

"There has been decided advance in benevolence. During the latter part of 1872 I presented this subject to the pastors and catechists, and to the churches, urging the importance of giving regularly and weekly. To aid in this matter, an organization was effected among the women in many of the congregations, through which contributions in grain have been made every Sabbath, set aside daily, by handfuls from the family meal. This effort has proved a success, especially in the Periakulam station, where there has been an advance in contributions of at least twenty-five per cent. The pastors and catechists have taken a lively interest in the subject, and the churches have advanced to the position of paying one half of the pastor's salary instead of a fourth, as in the year previous.

"The church at Periakulam is nearly finished and will soon be open for service. It is a neat, substantial building, and the people will prize it the more as they have been without a house of worship for nearly two years. They have contributed about one hundred rupees towards its erection, during the year, and it will be necessary for them to add something more, as there is a debt of nearly one hundred rupees on the church."

A TOUR — ORDINATION — WORK FOR WOMEN.

Mr. Rendall wrote, January 2: —

"During the month of December, I spent twelve days with my daughter on the itineracy, in the Periakulam station. The pastors and a number of the catechists were with us, and engaged most heartily in the work. Some most interesting incidents came under my notice during this tour. In one village we met with a few who expressed a desire to become Christians and have a congregation organized without delay in their village. In two villages we met with people who have the subject under consideration. In one village my daughter had an audience of fifty heathen women, all assembled in one courtyard, and there would have been many more, had there been room. One old woman, after the conversation, said that in her heart she often prayed to the true God, although she did not know who or where he was. But hereafter she would pray to Jesus, as he must be the true God, and she had heard of his love to them. We addressed over 4,000 souls on this itineracy, and arrangements were made to continue it after a short interval, by the pastors and catechists.

"Whilst engaged in this work, one day was given up for the ordination of catechist Isaac, over the church at Kambam. The occasion was a memorable one for

that church. The church-members, and all the congregation, are united in their pastor, and I was much pleased to notice the progress made by this people in order and knowledge during the seven months Isaac had been with them. Forty-three Christian women were at a meeting conducted by my daughter, and more than half of them were well prepared in advanced Bible lessons. The pastor's wife had been most active in instructing the women, and had proved herself a real helpmeet to her husband in his work. A number of the younger women were anxious to learn to read, and they will without doubt redeem the pledge they gave in this matter, as this faithful woman will be instant in season and out of season in teaching them. The Kambam church has a good plan for promoting benevolence, and for reaching their heathen neighbors. They will give half of their pastor's salary at once, and I hope the time is not far distant when they will give the whole. We returned from our tour greatly encouraged, and with the full assurance that God's name will be glorified throughout that station by the conversion of many souls."

Foochow Mission — China.

MISS PAYSON'S SCHOOL — A MOTHER'S FEARS.

Miss Payson reported, December 3, 1872, that her school has increased to twenty-four pupils, and she hoped it would increase to thirty in the new building, nearly completed, which would accommodate that number. The following incidents are noticed in her report: —

"Seven new scholars joined our number soon after the opening of school in September, who seem much interested in learning to read, and are making very good progress. I felt much sympathy for the mother of one of them, who came to see her little daughter a few weeks since. She is a young widow, and has but this one child — a quiet, well-behaved little girl, about nine years of age. Some of her relatives had induced her to send the child here, but as soon as little Sang Mwoi was out of her sight the mother's loving heart began to be oppressed with all manner of misgivings and forebodings. She was sure those foreigners would not take care of other people's children, and half support them in this way at their school, unless they meant to profit by it somehow. She feared all sorts of evil. Perhaps they had already sent her daughter to that far away Flowery-Flag Land (meaning America), to be sold as a slave, and she should never behold the dear face again.

"She grieved and wept so much over the affair that two of her neighbors agreed to come with her to the school, and let her see for herself how matters stood. The three women came in, one Sunday afternoon, just as I was about to hear the Bible recitations, which the school girls have every Sabbath. After the recitations we had singing and prayer, and the women listened to all with much apparent interest. When the services were ended, they told me why they had come, and how inconsolable the poor mother had been about her child. Reference to her anxiety at home brought the tears afresh to her eyes, and though she tried to smile through them, I could see that the tears came far more readily than the smiles. I felt half like shedding tears myself at seeing her so moved, and said, as kindly as I could, 'You need not fear at all about your little girl. I love her, and will do all I can to make her happy. So go home and feel no more trouble about her.' The school-matron and another woman present then added their words of exhortation and comfort, saying, 'There is no need to fear. The ku-niong (meaning me) only wants to teach these girls the Bible doctrine. She teaches them about the true God and to obey him.' Then her neighbors took up the strain of encouraging words, and so, before she left, the mother succeeded in looking quite cheerful, and carried home with her, I hope, a consoling thought or two of God's great fatherhood, and his ineffable love and tenderness for her and her little one."

ABRAHAM'S OBEDIENCE — INFLUENCE OF A PICTURE.

"One of my former scholars was married about two years since, and removed to a small village, about twelve miles from

A PLEASANT CONTRAST.

Mrs. Coffing, of Marash, Central Turkey, writing to friends in the United States, notices a very interesting occasion at Hadjin, in September last, when a church was organized and a pastor ordained there, and refers to the contrast in her experience at that place then and eleven years before, as follows: —

"That you may somewhat appreciate my feelings in those days, open the Missionary Herald for June, 1862, [pages 177–181,] and contrast this week with the one there spoken of. Under the heading '*Sickness*,' we have 'inferior and insufficient food,' 'rumors of threats,' 'a gun fired,' etc. Under '*Expulsion*,' 'the mob came to the tent about eight o'clock.' That was Thursday, September 11th, 1861. Thursday, September 12th, 1872, 'about eight o'clock,' the council rode down the long hill into the town. For more than an hour we were seen from the town. Hundreds were on the 'house-tops' watching the procession. What is that we hear? The cry and shouts of a mob? No; the boys and girls with their teachers, the Bible reader and some of her scholars, and many of the brethren, have come out to meet us, and without fear or molestation they are singing the hymns of the church and Sabbath-school. We are, now, '*forced to return*,' but we suffer not from 'anxiety or hunger,' neither are there any 'rumors of murder.' The forcing power is love, this time, not hate. On the 'Sabbath, hundreds came,' but there was no expression of 'sorrow,' no 'cursing,' though some of the 'Charbadjees' were present, and it was true that many came from 'curiosity.' *This* is not 'a trying day.' Like Peter we say, 'It is good to be here,' and we ask not for 'three tents,' but for three churches. 'Monday came, and still they would not let us start.' 'We were virtually in prison,' but in a most convenient one. 'Tuesday morning came, and we were permitted to load,' and left *rejoicing* much for the 20,000 souls, — that light, at last, had dawned on them.

"Can you doubt that these were among the happiest days of my life? Cannot I say that 'It is good to wait on the Lord'? More than one of those who were formed into the church trace their first impressions of the truth to the hymns sung during that day when the mob pulled our tent down over our heads. 'Cast thy bread upon the waters, for thou shalt find it after many days.'"

SANDWICH ISLANDS — THE NEW KING.

Readers are already informed of the important facts connected with the accession of a new king to the throne of the Sandwich Islands — elected by the almost unanimous voice of the people; yet a concise statement of the case should perhaps be presented in the Herald. Mr. Pogue wrote from Honolulu, January 9: —

"The Hawaiian nation has just passed through a crisis in its history, such as very few nations are called to pass through. During this period the people have demeaned themselves as a Christian, God-fearing, law-abiding people. In my letter of December 13, 1872, I said the nation was in affliction. His Majesty Kamehameha V. had been taken away, and left no heir. Soon after his death, his Royal Highness Prince William Lunalilo issued a manifesto, claiming the vacant throne, but calling on the people to elect, by ballot, on the 1st of January, the chief they desired as a king. Soon after, another one of the candidates issued a warlike document.

"On the first of January, the people met in their several districts, and voted for a new king. The votes cast for Lunalilo, or Prince William, were over 10,000 — perhaps nearer 12,000; and only some 400 or 500 for all other candidates.

"The legislature, however, had been called to meet on the 8th of January to elect a king in accordance with the decree, or constitution, so called, forced upon the people by Kamehameha V. On that day there was much excitement. Members of the legislature were being tampered with. The body met at noon, and after some preliminary business commenced voting. On the first ballot *all*

The home "contributions" to the Society, for the year, amounted to $6,785.15; "donations and bequests," $3,746.70. The whole income was $10,952.17; expenditures, $11,154.73. The mission received, also, in India, from Goverment grants-in-aid, and donations, from individuals, for the schools, asylums, zenana work, etc., 12,340 rupees — $6,170.

The *home* aspect of the Society's work seems to be much less cheering than the foreign. The Report states: "A few brethren, and a number of churches, are devising liberal things for the mission. One brother supports ten boys in India, at an expense of two hundred dollars annually. Another, with his family, supports five children, while many others are supporting one each. One brother, within a few months, placed five hundred dollars at the disposal of the Board.

"But when we look over the whole denomination the prospect is dark and discouraging. During the financial year which closed August 31, 1872, only three hundred and forty-two churches have contributed to Foreign Missions, leaving one thousand and seventy-one non-contributing churches. This, however, is better than any previous year..... But these years of labor have taught us the sad and lamentable fact, that many ministers do not and will not make any effort in their churches for missions..... Churches seldom do anything unless the pastor leads off, though we have a few that are so imbued with the spirit of work and of missions that they can go on without pastoral coöperation.

"If three quarters of our churches would do something for the cause, we could enlarge our work in India, and promptly meet the urgent calls for help from the missionaries. As it now is, this Society belongs, virtually, not to the whole denomination, but to about three hundred and fifty churches, and to the individual donors who sustain it."

MISCELLANY.

THE PROPOSED COLLEGE AT AINTAB.

THE "English Independent," of February 13, gives the following notice of a meeting in behalf of the college for which Mr. Trowbridge, of the Central Turkey mission, is now laboring in England: —

"On Friday last, the Hon. Mr. and Mrs. Kinnaird invited a large number of ladies and gentlemen, interested in missionary operations, to a private meeting at their own house, to listen to statements from the Rev. T. C. Trowbridge in regard to education in Turkey. Mr. Trowbridge then made a somewhat full statement in regard to the missionary work among the Armenians of Turkey. He stated that in 1855 there were only 5 ordained native pastors, now there are 50; during the same time the number of educated licensed preachers had increased from 10 to 56; of common schools, from 44 to 222; of scholars, from 1,151 to 5,080; of churches, from 24 to 76; of church-members, from 626 to 4,032; the average attendance, from 2,451 to 13,701; and the number of Protestants including women and children, from 3,536 to 19,471. There are now 128 Sabbath-schools, with an attendance of 8,790 scholars. The mission press at Constantinople has, since its establishment, issued no fewer than 711,700 bound volumes, of which 166,500 were copies of the Scriptures, 167,400 were school-books, and 377,800 were religious books; the whole number of pages printed by the mission amounts to nearly 300,000,000. It seems plain that a large number of evangelical Christian natives of the country must be so trained that all the vast interests of this work may be safely left in their hands. Hence arises the necessity for the proposed college at Aintab. £1,333 have already been contributed in England towards this object. Mr. A. Arnold, the Rev. Dr. Patteson, Rev. Dr. Barclay, Dr. Protheroe Smith, the Rev. H. Jones, and the Rev. Newman Hall, severally addressed the meeting in support of the college."

A PLEASANT CONTRAST.

Mrs. Coffing, of Marash, Central Turkey, writing to friends in the United States, notices a very interesting occasion at Hadjin, in September last, when a church was organized and a pastor ordained there, and refers to the contrast in her experience at that place then and eleven years before, as follows: —

"That you may somewhat appreciate my feelings in those days, open the Missionary Herald for June, 1862, [pages 177–181,] and contrast this week with the one there spoken of. Under the heading '*Sickness*,' we have 'inferior and insufficient food,' 'rumors of threats,' 'a gun fired,' etc. Under '*Expulsion*,' 'the mob came to the tent about eight o'clock.' That was Thursday, September 11th, 1861. Thursday, September 12th, 1872, 'about eight o'clock,' the council rode down the long hill into the town. For more than an hour we were seen from the town. Hundreds were on the 'house-tops' watching the procession. What is that we hear? The cry and shouts of a mob? No; the boys and girls with their teachers, the Bible reader and some of her scholars, and many of the brethren, have come out to meet us, and without fear or molestation they are singing the hymns of the church and Sabbath-school. We are, now, '*forced to return*,' but we suffer not from 'anxiety or hunger,' neither are there any 'rumors of murder.' The forcing power is love, this time, not hate. On the 'Sabbath, hundreds came,' but there was no expression of 'sorrow,' no 'cursing,' though some of the 'Charbadjees' were present, and it was true that many came from 'curiosity.' *This* is not 'a trying day.' Like Peter we say, 'It is good to be here,' and we ask not for 'three tents,' but for three churches. 'Monday came, and still they would not let us start.' 'We were virtually in prison,' but in a most convenient one. 'Tuesday morning came, and we were permitted to load,' and left *rejoicing* much for the 20,000 souls, — that light, at last, had dawned on them.

"Can you doubt that these were among the happiest days of my life? Cannot I say that 'It is good to wait on the Lord'? More than one of those who were formed into the church trace their first impressions of the truth to the hymns sung during that day when the mob pulled our tent down over our heads. 'Cast thy bread upon the waters, for thou shalt find it after many days.'"

SANDWICH ISLANDS — THE NEW KING.

Readers are already informed of the important facts connected with the accession of a new king to the throne of the Sandwich Islands — elected by the almost unanimous voice of the people; yet a concise statement of the case should perhaps be presented in the Herald. Mr. Pogue wrote from Honolulu, January 9: —

"The Hawaiian nation has just passed through a crisis in its history, such as very few nations are called to pass through. During this period the people have demeaned themselves as a Christian, God-fearing, law-abiding people. In my letter of December 13, 1872, I said the nation was in affliction. His Majesty Kamehameha V. had been taken away, and left no heir. Soon after his death, his Royal Highness Prince William Lunalilo issued a manifesto, claiming the vacant throne, but calling on the people to elect, by ballot, on the 1st of January, the chief they desired as a king. Soon after, another one of the candidates issued a warlike document.

"On the first of January, the people met in their several districts, and voted for a new king. The votes cast for Lunalilo, or Prince William, were over 10,000 — perhaps nearer 12,000; and only some 400 or 500 for all other candidates.

"The legislature, however, had been called to meet on the 8th of January to elect a king in accordance with the decree, or constitution, so called, forced upon the people by Kamehameha V. On that day there was much excitement. Members of the legislature were being tampered with. The body met at noon, and after some preliminary business commenced voting. On the first ballot *all*

present voted for his Royal Highness Prince William, and he was declared elected unanimously. To-day he took the oath of office in the presence of a vast multitude in the stone church, where the jubilee meeting was held when you were with us. This has all been done without much contention or strife. Excitement there was, strong and deep, but much prayer has been offered, both by foreigners and natives, and the crisis is passed, Lunalilo I. is King of the Hawaiian Islands. The Lord be praised!

"The new king, since he issued his manifesto, has used no spirituous liquors. He has taken counsel with such men as Hall, Bishop, Whitney, Franklin Judd, H. H. Parker, and others. He seems to be in perfect sympathy with us. He sent for Rev. H. H. Parker, and invited him to offer prayer at the public meeting to-day, when he took the oath of office. The Bishop of the Reformed Catholic Church was present, but took no part, nor was asked or desired to do so; he was simply one of the audience. The Roman Catholic Bishop and his clergy, so far as I saw or have heard, were not present.

"The people, both Protestant and Roman Catholic, desired Lunalilo for their king. If any other person had been elected by the legislature, war to the death would have been the consequence. The people would have risen in their power, and hurled such a one from the throne. We who are here feel that a Divine Providence, in answer to prayer, has guided us through this 'Red Sea.' In him we trust for the future, hoping that he may give to 'the people's king' a new heart, and that he will rule in the fear of God. His Majesty will have much to contend against, but he will be upheld by the countenance and prayers of God's people.

"Our meetings on this week of prayer, notwithstanding the excitement, are well attended, both by foreigners and Hawaiians. We feel that the blessed Spirit is operating on some minds. May the good Lord add to this great blessing which he has given us — a king — the outpouring of his Spirit, that we may see many turning to the Lord with purpose of heart."

"A MODEL FOREIGN MISSION."

UNDER this caption, the "New York Observer" of March 13, notices the departure of Mr. and Mrs. H. N. Barnum, on their return to Eastern Turkey, and then gives an outline of the work in their field, and its results, most of which is reproduced here: —

"This mission [station] has been so signally blessed from its first establishment, only about fifteen years since, that we are sure the following sketch of its history and success will be read with deep interest.

"Harpoot is a city of 25,000 inhabitants, just east of the river Euphrates, and near the 39th parallel of north latitude. The mission field of which it is the centre, embraces a region of more than 20,000 square miles, extending beyond both the Euphrates and Tigris, and taking in the intervening country. It was first occupied as a mission station by Mr. Dunmore, in 1855. In 1857, he gave place to Messrs. Allen and Wheeler, who still remain there. Mr. Barnum joined them in 1859, after a year spent in Constantinople and Broosa.

"When Harpoot was first occupied, the whole region was one dead level of darkness. There were no books in the modern Armenian language, and no schools worth the name. Probably not more than one in a hundred of the people could read. They were ignorant of everything. The system of agriculture and the mechanic arts were of the rudest kind. There was no enterprise, no energy, and very little that could be called civilization. In spiritual things, their condition was still more deplorable. Those who bore the Christian name were so ignorant and so regardless of the principles of their religion, as to be in a state little better than heathen, and the dominant Mohammedan population showed very little of the restraining power of the few wholesome precepts of their own systems of faith.

"Along with the preaching of the gospel common schools were organized. All the people who came under the influence of the missionaries, old and young, as far as possible, were taught to read. In 1860 a theological seminary was opened, and in

1863 a female seminary for the education of female laborers, and in 1869 a normal school for young men. With the blessing of God upon the system employed, the missionaries were able, last April, to report as under their care 77 cities and villages as 'out-stations,' with 83 schools, in which were 2,331 pupils; 61 congregations, with an aggregate average attendance of more than 4,000 persons; 19 churches, with a membership of 897; and a corps of native pastors, preachers, teachers, etc., numbering 125. Of these churches, all but seven had become self-supporting and of the work included under the head of native agency, education, and building, for the current year, the people themselves bear about one half of the expense.

"The churches are described as careful in the maintenance of discipline, and as possessing the character of the primitive churches, in their readiness to practice self-denial and to labor for the enlightenment of others. They are withal gaining largely in intelligence, especially in a knowledge of the Scriptures, which are habitually read and studied. The congregations, too, as distinct from the churches, are characterized by the same growth in intelligence, by a new spirit of enterprise, and by such a reformation in the outward life as to make the name 'Protestant' in all the region, a synonym for all that is good and honest. These are, in short, the beginnings of a Christian civilization.

"There have been sold at Harpoot about 4,000 copies of the whole Bible and 20,000 portions of the same, with nearly 55,000 volumes of other books, religious and educational, from the Christian press. These have found their way among all classes of the community, and along with the influence of the Christian example and precept of those who have begun the new life, are exerting a powerful leavening influence among the multitudes who are outside the Protestant ranks, as seen in an increasing intelligence and knowledge of the truth, a decline of superstition, decrease in intemperance and vice, and in the promotion of enterprise and good order. In short, the way has been prepared, in the general sowing of seed, for a great harvest, when the Spirit shall be poured out from on high.

"The cost to the American churches, for maintaining the work in all this region, including the labors of missionaries and native laborers, education, etc., is about $8,000 a year, which is less than the annual cost of maintaining many of our city churches."

THE "DECCAN HERALD" ON PROF. SEELYE.

THE "Bombay Guardian," of January 11, gives the following from the "Deccan Herald":—

"We had the pleasure of being present last night at the Vishrambagh palace, when Prof. Seelye, of Amherst College, Massachusetts, lectured on the Goal of Civilization. We would not have missed being present on any account. It was a most wonderful lecture, embracing a history of all the changes going on in the world, and the shades of philosophical thought which are prevailing in regard to the question, What is the 'Goal of Civilization.' .... The hall of the palace was crowded in every part; several hundreds of young men were there, and some of them representatives of the highest educational institutions in Poona. Five or six hundred gentlemen must have been present, and there were also a few English ladies who came to grace the scene. The lecture was most enthusiastically cheered, and listened to throughout with rapt attention. It was a scene which we would not have missed seeing."

GRANTS FROM THE TRACT AND BIBLE SOCIETIES.

THE American Tract Society has just made a cash grant of $1,228.60 in aid of religious publications in the mission fields of the Board, as follows:—

For Foochow, China, . . .	$200 00
" Tientsin, "	100 00
Turkey Missions, ...	928 60

An additional grant of printing at the Tract House has been made, of $324.80, making an aggregate of $1,553.40, for

which the thanks of the Board and its friends are due to this Society.

They are also indebted to the American Bible Society for a grant of $1,000 to print the New Testament in the Zulu language, and of $100 in aid of the circulation of the Scriptures in the Madura mission.

THE LENOX CHURCH — DONATIONS.

Mr. Hobbs, laboring again among the Choctaw Indians, writes to the Treasurer, that "the donations for the Lenox Church have been most thankfully received, appreciated, and appropriated as far as materials could be obtained. Some of the money will be applied to finishing the school-house which was raised and covered the winter before the war, so that the school may not be kept in the meeting-house."

GLEANINGS.

—— The translation of the Old Testament into Turkish, by Rev. Dr. Schauffler, will soon be completed.

—— It is bad enough to be obliged to contend with all possible forms of error and superstition in India, without the hindrances thrown in our way by the English Government. From the March number of the "Foreign Missionary Record," of the Church of Scotland, we learn that at Madras "the Government publish and use in their schools certain Tamil books which teach pupils to invoke and to worship heathen gods and to believe in pantheism, fatalism, and transmigration of souls." One of the books which the University prescribes as one of the examination books, "contains obscenities which are actually untranslatable." Such is the training still given by a *neutral* government to the higher classes of Hindoo youth. Shall we wonder at their indifference and opposition to the gospel, and that our missionary efforts are so much limited to the poorer and humbler classes?

—— Rev. Dr. Tracy, of the Madura mission, presented a valuable paper at the Allahabad conference, on the training of native agents.

—— The famous sermon on tithes, by "John Concordance," of Shepik, Eastern Turkey, has been reprinted lately in the "Missionary Record" of the U. P. Church, at Edinburgh, and also as a tract for church use, at fourteen shillings the thousand. This illustrates the reflex influence of foreign missions.

—— Mr. Howland, of Ceylon, pays the following tribute to the love and faith of the native Christians of Batticotta, whom he was about to leave to occupy another station: "One fear I have is, that I may not be sustained as I think I was at Batticotta, by the prayers of others, who felt that I had a great burden. I have often drawn comfort from the remark of one of the mothers there, who, coming to their weekly prayer-meeting and hearing that I was not well, came into my room to see me. When I said that I hoped I should soon be better, she replied, 'Yes, you will be well and strong. God will hear our prayers.' It was a better tonic than the doctor could furnish. She had said before that she always prayed for me."

—— The Greek Church of Russia has entered upon missionary work in Japan. A Russian paper speaks of a church formed at Hakodadi, to which 95 Japanese were recently received, while 500 more desired baptism.

—— The question is already raised in India in regard to donating the public revenues of the temples to the interests of popular education. The native Christians are reminded, by one of the leading journals, of their right to a portion of the vast sums now devoted to mosques, monasteries, and temples.

—— Miss Carpenter, an English lady, went to India a few years since, and endeavored to promote female education on a purely secular basis. Though receiving liberal government grants from Lord Lawrence for these normal schools, her efforts have utterly failed. The government now recognizes the fact, that the instruction of women must be based on religion.

—— Nine pages are given in the March number of the "Chronicle" of the London Missionary Society, to correspondence between that Society and the Society for the Propagation of the Gospel, the Archbishop of Canterbury, and officials of the

English Government, and between missionaries of the two Societies in Madagascar, — presenting an ineffectual attempt to dissuade the high church Episcopalians from intruding their missionaries and a "bishop" upon fields so long and so successfully cultivated by the London Society in Madagascar, — to induce them, in accordance with common rules of missionary courtesy, to limit their operations to unoccupied portions of the island. The Church Missionary Society has fully recognized the rights of the London Society, but the Propagation Society is quite another body.

—— The directors of the London Missionary Society have memorialized the English Government, urging "to the adoption of every wise and vigorous effort to put down the labor traffic [slave traffic] in Queensland and Fiji"; and also in regard to recent violent proceedings of Roman Catholic priests against Protestant converts on the island of Uvea, asking the intervention of Her Majesty's Government with the Government in Paris.

—— Rev. Dr. Wenger has completed the translation of the Scriptures into the Sanskrit language, — a work which has cost more than twenty years of labor, and has received high encomiums from some of the most learned Sanskrit scholars in England.

—— The Wesleyan collegiate institution in Jaffna furnishes instruction in Trigonometry, Natural Philosophy, and Whateley's Logic. Good for a mission school.

—— The Church of Scotland "Missionary Record" says, there is one Protestant missionary, European and American, in British India, for each 350,000 of the population; equal to "ten ministers only for the whole of Scotland."

—— The average annual contribution from each member of the Church of Scotland, to its Foreign Mission Scheme is "under fourpence farthing, or less than a farthing and a half per month."

—— The governor of Ceylon, on visiting the schools of a missionary station recently, remarked that, "as far as he could judge, the progress which education had made in Ceylon, was to be attributed far more to missionary efforts than to the operation of Government schools. To the energy and activity of missionaries were due, not only the prevalence of education, but the desire which existed among the people for instruction."

—— The new Theological Seminary at the Sandwich Islands was opened in October last. In December there were thirteen students, admitted "on probation of six months," and several other applicants for admission.

—— The "Lucknow Witness," India, rejoices to hear that the good work among the Santhals still goes forward. "The applicants for baptism are literally numbered by thousands, and the missionaries are overwhelmed with their abundant labors."

—— The Papacy does not remit its missionary efforts, because of its recent trials at home. The "Annals of the Propagation of the Faith," published in January, announces the departure of sixty-four "missioners," for Australia, Africa, South America, the United States, and the British Provinces of North America. An "apostolic caravan, consisting of nineteen persons," arrived at Cairo on the 26th of September, on its way to Central Africa. And yet it is very difficult, as well in England as in this country, to obtain the men who are urgently needed for Protestant missions!

—— Rev. Robert Moffat, D. D., the apostle of Africa, has just received, as a testimonial of esteem, the handsome sum of over £5,000, from friends of missions in England. Richly deserved is the tribute of love which accompanies the gift, and finds substantial expression in it.

DEPARTURE.

Rev. John T. Gulick and wife, of the North China mission, sailed from San Francisco April 1, returning to their field.

DEATH.

At Marsovan, Turkey, January 13, Fanny, youngest daughter of Rev. J. F. and Mrs. L. E. Smith, of the Western Turkey mission.

DONATIONS RECEIVED IN MARCH.

MAINE.

Cumberland county.
Cumberland, Cong. ch. and so. 25 80
North Yarmouth, Mrs. M. T. Holt 1 00
Portland, State st. ch. and so. m. c. 14 00——40 80
Franklin county Aux. Soc. Rev. I. Rogers, Tr.
Wilton, Cong. ch. and so. 15; J. Cooledge, 10; 25 00
Hancock county.
Castine, Trinity ch. and so. 10 18
Tremont, a friend, 20 00——30 18
Somerset county.
Skowhegan, Cong. ch. and so. 31 25
Union Conf. of churches.
Otisfield, Missionary tree, 5 25
Waldo county.
Belfast, 1st Cong. ch. and so. 10; E. L. Snow, with prev. dona., to const. CHARLES C. HASKELL, H. M. 20; 80 00
Washington county.
Cherryfield, John W. Coffin, 100 00
York county.
Saco, Cong. ch. and so. add'l, 5 00
York, 1st Cong. ch. and so. 14 75——19 75
282 23

NEW HAMPSHIRE.

Coos county.
Colebrook, T. W. Atherton, 12 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Hillsboro, Dea. S. Richardson, 2; John Adams, 10; 12 00
Hollis, a friend, 2 00
Mt. Vernon, Cong. ch. and so. 43 00
Nashua, Pearl st. ch. and so. 71 05—128 05
Merrimac co. Aux. Soc.
Concord, South Cong. ch. and so., to const. CLARA A. ABBOT, H. M. 121 35
Rockingham county.
Derry, 1st Cong. ch. and so. 75 20
Exeter, 2d Cong. ch. and so. 110.20; Union m. c. 5.50; 115 70—190 90
Strafford county.
Laconia, Cong. ch. and so. 42 97
495 27

Legacies. — Tilton, Mrs. Nancy Hanaford, by L. C. Morrison, Adm'r, 122 50
617 77

VERMONT.

Addison county, Amos Wilcox, Tr.
Bristol, Rev. Stillman Morgan, 1 00
Middlebury, Cong. ch. and so. 52.21; Mrs. Eliza M. Elmer, 50; 102 21
Orwell, Cong. ch. and so. 52 00
Weybridge, Cong. ch. and so. 50 00—205 21
Caledonia co. Conf. of Ch's, T. L. Hall, Tr.
Lower Waterford, Cong. ch. and so. 43 00
St. Johnsbury, South Cong. ch. and so. 69.42; Dea. Luke Spencer, 50; 119 42
St. Johnsbury East, Cong. ch. and so. 76 82—239 24
Chittenden county.
Burlington, 1st Calv. Cong. ch. and so. (of wh. m. c. 18), 232 00
Orange county.
Chelsea, Donation acknowledged in March "Herald" as from Mrs. *Martha*, should have been from Mrs. *Sophia D.* Drew.
North Thetford, a friend, 2 00
Orleans county.
Newport, Cong. ch. and so. m. c. 3 50
Rutland co. James Barrett, Agent.
Pittsford, Cong. ch. and so. to const. Rev. RUSSELL T. HALL, H. M. 100 00
Rutland, Cong. ch. and so. bal. coll. 22.22; m. c. 21.03; John B. Page, to const. G. H. REYNOLDS, W. S. TERRILL, F. E. CHENEY, G. H. PAINE, and B. D. PAINE, H. M. 500.00; 543 25—643 25
Windham county Aux. Soc. C. F. Thompson, Tr.
Putney, Levi L. Houghton, 3 00
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Springfield, Cong. ch. and so. to const. Miss H. N. LOCKE, Miss E. P. PROCTOR, Mrs. M. G. HOLBROOK, Mrs. AUGUSTA DERBY, CHARLES D. WALKER, and I. W. BARNARD, H. M. 630 60
Woodstock, 1st Cong. ch. and so. 48 41—679 01
2,007 21

Legacies. — Berlin, Rev. Truman Perrin, by S. F. Nye, Ex'r, in part, 112 15
Middlebury, Chester Elmer, by Chester Elmer, Adm'r 400 00
Sheldon, Sally Wooster, add'l, 393 86—903 01
2,913 22

MASSACHUSETTS.

Barnstable county.
North Truro, S. Paine, 10 00
South Wellfleet, Cong. ch. and so. m. c. 10 00
Yarmouth, 1st Cong. ch. and so. 77 00—97 00
Berkshire county.
Curtisville, Cong. ch. and so. 19 00
Peru, Cong. ch. and so. 14 02
Sheffield, Cong. ch. and so. 6.43; Salmon Hunt, 5; 11 43—44 45
Boston and vicinity.
Boston, of which from Capt. G. S. Holmes, 100; F. B. P., 10; 4,248 10
Bristol county.
East Taunton, Cong. ch. and so. 31 56
Fall River, 1st Cong. ch. and so. to const. Mrs. SARAH J. BRAYTON and Mrs. FIDELIA B. DURFEE, H. M. 200 68
Norton, Cong. ch. and so. 18 56
Seekonk, Alice H. Carpenter, 2 00—252 80
Essex county.
Andover, N. S. Wright, Theol. Sem. 5; a friend, 2; 7 00
Methuen, 1st Cong. ch. and so. m. c. Nov. to March, 95.02; 95 02—102 02
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. m. c. 14 00
Lynnfield, 2d Cong. ch. and so. 5 00
Marblehead, 3d Cong. ch. and so., to const. JAMES J. H. GREGORY, H. M. 75 00
North Beverly, Mrs. Rebecca Conant, 10 00
Rockport, Joseph Bartlett, 5 00
Saugus Centre, Cong. ch. and so. 89 23—198 23
Franklin county Aux. Soc. William B. Washburn, Tr.
Charlemont, Cong. ch. and so. 50 00
Coleraine, Cong. ch. and so. 15 00
East Charlemont, Cong. ch. and so. 24 35
East Hawley, H. M. S., 5 00
Greenfield, 1st Cong. ch. and so. 8 30
Sunderland, Cong. ch. and so. 112 91—215 56
Hampden county Aux. Soc. Charles Marsh, Tr.
Chester, 2d Cong. ch. and so. 30 00
East Longmeadow, H. Burt, 20 00
Springfield, 1st Cong. ch. and so. 165.71; a friend, 5; 170 71
Thorndike, Mrs. E. G. Learned, 5 00
West Springfield, Park ch. and so. 9 00—234 71
Hampshire county Aux. Soc. S. E. Bridgman, Tr.
Northamptou, Mrs. A. Lyman, 200; a friend, 300; 500 00

West Cummington, Rev. J. U. Parsons, 5 00
Westhampton, Cong. ch. and so. 32 00
Williamsburg, Cong. ch. and so. 41 23—578 23
Middlesex county.
Brighton, Cong. ch. and so. 186 37
Cambridge, Shepard ch. and so. m. c. 45.96; a friend, 10; 55 96
Cambridgeport, Prospect st. ch. and so. (of wh. m. c. 8); 230 34
East Somerville, Franklin st. ch. and so. m. c. 7 62
Framingham, Plymouth Cong. ch. and so. 76 73
Lowell, Appleton st. ch. and so. 64.70; Joel Powers, 1; 65 70
Newton, 1st Cong. ch. and so. in part, 322; 2d Cong. ch. and so. in part, 284.75; Eliot ch. and so. in part, 1,000; N. 314.30 1,921 05
North Reading, Cong. ch. and so. 18 00
Watertown, Phillips ch. and so. 53 31
Woburn, 1st Cong. ch. and so. 400 00-3,015 08
Middlesex Union.
Harvard, Cong. ch. and so. 72 25
Shirley Village, Cong. ch. and so. 24 76
Townsend, Ortho. Cong. ch. and so. 19 45—116 46
Norfolk county.
Brookline, a friend, 2 00
Foxboro, Daniels Carpenter, 200 00
Jamaica Plain, Central Cong. ch. and so. m. c. 10 75
Needham, Ev. Cong. ch. and so. 10 00
South Braintree, Cong. ch. and so. 6 00
West Roxbury, South Ev. ch. and so. m. c. 26 79—255 54
Plymouth county.
Abington, 1st Cong. ch. and so. 85 00
Hingham, Cong. ch. and so. 19 75
Marshfield, 1st Cong. ch. and so. 52 00
Plympton, Cong. ch. and so. 2 75—159 50
Worcester county, North.
Athol, Lois and Chloe Bassett, 50
Petersham, Cong. ch. and so. 16 50
Templeton, Cong. ch. and so. add'l, 2 50——19 50
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Saundersville, Cong. ch. and so. with prev. dona. to const. C. H. Searles, H. M. 35 00
——— a friend, 100 00
9,672 18
Legacies. — Boston, Ira Greenwood, by J. J. Soren, Trustee, 100 00
Brookfield, Oliver C. Howe, by G. W. Johnson, Ex'r, 500 00— 600 00
10,272 18

RHODE ISLAND.

Pawtucket, Cong. ch. and so. Gents'. Miss'y Soc. 100; m. c. 171.99; to const. A. R. Matteson, T. P. Barnefield, and Dea. W. D. Bullock, H. M. 271 99
Providence, Pilgrim Cong. ch. and so. 11 51—283 50

CONNECTICUT.

Fairfield county.
Bridgeport, 2d Cong. ch. and so. 157 25
Ridgefield, 1st Cong. ch. and so. 87 43—244 68
Hartford county. E. W. Parsons, Tr.
Farmington, R. Lewis Hills, 10 00
Suffield, 1st Cong. ch. and so. 31 71
Wethersfield, a widow's mite, 5 00—46 71
Litchfield county. G. C. Woodruff, Tr.
Warren, a lady, 2 00
Middlesex county. John Marvin, Tr.
Middletown, J. F. Huber, for Madura, 1 00
West Chester, Cong. ch. and so. 34 00—35 00
New Haven co. F. T. Jarman, Agent.
East Haven, Cong. ch. and so. 47; a friend, 10; 57 00
Guilford, 1st Cong ch. and so. 204 50
Meriden, 1st Cong. ch. and so. 123 46
Middlebury, Cong. ch. and so. 31 30
New Haven, 1st ch. m. c. 13.88 Ch. of the Redeemer m. c. 9; Davenport ch. m. c. 8.16; North ch. m. c. 5.75; College st. ch. add'l, 3; 39 79
Waterbury, a friend of missions, 100 00
Wolcott, Cong. ch. and so. 6 00—562 05
New London county. C. Butler and L. A. Hyde, Trs.
New London, 2d. Cong. ch. and so. m. c. 20 45
Windham county. Rev. H. F. Hyde, Tr.
Central Village, Cong. ch. and so. (of wh. m. c. 23.20), 71 70
Chaplin, Gents' Asso'n, 44.95; Ladies' Asso'n, 37.55; m. c. 58.80; to const. William Martin, Jr. H. M. 141 30
East Hampton, Union ch. and so. m. c. 6 00
Pomfret, 1st Cong. ch. and so. 158 98—377 98
1,288 87
Legacies. — Hartford, Mrs. Mary A. Warburton, add'l by N. Shipman and H. A. Parker, Ex'rs, 2,882 65
4,171 52

NEW YORK.

Albany, 1st Cong. ch. and so. 214 95
Baiting Hollow, G. L. Edwards, 10 00
Binghamton, Daniel Munson, 10 00
Brooklyn, Ch. of Pilgrims, Arch. Baxter, 1,000; State st. ch. and so. 56; 1,056 00
Catskill, Miss J. R. Day, 10 00
Harpersfield, Cong. ch. and so. 3 20
Havana, Sophia B. Brown, 10 00
Homer, Cong. ch. and so. 165 10
New York, Mr. and Mrs. James Stokes, 500; Taber. ch. Thomas Ritter, 25; A. A. 5; 530 00
Perry Centre, a friend, 10 00
Warwick, I. R. Christie, 1 00-2,020 25

NEW JERSEY.

Jersey City, 1st Cong. ch. and so. m. c. 46 10
Newark, C. S. Haines, 40 00
South Amboy, A. Blodgett, 5 00——91 10
Legacies. — Union Township, Jonathan Townley, by R. W. Townley, Ex'r, 2,165 76
2,256 86

PENNSYLVANIA.

Brownsville, Com. on Missions of Pa. Synod of Cumb. Presb. ch. (of wh. from Windy Gap Cong. to const. Rev. I. N. Cory, H. M. 54.80), 200 00
Philadelphia, James Smith, 100 00
Providence, Welsh Cong. ch. and so. to const. Rev. R. S. Jones, H. M. 50 00
Summit Hill, Rev. J. M. Thomas and family, 5 00
Taylorville, 1st Welsh Cong. ch. and so. 7 60—362 60

DISTRICT OF COLUMBIA.

Washington, Assembly's Presb. ch. 7; "First Assistant," 10; 17 00

KENTUCKY.

Berea, Cong. ch. and so. m. c. 9 22

OHIO.

Cincinnati, Coleman Hitchcock, to const. his son, Willie F. Hitchcock, H. M. 100 00
Delaware, Rev. John H. Jones, to const. Rev. David Jones, H. M. 100 00
Elyria, 1st Presb. ch. 190 20
Lyme, Cong. ch. and so. 43 72
Mansfield, Cong. ch. and so. 95 10
Oberlin, Rev. F. Shipherd's Bible Class, 10 00
Toledo, S. D. Harrington, 5 00—544 02

INDIANA.

Fort Wayne, Plymouth Cong. ch. and so. 44 31

ILLINOIS.

Aurora, N. E. ch. S. B. Dyckman, 5 00
Chesterfield, Cong. ch. and so. 20 00
Dixon, Cyrus A. Davis, 10 00
Galesburg, two members of 1st Cong. ch. 25; Mrs. W. Davis, 5; 30 00

Jefferson, Cong. ch. and so. 15 02
La Moille, Cong. ch. and so. 9 00
Marshall, John Hammerly, 6; Mrs. D. Andrews, 1; Rev. J. T. Graves, 1; 8 00
Quincy, Mrs. Mary Ballard, 10 00
Tolono, Larned Haskell, 5 00
Woodburn, Cong. ch. and so. bal. to const. WILLIAM ALVIN HAMILTON, H. M. 66 56—178 58

MICHIGAN.

Battle Creek, Cong. and Presb. ch. 22 00
Eaton Rapids, Cong. ch. and so. 36 70
Grand Rapids, 1st Cong. ch. and so. 75 00
Greenville, Cong. ch. and so. 3 00
Richmond, Cong. ch. and so.m. c. 2 75
St. Johns, Cong. ch. and so. 5 00
Webster, Cong. ch. and so. 21 00—165 45

MISSOURI.

Hannibal, G. A. Collins, 4 00
Kansas City, 1st Cong. ch. and so. m. c. 18 25—22 25

MINNESOTA.

Anoka, Cong. ch. and so. 10 00
Mankato, Cong. ch. and so. 8 50
Minneapolis, Vine st. Cong. ch. and so. 7 00
Plainview, Rev. H. Willard, 25 00
Rushford, Cong. ch. and so. 5 00—55 50

IOWA.

Denmark, Rev. H. K. Edson, 15 00
Genoa Bluffs, Cong. ch. and so. 13 15
Keokuk, Cong. ch. and so. to const. Rev. CLAYTON WELLES, H. M. 64 80
Lansing Ridge, Cong. ch. and so. 3 00
New Hampton, Cong. ch. and so. 12 00
Osage, 1st Cong. ch. and so. 25 00—132 95

WISCONSIN.

Appleton, Rev. Ed. Ebbs, 10 00
Green Bay, 1st Presb. ch. to const. M. DEWITT PEAK, H. M. 101 12
Platteville, Cong. ch. and so. add'l, 1 00
Ripon, 1st Cong. ch. and so. 51 00
Two Rivers, F. Barns, 2 00
——— a friend, through Mrs. J. Porter, 400 00—565 12

KANSAS.

Fredonia, Rev. C. H. Richardson, 5 00
Oswego, Cong. ch. and so. 4 00——9 00

NEBRASKA.

Columbus, John E. Elliott, 5 00
Omaha, Reuben Gaylord, 2 00——7 00

OREGON.

Salem, 1st Cong. ch. and so. 30 00

CALIFORNIA.

Grass Valley, Cong. ch. and so. 12.50, gold, 14 40
Oakland, 1st Cong. ch. and so. 75.00, gold, 86 44—100 84

DAKOTA TERRITORY.

Greenwood, Rev. J. P. Williamson, 5 00
Riverside, L. Bridgman, 2 00——7 00

IDAHO TERRITORY.

Kamia, H. T. Cowley, toward support of Mr. Sheffield, of North China, 3 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta Mission, T. Bosanquet, Rs. 300; Mrs. Severance, of Cleveland, O., 72; a friend, 9; Dr. C. Jynt, 25; Col. J. Field, 25; Col. Wahab, 30; L. A., 15; Wm. Thompson, 2; = Rs. 478, 272 46
Madura, Mission Prayer Meeting, 11 60

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 926 99

MISSION SCHOOL ENTERPRISE.

MAINE. — Garland, Cong. s. s. 7.75; Norridgewock, Cong. s. s. 32.50; St. Stephen, Milltown, Cong. s. s., for school in Turkey, 86.90; 127 15
NEW HAMPSHIRE. — Amherst, Cong. s. s. 25 00
VERMONT. — Gaysville, Cong. Miss'y Soc'y, 2.50; Cong. s. s., for pupil at Marsovan, 40; 42 50
MASSACHUSETTS. — Boston, Old Colony s. s. (of wh. for Pilibos, Harpoot, 30; for David, Madura, 25); 65; Charlemont, Cong. s. s. 6.50; Fitchburg, Calv. Cong. s. s., to support Muggerdich and wife at Erzroom, 92.80; Granby, Cong. s. s., for pupil at Harpoot, 30; Northampton, Edwards ch., Miss Goddard's s. s. class for an orphan in Mrs Bissell's school, 7; 201 30
NEW YORK. — Brooklyn, New England ch. s. s. Miss'y Asso'n, with prev. dona. to const. CHARLES EMMONS, H. M. 50 00
NEW JERSEY. — Cong. s. s. Miss'y Soc'y, 50 00
OHIO. — Huntington, Cong. s. s., for Training School at Samokov, 24 03
ILLINOIS. — Chicago, 47th st. Cong. s. s., for the printing of Dakota books, 11.50; Princeton, Cong. s. s. 4; 15 50
MISSOURI. — La Grange, Salems Ev. Cong. s. s. 2 35
IOWA. — S. s., for a scholar in Ceylon, 12 00
WISCONSIN. — Platteville, Cong. s. s. 10 45
TURKEY. — Harpoot, Willie Wheeler, 5 00

560 73

Donations received in March, $21,166 28
Legacies " " " 2,873 92

$24,040 20

Total, from Sept. 1st, 1872, to March 31st, 1873, $212,563 60

Andover, Mass. Stephen Tracy, M. D. Three boxes medical books and surgical instruments for missionary physicians.

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

NEW HAMPSHIRE.

Boscawen, Cong. ch. and so. $13 00
Stratham, Cong. ch. and so., with prev. dona. to const. E. M. C. LANE, H. M. 20 00
Swanzey, Rev. Charles Willey, 5 00—38 00

MASSACHUSETTS.

Abington, 1st Cong. ch. and so. 23 75
Andover, N. S. Wright, Theol. Sem'y, 5 00
Boston, Park st. ch. and so. 281.32; Old South ch. and so. 256; F. B. P., 5; 542 32
Framingham, Plymouth Cong. ch. and so. 34 87
Groton, Union Cong. ch. and so. 40 35
North Bridgewater, 1st Cong. ch. and so. 35 00
Shirley, Cong. ch. and so. 4 70
Springfield, Indian Orchard ch. 11 11
Wakefield, Cong. ch. and so. 25 00
Ware, 1st Cong. ch. and so. 8 25
Worcester, Central ch. and so. 89 56
Yarmouth, 1st Cong. ch. and so. 40 00—850 91

RHODE ISLAND.

Providence, George H. Corliss, 30 00

CONNECTICUT.

Westbrook, Cong ch. and so. 24 26

NEW YORK.

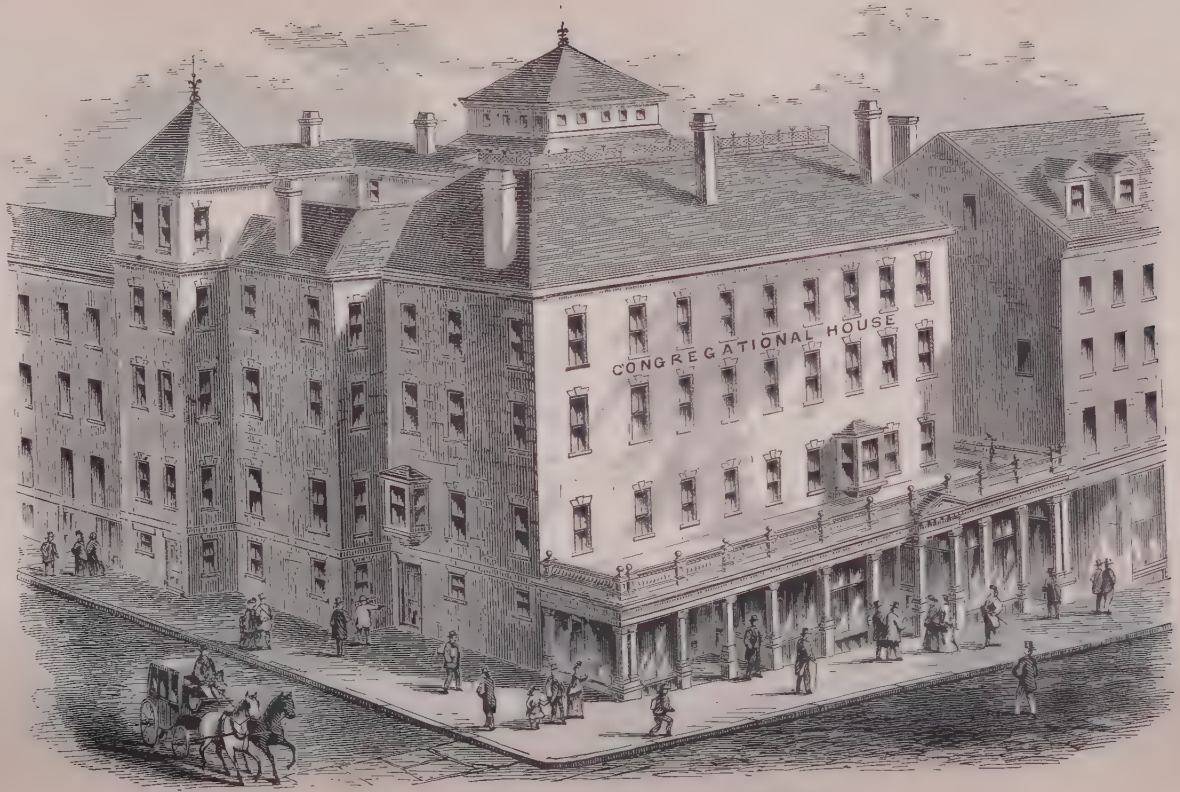
Flushing, friends in Cong. ch. 5 00

ILLINOIS.

Council Bluffs, Rev. B. Talbot, for Italy, 2; Farmington, 1st Cong. ch. and so. 28.90; 30 90

$979 07

Total for Nominally Christian Lands, from Sept. 1st, 1872, to March 31st, 1873, $7,393 17



THE CONGREGATIONAL HOUSE, BOSTON.

THE

MISSIONARY HERALD.

VOL. LXIX. — JUNE, 1873. — No. VI.

THE OLD AND THE NEW.

BY A MISSIONARY.

THE engraving opposite is inserted by request, and chiefly for the gratification of the missionaries abroad, who will have heard, with almost universal regret, of the removal of the Board from its well-remembered House in Pemberton Square, and who cannot, for the present at least, soothe their disappointment by an inspection of its new and equally pleasant quarters in the Congregational House.

It has fallen to missionaries before now to hear that, their parents having deceased, the old homestead has gone into the hands of strangers; and no wonder if sometimes they feel as if a sacrilege had been committed, and wish that the old ties which bound them to a very pleasant past might have been allowed to remain unsevered. The fathers of the Board have gone, and the brothers at home have parted with the homestead without much reference to the old-time sympathies and affections of their brethren abroad. It is not the object of this article to explain and defend the removal which was thought advisable on the whole, and which has now been accomplished. Rather, as the missionaries turn to bid a reluctant good-by to the old home, would we join them in hearty appreciation of all that endeared it to them and to the church.

There was scarcely a room in the former house that was not hallowed by its own peculiar associations. Not, certainly, the office of publication, from which the Board spoke to the churches, from which was sent forth the Missionary Herald, and in earlier times the "Day-spring," and the "Journal of Missions." Not, certainly, the packing-room, from which many a parcel has gone forth to gladden the hearts of missionaries abroad, and where many a missionary has eased the breaking up of home ties by busy thoughts of preparation of luggage for the long sea-voyage. There was also the narrow office of the Treasurer, where the annual accounts were prepared for the eyes of admiring auditors, and where the power centered that commanded the never-failing honor of foreign bankers. There was the audience-room of the Treasurer, where men have consulted about making large donations or large bequests; and there were the rooms of the Secretaries, where young men and women came to offer more than money — to give themselves to the work. From those Secretaries' rooms what words of cheer have gone forth to the missions in the promise of coming help.

From those rooms, also, have gone forth what words of disappointment, on the announcement that no help could be found! From those rooms have gone forth assurances of sympathy and prayer — words of comfort and consolation to the afflicted; for it was there, when there was death or disaster abroad, that the first wave of sorrow broke upon these shores. Between the Secretaries' rooms, on the second floor, was the office of the general Clerk, or, as it has been familiarly called, of late, "Mr. Chapin's room," a cozy place to wait for the Secretary's leisure, and a good place, considering its relation to the correspondence and the foreign mails, to feel the heart-beat of the great machine. Then there was the room of the Prudential Committee, not often open to the public view, but the array of books which covered the walls to the ceiling, looked every Tuesday afternoon upon a remarkable scene — a few active business men, and a few busy ministers, giving their time to the consideration of the interests of Christ's kingdom in benighted Africa, and Asia, and the islands of the Pacific. The missionaries have felt that they had an appreciative and generous Committee. There were few carefully-prepared estimates which were not met by abundant appropriations. There were few well considered requests that were not cheerfully granted. The Editor's sanctum was also there, and was a place where missionaries might be assured that their communications were a good deal more likely to be cut down than by the Prudential Committee. There was also the Museum, stocked with photographs and grotesque curiosities, less interesting to the missionaries than to their friends at home. And there was, latterly, the crowded little room of the Woman's Board, reminding one of Mr. Webster's remark about the State of New Hampshire — "*a good place to move away from.*"

The present quarters of the Board are too new for the purpose of history or sentiment. The hammer of the carpenter still disturbs our devotions, and the scent of the painter's brush dispels reflection. But the processes have begun which are to render the present house as dear to the friends of missions as the former. Here will large and increasing offerings be made, of both money and men, as the church increasingly comprehends its opportunities and its duty. Here men and women have already offered themselves for the foreign service of the church; hither missionaries have begun to return on furlough; and from here others still have already set forth to their fields of labor.

The new rooms have been in a manner consecrated by various memorials brought from the former house — familiar desks, book-cases, maps, pictures, inkstands, the copying-press. You may see, also, in the open safes, the bound volumes of correspondence, well guarded treasures, which carry back the history of this enterprise through the time of Anderson and Evarts to Worcester, and through Goodell, Stoddard, and Fisk, to Judson, Newell, and Gordon Hall.

Troja fuit. But the glorious past of the Board shall, with God's blessing, prove an inspiration, both at home and abroad, to a still more glorious future. Given the same length of time, and memories shall cluster around this house as precious as of the house which we have so recently and reluctantly left.

A map of a few neighboring streets is here given, which will indicate the location of the Congregational House with reference to the old Missionary House and to certain public buildings, as the State House and the Tremont House.

It remains, with the help of the engraving, to point out the position of the various rooms.

Beginning near the left of the picture, with the portion of the house roofed with a low tower, the first room of the first floor is the packing-room — a narrow but deep room, fronting on Somerset Street. It has a window and a door upon the street, beside the window, which, on account of an angle of the house, looks directly towards us in the picture. Beneath this room is a basement for the storage of boxes, etc. Above the packing-room, upon the second floor, is the office of the "Congregationalist," and upon the third floor Mr. Chapin's room. Here two ladies are employed as copyists.

The next room of the first floor, with two windows upon Somerset Street, beside the window looking toward us from the second angle, is the room of Mr. Hutchins and the Missionary Herald. The entrance is immediately to the right, by the main entrance to the house from Somerset Street. From this room, also, "Life and Light," and the "Echoes," are distributed, all occupying pretty diligently the time of six ladies for perhaps ten days of the month. Directly over this room, on the second floor, is the spacious office of the Treasurer, and on the third floor the room of the Prudential Committee. Above the entrance to the house from No. 1 Somerset Street, on the second floor, and leading out of the Treasurer's office before mentioned, is Mr. Ward's private room, where the bay-window is seen in the picture. Above this, upon the third floor, is the Editor's sanctum, where Mr. Worcester may be usually found. Adjoining Mr. Worcester's room, and occupying the corner of the house, with two windows upon Somerset Street and two upon Beacon Street, is the room of Secretary Clark, and further on the right — two windows on Beacon Street — the room of Secretary Treat. These two rooms connect by folding-doors.

The Museum, which cannot be pointed out in the picture, is a room on the third floor, in the rear of Mr. Chapin's room. The Library is set up for the present, *i. e.*, until the fire-proof building can be completed in the rear of the house, in a room on the second floor, back of the Treasurer's office; and above it, upon the third floor and back of the Committee room, is a similar room occupied by Dr. Anderson.

The office of the Woman's Board is a spacious room on the second floor — two windows at the right of the picture — with a small inner room, occupying the space over the Beacon Street entrance, where the bay-window is seen.

It is of interest to add, that directly over the room of the Woman's Board is the office of the American Missionary Association — two windows; to the left of this, the office of the American Congregational Union — one window; and to the left of this, and adjacent to Mr. Treat's room, the office of the City Missionary Society — two windows. The office of the Massachusetts Home Missionary Society is a well lighted and pleasant room in the rear of the American Missionary Association. The upper story of the house is largely taken up with Pilgrim Hall and several connected rooms, which are brought into use by the Congregational Club, the Monday Morning Ministers' Meeting, etc., etc.; but the two windows to the right belong to the office of the American Peace Society. The Congregational Publishing Society occupies the corner room of the first floor — a large and commodious store — in very striking contrast with its previous quarters, the cramped and dingy but time-honored home of the Massachusetts Sabbath School Society, at 13 Cornhill. The Librarian's room is on the second floor, at the head of the stairs from the Beacon Street entrance, and in the rear of the office of the Woman's Board. On the same floor, a little further on, is to be the main entrance to the fire-proof library. Other rooms and stores of the house are rented for various business purposes.

INTRUSION AT AHMEDNUGGUR — A PROTEST.

The following extract from "the Report, about to be published," of the Mahratta mission, has been forwarded to the Missionary Rooms, from India. It needs no words of explanation or of comment: —

"We are sorry to notice one incident connected with our work at Ahmednuggur, which may seriously affect its progress. This is the recent action of Bishop Douglass, of Bombay, in sending missionaries of the S. P. G. Society[1] to commence operations there. For forty years the American missionaries have labored at this station and in the surrounding districts, and by the blessing of God seventeen churches have been organized, containing now about five hundred communicants. The church in the city of Ahmednuggur numbers nearly two hundred.

"By that Christ-taught comity which prevails among the missionary societies of different denominations, others have forborne to enter this field, already occupied by us, and have turned their attention to some other of the numerous cities and districts now open to the gospel; of which there are many in India still un-

[1] Society for the Propagation of the Gospel — English.

trodden by the foot of the missionary. Thus our relations with other societies have continued to be of the most fraternal nature.

"In 1871, however, Bishop Douglass sent a native catechist and teacher to commence operations at Ahmednuggur, and now (January, 1873) a missionary is stationed there to prosecute the work of the Society. The policy of intruding into the mission fields of other societies has been prominently before the Christian public for years, and its objectionable features have been pointed out. It is a marvel to us that any one can persist in this policy after such a full exposure of the evils attending it. One fact in connection with the intrusion at Ahmednuggur will show the reckless manner in which such measures are pushed. The catechist selected for this station was one who, less than four years before, was dismissed from the service of our mission, and excommunicated from the church, for unchristian conduct. He was afterwards restored to the communion of the church in Bombay. He then applied to the Bishop for employment, and was sent to Ahmednuggur on double the pay he had formerly received from us, and more than double the allowance to catechists of equal ability and education now employed by us in that district. Such a fact needs no comment. Its demoralizing tendency is obvious to every one.

"At the recent conference at Allahabad, over a hundred missionaries, from all parts of India, representatives of twenty different societies, including some of the most able and venerable members of the Church Missionary Society, passed the following resolution: —

"'The Conference desires to put on record their sense of the grave importance of the principle of the mutual non-interference of Missionary Societies. They are of opinion, that with certain well recognized exceptions, such as the large centers of population, it is expedient that the agents of different Missionary Societies should occupy different fields of labor. Without calling in question the right of every missionary to exercise his ministry wherever God may give him opportunity, it is their solemn conviction that the progress of the gospel in a heathen land can only be retarded by the missionaries of one communion receiving the converts of another church, who are as yet imperfectly acquainted with divine truth, and unable to enter intelligently into questions which separate the minor sections of Christendom — especially those who are under discipline.'

"This is in full accord with the recognized principles of comity throughout the evangelical Christian world. It is to secure the peace and welfare of the weak disciples of Him who said, 'Blessed are the peace-makers,' that we deprecate the entering of this field by another society. We have only the kindest personal feelings towards the excellent chaplain of the station and the missionary, who have been directed to initiate this intrusion. We believe that, at heart, they would prefer to follow the rules of comity by which the relations of other societies are adjusted. The graver responsibility rests with those who press earnest Christian men upon a course from which Christian courtesy instinctively shrinks.

"This protest may be set aside as of no account; but it will not be unheeded by Him who is 'head over all things to the Church'; at whose tribunal the church dignitary and the obscure believer will stand on the same footing, before One who 'is no respecter of persons,' and who has bid us 'follow the things which make for peace.'"

A LIVE MONTHLY CONCERT.

A CARD has been received at the Missionary Rooms which will be mostly reproduced here — not giving names in full — as a sample, and in the hope that it may serve to stimulate and encourage others.

PLYMOUTH CONGREGATIONAL CHURCH,
SYRACUSE, N. Y.

PROGRAMME OF REPORTS
— AT —
MISSIONARY CONCERTS,
1873.

REV. A. F. BEARD, - PASTOR.

Africa,	G. W. W., C. P. H.
European Turkey,	H. W. R., J. A. L.
Western Turkey,	D. F. H., L. B. Y.
Central Turkey,	A. C. W., M. W. H.
Western India (Mahratta Mission),	B. F. S., S. M. A.
Southern India (Madura Mission),	E. W. P., S. R. P.
Ceylon,	C. H., W. B. D.
S. E. China (Foochow Mission),	A. D. F., N. W. W.
North China,	W. A. D., H. F. N.
Japan,	J. T.; E. S.
Micronesia,	S. E. M., E. D. M.
Spain and Mexico,	E. P. L., F. E. M.
South America and Italy,	G. A. M., H. A. J.
Syracuse,	Report from Bible Readers' Association.
State of New York,	J. C. H., J. L.
Home Missions in the United States,	P. B., J. D., Jr.
The Freedmen,	G. B. S., A. B.
Woman's Board of Missions,	A. F. B., J. C. H., A. F., E. C.

NOTES. — 1. Those who report will please not occupy more than SEVEN minutes in reporting.

2. Please locate the Mission upon the Map, and always state its locality.

3. Please NOT READ REPORTS, nor report from other than the designated field.

4. A Monthly Concert collection will be taken up. The Treasurer is Mr. M. W. H.

Please preserve this card. [See over.]

Looking "over," according to direction, we find this: —

"OUR CAUSES.

"The Coöperative Benevolent Societies, through which we work for the evangelization of the world, are —

"1. '*The American Board of Foreign Missions.*' Has 304 missionaries, 1,000 native preachers and agents, 172 organized churches, 10 theological schools, 18 female boarding-schools; has 13,000 pupils in common schools; 13,000,000 pages printed last year, in fourteen different languages; $440,000 estimate expenses for the year 1873.[1]

"The Christian women of Plymouth Church, Syracuse, provide for the Principal of the Young Woman's Seminary at Marsovan, in Western Turkey.

"To subscribe for the '*Missionary Herald*,' see Mr. M. W. HANCHETT, or send $1.00 a year to CHARLES HUTCHINS, corner Beacon and Somerset Streets, Boston, Mass., and for the '*Life and Light*,' see Miss ALMIRA FRITCHER, or send 50 cents to the '*Secretary of the Woman's Board of Missions*,' Boston, corner Beacon and Somerset Streets, making directions very plain.

"2. The '*American Home Missionary Society*' has for its field the United States and Territories. It cares for a thousand missionaries, and has nearly 8,000 children in its Sunday Schools. To subscribe for the '*Home Missionary Magazine*,' see the Rev. J. C. HOLBROOK, D. D., or send $1.00 a year to the Treasurer of the Home Missionary Society, Bible House, Astor Place, New York.

"3. The '*American Missionary Association*' has the especial care of the Freedmen. It has 338 teachers and missionaries. To subscribe for the '*American Missionary Magazine*,' send 50 cents a year to W. E. WHITING, 59 Reade Street, New York.

"These three valuable Missionary Magazines are published monthly.

"4. The '*American Congregational Union*' helps to build Churches in the developing settlements of the West.

"5. The '*Congregational Publishing Society*' supplies Tracts and Sunday School Books.

"6. The '*American Education Society*' aids Students to the Christian Ministry.

"7. '*The Society for Collegiate and Theological Education*' aids in founding Christian Colleges in New States.

"We also take collections for the Bible and Tract Societies and the Seamen.

"Under Home Missionary enterprises in Syracuse, in which Plymouth Church has an interest, may be mentioned the '*Mission Schools*,' the '*Goodwill Chapel*,' and the '*Bible Readers' Association.*'"

The pastor writes in regard to the Concert: "I put on *many* reporters for the sake of *increase* of interest. They are any of them liable to be called upon, usually *all* are well prepared. At our [last] missionary concert in the chapel, for example, there were present more than two hundred persons. These reporters change places, or give way to others, as the case may be, yearly. After

[1] The figures in this paragraph are not quite correct, but they have been allowed to stand, mostly, as given on the card. — ED.

about every third report we rest, with a *stirring hymn*, and in our prayers, usually offered by those who are not to *report*, we remember *particular* fields, and often *special* missions, and sometimes particular missionaries, making the prayer definite — not *general*. All the reporters are armed with the 'Bartlett History [Sketches] of Missions,' and are expected to answer any question put to them by me or by any one in the room. It combines a Bible-class (historical), a class in geography, a genuine prayer-meeting, all in the missionary concert, and we usually have to break square off before any are ready to go. Those who do not get in their reports one month, condense and add them to the *next*, and as I check the reporters of March, for example, the others are pretty sure for April. Most of the church-members look forward to the missionary concert with much interest, and the young people attend the meetings quite well. We allow no *Heralds*, no books, no papers. What is in the heart *can* be got into the *head*. If it is not in them both, we can do better then to *read* there, or spin unprofitable yarns."

May not something be learned from this? Inquiries are often made as to the best way of conducting the Monthly Concert, and in very many cases it is spoken of as a meeting in which little interest is felt. Other pastors and churches, doubtless, have plans that work well, and which, if made known, might be of service to such inquirers. Those who have such, are invited to send communications to the editor of the Missionary Herald, which he may use at his discretion. It is more and more apparent that the church of the present day is called to a great work, and anything which may aid in developing the full energy of the church is of great importance.

IN MEMORIAM.

The friends of the American Board at home, and its missionaries abroad, will hear with profound regret of the death of Dea. Charles Stoddard,[1] for more than forty years a member of the Prudential Committee, and its honored Chairman for the last thirteen years. Mr. Stoddard, when elected, was the youngest man ever appointed on the Committee; but, at the age of thirty, he had already acquired a reputation for sterling business integrity as a merchant, and for interest in the missionary cause — by earnest effort and generous contributions in its behalf — that fully justified the appointment.

As a member of the Committee, Mr. Stoddard was distinguished for a conscientious fidelity to his trust, a wise prudence, and a sagacious boldness. He accepted the trust not as an honor or a compliment, but as an opportunity of promoting the cause of Christ. His attendance upon the weekly sessions of the Committee became a part of his business, and he never shrank from the labor and care, for which there was no pecuniary return. For years he purchased the foreign exchange of the Board, amounting to millions of dollars, without charge; and so wisely as never to entail the loss of a cent. Commendation for his service was always distasteful to him. His work was for Christ and his cause, not for

[1] Elected a Corporate Member of the Board and a member of the Prudential Committee in 1832, chosen Chairman of the Committee in 1859, died April 27, 1873, aged 70.

the esteem of men. His prudence was not from natural timidity, but based on a large observation of facts, and, in time, upon a larger experience of the various methods of labor in many lands and in most diverse circumstances. He could be bold on occasion, as well as prudent, ready to seize on opportunities at the critical moment. Yet neither his prudence nor his boldness rested on the calculations of a merely worldly wisdom. Both were inspired and quickened by a firm, cheerful, unwavering faith in the Divine plan of redemption, and in the gospel of Christ as the power of God unto salvation to every one that believeth. In days of trial and perplexity he never faltered. Upon the withdrawal of the Presbyterians so generally, leaving the Board heavily in debt, and after the great fires in Chicago and Boston, he never dreamed of contraction. He had faith in God and in the churches of Christ. He looked up — *never coming to a meeting of the Committee* without first asking the presence and blessing of God. Here was the hiding of his power. He was a good man, full of faith and of the Holy Ghost.

Mr. Stoddard had a warm Christian heart. His words of sympathy and of cheer will be missed at the Mission Rooms, where his presence was always welcome, as that of a brother and a personal friend. We all loved Mr. Stoddard. The memory of those farewell meetings at his house, and at that upper chamber in Pemberton Square, will linger long in the hearts of missionaries in distant lands.

Mr. Stoddard gave largely for all Christian objects during his life, early adopting a plan of systematic beneficence for the disposal of his means after a suitable provision had been made for his family. Notwithstanding this plan of making himself, to a great extent, his own executor, he left a bequest of $5,000 to the Board he had so long and faithfully served.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

"THE PHILISTINES BE UPON THEE."

Success has its dangers. Human agency sometimes takes to itself the credit due to the Divine. Results gained satisfy, and effort flags, or unworthy motives blend with the pure aspiration, and the life-current from above ceases to flow. Sometimes evil influences from without assail, distract, and pervert, — all the more dangerous if they come baptized into a Christian name, and find lodgment in the hearts of believers not wholly freed from worldly ambition, imperfectly grounded in the truth, or still clinging fondly to some old error or superstition. There is nothing sadder in the experience of missionaries than this, to see those over whom they have labored and prayed and rejoiced in hope, turned away from the simplicity of the faith, and the fruit of years of toil perverted, and then perhaps appropriated by those who bear the Christian name.

Happily the great body of those engaged in the work of evangelization are one, whatever their denominational name, as was so finely illustrated at the recent conference at Allahabad, where representatives of twenty different societies, — Church Missionary, Presbyterian, American Board, Baptist, Methodist, English, and American — conferred together on the interests of the common

cause, as brethren in Christ, presenting to Heathenism, Mohammedanism, and Romanism a beautiful example of the essential unity as well as cordial sympathy of all evangelical Christians. The high church Ritualist, Episcopalian, and Lutheran were not there. With them *the Church*, or to use a term lately applied in the "New Englander" by the Nestor of our Congregational churches, *Churchianity*, is more than Christianity. If their object were to win the heathen to their system we should have small ground of complaint, though we might regret that their zeal was no more profitably directed. But, in too many instances, this does not seem to be the sole, or even the primary object, but, rather, to take advantage of the labors of others, to reap where others have sown, to proselyte to their system from those already interested in the truth.

The time to begin their efforts in the Hawaiian Islands was when the work of evangelization was complete, when a Christian literature was created, when churches and schools were established and sustained by the people, and a larger proportion of the population were enrolled as members of the churches than could be found even in New England.

The time to send a bishop to Madagascar is when the labors of the London Missionary Society have been crowned with marvelous success, when more than 300,000 of the natives are under religious instruction, when the early triumph of the gospel appears to be fully assured. The particular place is not some heathen district of the island, not yet reached, but the capital, where the greatest results have been achieved, where, taking advantage of any difficulties that may arise, or any possible disaffection, proselytes may be won to *the* Church, however disastrous may be the effect in distracting weak or only partially educated minds, and turning the attention from Christ, as the Redeemer, to the forms of a ritual service.

Last October, four hundred native Christians, at Ahmednuggur, sat down together to commemorate the dying love of Christ, among whom were eleven school girls from the seminary, who had just made profession of their faith. It was an occasion of the tenderest interest and of the greatest encouragement for the future, and marked Ahmednuggur as one of the brightest spots in the India missions of the American Board. It was just the place and time for the high church Bishop of Bombay to put forth his efforts. Protests are of no avail. We have no rights which *Churchianity* is bound to respect. "The earth is the Lord's, and the fullness thereof," including the hard-earned fruits of years of Christian toil. Everything belongs to the Church, and she has only to take possession of her own!

Not the least damaging part is the method pursued, — the taking up of native agents who have lost the confidence of our missionaries, and have been refused admission to our churches, or the enticing away of some really good men by the offer of higher salaries, or of larger pecuniary grants, in aid of schools and churches, than are warranted by that policy which aims at the earliest possible establishment of self-sustaining, independent churches of Christ.

We cannot always anticipate such utter failure as befell these efforts in the Hawaiian Islands. Our work has suffered in the Madura mission from the intrusion of the Leipzig Lutherans, and among the Dakotas in this country from divisive movements, and the rich harvest of many years, for which our missionaries, from fathers to sons, have toiled, is reaped for other garners than our own.

Of yet graver character is the effort in progress in the Turkish missions. The centers chosen are, of course, such points as Aintab and Diarbekir, where are to be found the largest Protestant communities. A number of other places are included in the programme. Churches and chapels to be built, preachers and schools sustained, by foreign funds, — these are among the means employed, and they strike directly at the efforts hitherto made to develop live, working, self-supporting institutions of the gospel. One of the saddest things about it is, that many good men in the native churches may be led away by the temptations placed before them, and good men in England and in this country are misled into doing what they must one day regret.

But sadder yet, if possible, is the burden thrown on the hearts of the missionaries. May God in love and mercy help them in their time of need, and overrule all to the progress of his kingdom. Despite all these various hindrances, the good work goes on. The coming triumph is sure, but at the expense of much undeserved weariness and care and sorrow of heart, on the part of the little missionary company whom God is using in the great work.

We almost dread to mention the success that may crown our labors in any part of the field, lest the Philistines be upon us.

INFLUENCE OF AMERICAN MISSIONARIES ON THE SOCIAL LIFE OF THE EAST.

By a Missionary in Turkey.

It is generally known that the social life of Orientals is one of great degradation, but the extent of this degradation cannot properly be appreciated except by those who have been eye-witnesses of it. We do not now refer, specially, to such seaport and commercial towns as Constantinople, Smyrna, Beirut, etc., where the native civilization has developed a more refined if not a purer social order, and where resident Europeans have, for many years, strongly influenced the social life of the native population.

It is a *fact*, manifest to all *observers*, that wherever the influence of the gospel has not penetrated, the ignorance, superstition, and degradation of the *masses* of the people of Turkey is extreme. Cleanliness, order, and even decency, are generally ignored in their dwellings and in the care of their persons. They live, and eat, and sleep so almost exactly like domesticated animals, that it is difficult to discern the *human* element at all. As to what we mean by *home*, the *domestic hearth*, and the proprieties and amenities of daily social life, there exists the profoundest ignorance and the most stolid indifference.

The wife and mother makes no toilet on rising in the morning. She has slept in the clothing, such as it is, that she had worn during the day. She does not think of giving any attention to her own or her children's dressing or hair, except once a week, or less often, when they go to a public bath, or elsewhere perform some special ablutions. The children, when they wake, jump up from the mats on which they have slept, and are turned out to shift for themselves. The only making up of beds is a hasty rolling up of "that whereon they have lain," and piling the whole up in a corner or closet till evening. They eat pre-

cisely as those animals do whose fore-feet are hands, except that there is one dish, and perhaps a wooden spoon for each person. The sleeping, the eating, and the work, often of more than one distinct family, are in *one* room, and (I speak without exaggeration) that room is frequently, I may say commonly, in such a state as no well-to-do American farmer would consider tolerable for the animals he is fattening for his table.

Let us look into one of these so-called rooms. The walls and floors are simply dried and hardened mud. In and about the fire-place are a few copper cooking utensils. On the right side are bags of wheat, flour, barley, etc., and various trappings and other appurtenances of the donkeys and oxen, of course alive with vermin. On the left of the fire-place is the pile of so-called beds, also densely populated with living creatures. Lower down is the spinning-wheel. Overhead are suspended cabbages, strings of onions, etc., while the poor, neglected children, dirty and in rags, grow up "like the wild ass's colt."

The American missionary comes, with his family, to reside among a people with the social habits above described. What course shall he pursue? What principle of social life, and of the economy of the household, shall he adopt? He may take either one of three courses. *First*, avoiding the disorder and uncleanliness of the people, he may make a total change in all his habits, live without furniture, in one or at most two rooms, diminish household work to a minimum, and try to raise the social life of the people by adopting their customs, and at the same time setting them an example of neatness and order which is not too far off for them to hope to reach it. Or, *second*, the missionary may carry his own social habits intact among the people to whom he goes, sequestrate himself from the native population entirely, in regard to all his modes of living, make no attempt to cull out of native customs anything there may be good in them, and strive to reach the native mind only by means of the gospel he preaches.

No doubt the majority of readers will say that the first of these two courses is by far the more promising of good results. Few missionaries, however, and a still smaller number of missionary ladies, could long survive the violent change from an American home, surrounded, as it ever is, with the atmosphere of refinement, purity, order, and the helpful sympathy and love of mother, sister, friends, neighbors, to a home like those above described, even if within it cleanliness and order take the place of uncleanliness and disorder. The spirit may be heroic, but there is not the corresponding heroism in human flesh and blood. The strongest constitution among us will break under such an attempt to come down to "the level of the people," before the foreigner has acquired the language, and familiarized himself with local habits of thought and manifestations of character, so as to be prepared for usefulness. The attempt has been made, and it has proved like the splendid but reckless charge of a hundred men upon the massive walls of a well-defended fortress. The heroism has been useless. The result has been a failure.

There is, however, a *third* course possible, a mean between the two courses already indicated, and it is the one adopted by American missionaries generally in Eastern lands.

The missionary leaves his native country, but he takes with him as much of its social atmosphere as he can. He remembers that it is the Gospel of Christ

which has given to his own country its social elevation, and that it is the want of the gospel's influence which has degraded and debased and animalized social life among the people to whom he has come. He desires to preserve health and strength, both to himself and to his family, that he may be strong to labor after experience has more than doubled his usefulness. Therefore he, on the one hand, adopts of the local customs such as he can without prejudice to health and Christian propriety. He drops the conventionalities and the costly *fashions* of the civilization he has left; but he does not try to dress as the natives dress, lodge as they lodge, or eat as they eat. He clearly sees that a course for him so suicidal would be positively wrong. More than two rooms in his house he certainly must have; yet "sitting-room" is for him parlor, drawing-room and sitting room, all in one. He has his own study, and the "prophet's chamber" on the wall is not unprovided. He is conscientiously careful to make all the appointments of his household, so far as they affect the health, the wholesome appearance, and the entire training of his children, in sharp contrast to what he sees around him. He is careful, in the midst of a state of society but little advanced from barbarism in this respect, to show to his wife that tender and thoughtful and respectful care which a missionary's wife, if a lady anywhere should receive it, most richly merits.

Yet in carrying out a plan like this, on a salary and at a rate of expenditure considerably less than that of pastors similarly situated at home, the missionary finds his position the *occasion* of some things he will regret. He is assailed with criticisms from jealous natives, and sometimes from his own ill-informed countrymen. His expenditure is several times that of one of the common native families. His house seems "a great house" beside theirs. He receives clothing, and furniture, and sometimes provisions from western markets. It is difficult for natives to see the real and oftentimes very great self-denial of his life. Even those who see most of his every-day walk, and those who receive the gospel through him, sometimes envy him the social comforts to which they have not yet risen. Such objections and criticisms as these are certainly not pleasant; but it is natural that the native eye should first be attracted to the *accidents* rather than to the *substance* of our social life and domestic economy; that they should think the difference between us and them measured simply by the greater number and better quality of our household furnishings, and by our monthly expenditure, rather than by the higher moral and rational plane of our social life, and the greater spiritual efficiency that our disbursements procure for us.

Observe now the actual working of the principle the missionary adopts, in its influence on the social life of the Protestant communities, and especially among those who come most under his personal influence. See how it affects the social life of the native pastors and preachers, who are his pupils, and bear the impress of his personal influence in a more marked manner than all others. Here we witness just the result we desire to see, namely, the beginning of a natural and healthy social progress, the elements of a *reformation from within*. We do not (as in the seaport towns, where native women, for example, ape, in the most grotesque and expensive way, the extremes of Frank fashions) find here any *great* change, of an outward and showy sort, from old customs. We see but little increase in household expenditure. But we see a vast change, a moral revo-

lution, in those things which constitute the *substance* of a Christian social life. We see a cleanly and orderly home. We see a "best room" for the preacher's use and for guests. We see the most praiseworthy efforts for the care and training, physical, mental, and moral, of the children. We see, especially, that the growing elevation and refinement in the older communities, and in the families of those whose habits we have molded, and who, in turn, are molding the habits of their countrymen, is exerting a powerful reflex influence for the moral and religious elevation of the people.

Now what is the most direct agency in the accomplishment of this social progress and elevation? You will reply "*The Gospel.*" But who are they that bring the gospel most to bear on social life? The ordained missionaries? No. The lady teachers of mission-schools? They could not live a year in any of these lands, could neither find nor make for themselves any social status, except for the home and social position given them from the first by their missionary sisters. It is the silent and steady home-life of the missionary wife and mother, who is content to be the light and solace of her husband's home, the true and constant help-meet of her husband's missionary life, training and educating her children to follow in their father's footsteps, watching, meantime, for all suitable and womanly opportunities to aid and bless her native sisters. It is this wife and mother who wields the greatest influence, and is perhaps the unconscious center and source of those elevating social forces which we see working in a manner so salutary all through the East. All honor to the faithful missionary lady who goes alone, to teach, or labor in other ways, in a foreign land. She often does a great and a blessed work. We need such laborers now, the more the better, if only they are really fitted for a position and work of peculiar difficulty. But without the wife and mother in the missionary's home, the work would not have gone forward. It would not, to-day, have been a success; because it would not surely and effectively pervade the social life of the people. It is her presence and help that make it possible for the missionary to reach the heart and life of the people.

The direct influence of the missionary's *home* is salutary, elevating, Christianizing. It is one of those influences the true and full value of which is not quickly felt. The mightiest forces in the natural and supernatural world are silent in their working; and silent influences are generally slow in unfolding their results. The missionary's influence on the social life of the people among whom he lives silently and effectively teaches order. It teaches cleanliness. It teaches the decencies and proprieties of home life. It for the first time conveys the idea of what are the real amenities of life. It affords new and impressive examples in the training of children. It steadily, healthfully, and powerfully stimulates and directs the social aspirations of the people. It reacts strongly on the moral and religious character of the native communities. Missionary homes have afforded examples of Christian heroism some of which have possessed wonderful power; and the unwritten heroism of such homes, known only to the Master, is to-day like an unseen lever, elevating the social life of every nation of the earth.

FINANCIAL.

THE receipts for the general work of the Board, for the month of April, were, from donations, $20,781.23; legacies, $15,145.22; total, $35,926.45 — a very pleasant advance upon receipts for the same month last year. For the first eight months of the current financial year, to April 30, the receipts have been $248,490.05, an average of $31,061.25 per month, but a total advance of only a fraction over $5,000 upon receipts of the same period last year. So far as can now be foreseen, the receipts from the same sources, for the remainder of the year, must average $45,000 a month, that the year may close without a debt.

MISSIONS OF THE BOARD.

Japan Mission.

EXTRACTS from several letters, received of late from the missionaries in Japan, will be given here mostly in the order of their dates. Excepting the two earliest, they refer specially to what is spoken of as the edict of toleration, — which seems to be, after all, hardly so much as that, but is understood to be such in effect. It was referred to briefly at the close of an article on recent changes in Japan, in the Herald for May.

SCHOOLS — STUDY OF THE BIBLE.

Mr. Gordon wrote from Osaka, January 29th: "We have had a school-room fitted up on my premises. It is already filled, about forty scholars being in attendance. We teach, each of us, an hour a day, and our principal exercise is reading in the New Testament. Mr. Gulick has those who need help in translating, and I have three or four *cultured* young men, who read our English Bible intelligently. One truly noble young man, such an one as Jesus would have loved, spends almost every forenoon in my study, quietly reading the Bible. I believe him to be an honest truth-seeker. Mr. Gulick has had a supply of Bibles on hand, and since October we have sold about forty of them. One man, who is *memorizing* several verses of the Bible daily, and who is a small officer in a custom-house, bought the best English Bible we had, and a few days after he bought a Chinese Bible, and wanted another English Bible for a friend. As showing the width of influence which we are exerting, and as an evidence of the importance and fitness of Osaka as a mission station, I will mention the fact that several of our scholars are from distant parts of the empire, and part of them came on to attend the government school here, but failed to gain admission. This government school has lately cut down the number of its pupils from 400 to 40. The Kobe brethren have no doubt told you of the success of their school, and the number of Bible-readers, etc. This is, to me, a most encouraging feature of our work, for we know who it is who said, 'My word shall not return unto me void.'"

READINESS TO HEAR — THE WIFE OF YEINOSUKE.

Mr. Greene, of the Kobe station, wrote on the 17th of February: "I hear that in China it is often found best to have the mission chapel used as a sort of waiting-room for the medical dispensary, but it seems to me we shall never be forced to do that. We shall always have a good attentive audience, in quiet chapels, which have no other attraction than that in them the doctrines of Christianity are preached

"In my school-room to-day I had the privilege of preaching, in my broken way, to about twenty young men. It was rather a Bible-class than a preaching exercise, and in something over an hour we read the first thirteen verses of John's gospel. I

would not ask for a more interested audience, and I venture to assert that I could not have accomplished anything like as much in the confusion of Dr. Berry's dispensary; nor should I have had a larger number to hear me. We used the English Bible it is true, but all our talking was in Japanese, and as a religious exercise the foreign language was no hindrance. Most of the scholars come for the sake of the English, but not all. Three, at least, are thinking very seriously, and we hope they may before long be baptized.

"I wrote you some time since of the death of my old teacher, Yeinosuke. His wife was shortly after released, and is now an inmate of our family. She suffered comparatively little, excepting (and it is a great exception) that which was necessarily attendant upon confinement with little or no opportunity for exercise. According to her account, Yeinosuke acknowledged himself to be a Christian, at the preliminary examination.

"We propose to open a Bible and tract depository down town, which we are inclined to think can be made nearly if not quite self-sustaining."

REMOVAL OF THE EDICTS AGAINST CHRISTIANITY.

On the 4th of March Mr. Gulick wrote, from Osaka: "The 'Japan Mail,' a leading and reliable newspaper of Yokohama, in its issue of February 24, says: 'A notable step has been taken by the Government, in the removal from the edict-boards throughout the empire of a number of time-honored edicts, which the progress of events has tended to supersede. Among these is the edict interdicting the adoption or profession of Christianity by the natives. No actual announcement has been made in regard to our religion; but the removal of the edict in question can only be regarded as a step towards a larger measure of toleration and liberty of conscience.'

"The Government seems to have chosen this quiet and non-committal method of departure from its former proscriptive policy towards Christianity. There can be no doubt that this act indicates a purpose to pursue a different and more enlightened course in the future, and it is hailed on every hand as an important step toward their granting of entire toleration to the Christian religion throughout Japan. The day for full religious toleration is at hand.

"The places at which foreigners may reside will soon be many more than at present, if indeed the whole country be not soon opened to foreigners. These changes are due to the rapid progress of events, and to the representations of the important embassy soon to return from Europe and America. Where are the reapers for this wide and whitening harvest?"

Mr. Davis, of Kobe, wrote the same day, March 4th: "You will have been informed, before this reaches you, that the great event — erroneously announced once before — the edict of toleration — has now transpired; and with it comes the statement that the whole country is to be opened to foreigners. We have, then, in the southern half of Niphon — our field — a population of from twelve to twenty millions. We wish we had to-day a force of workers large enough to put a station in each center of a million of souls. We need at once the force of twenty men for which we asked last summer. All the arguments then used are upon us with increasing strength.

"To all human appearance, unless we are speedily and largely reinforced, the golden opportunity for Japan will be lost. I expected this edict, and was looking for it from day to day when it came. And now, when we seem to need twenty men, fully trained and ready, we have only five on the ground, and most of us are *beginners* only. O that I had been here five years! We can only fall back upon the comforting thought that God will take care of his work; but if we fail to sound the call for men in this emergency, we fail to do our duty. Hence the appeal after appeal which we send."

On the 5th of March Mr. Greene wrote on the same subject: "You will be glad to hear at last the good news, which I asked Mr. Loomis to send you by the last mail. It came too late for a letter to be

sent from here. In spite of all that has been said to the contrary, nothing which could be called a declaration of religious liberty was made by the Japanese Government until the 19th of February; but on that day an order was issued, to the effect that certain of the old placards which have been posted in every village in the land for years, should be taken down. Among those named was the famous one against Christianity. As yet the order has attracted but little attention, but there is no question about the meaning of it. Indeed the whole matter was duly explained to the foreign representatives, and the purpose to tolerate Christianity openly avowed.

"Whether this order, which, so far as I have been able to ascertain, has not been publicly posted, is to be followed by a more formal and positive declaration of the intention of the Government with reference to Christianity or not, time only can show; but there is some reason to believe that the simple, quiet abrogation of the old edicts will be better than anything more positive, since it will be far less likely to excite serious opposition.

"This Government is almost sure to be too explicit in its positive instructions, and to assume the leadership of almost everything new which is going on, and we have been somewhat anxious for fear Christianity would be taken up as a State religion; which certainly all men of Pilgrim stock would *sincerely* deplore."

"Dr. Berry also, not well himself, requested his wife to write for him the following thoughts on this matter, March 5th: "While this action of the Government in favor of Christianity is one which affords us, as well as all Christendom, occasion for much praise and thanksgiving, and in which is to be fully recognized the operations of Divine Providence, yet it is evident that the highest motive in the *Japanese* mind, which has led to this action, is a feeling of pride, and of desire to stand well in the eyes of America and of European nations; with the corresponding desire to win to their favor the good will of all the *Treaty Powers*, in anticipation of the approaching time for the revision of the treaties.

"This indicates one danger, namely, that the Christian powers will accord to Japan the privileges of a Christian country in *deed*, while in reality it is, as yet, but one most superficially, in *name*.

"The duty of the church is, however, only enhanced by this danger. Hence we look to the churches at home for reinforcements with intense and prayerful longing; that we may be more fully enabled, not only to point out to the many who come to us the way of life, but to teach these spiritually ignorant rulers the higher and more sacred truths which constitute the *foundation* of those Christian nations in whose path Japan now so earnestly desires to tread."

North China Mission.

NEW TESTAMENT IN MANDARIN—CHRISTIAN UNION.

Mr. Blodget wrote from Peking in December last: "Our New Testament [the new Mandarin version] is completed. The typographical execution is excellent. All our missionaries in North China will use this, and in general, throughout our stations, the same books. This, in time to come, will prove a very great saving of labor. The case is widely different from that in Western Asia, where many languages are used in the same field. It is possible that the Russian church will also use this version of the New Testament, or at least one nearly assimilated to it. Copies have been presented to the Archimandrite, who has expressed a very favorable opinion of the work. He has been for many years resident in Peking, and is an excellent scholar in the Chinese literature. Alas for the Roman Catholics! They do not give the Scriptures to the people in their own native tongue. Madam Marash, a noble Protestant lady, formerly resident in the French Legation in Peking, said to one of their priests, 'We are sure to win the day in China, for we give the people the Word of God.'

"During the week of prayer in Peking,

American and British missionaries of six societies met and prayed together, listened to the reading of the Word of God, to exhortations and preaching, and unitedly commemorated the death of the Lord. The Chinese Christians also held services in common throughout the week. We now wait upon God for his blessing during the year."

TRAINING CLASS AT TUNGCHO.

Mr. Sheffield, of the Tungcho station, wrote, December 12th: "We are now living in our new and pleasant home, keenly appreciating, after a delay of three years, how pleasant and delightful it is to have a home of one's own. We could not be more happy in the most delightful parish-home in America than here, where our Father tells us he has work for us to do, and gives us the priceless joy of conviction that his hand is leading us in all our ways.

"If the mission training-school is to be located permanently in Tungcho, the purchase of these premises will prove to have been especially fortunate. There are now six students with us from other stations, and four from this station join the class. The interest and progress of the class greatly encourages us in our work. We trust that a central training-school is now being permanently established, which will be supported by the brethren at the various stations, and whose usefulness will increase from year to year, giving us, at no distant day, a band of cultivated, devoted native preachers, who shall go forth to win many souls to Christ."

Foochow Mission — China.

PUSHING FORWARD.

It is always gratifying to receive notice of new, aggressive work, on the part of missionaries and their native helpers. Mr. Woodin wrote from Foochow, in January last: —

"The mission has just inaugurated an advance movement, which, with the Divine blessing, we hope may lead to the evangelization of a part of this province which, as yet, has hardly been touched by gospel light. We expect that five or six preachers and colporters will start in a few days, probably February 4th, for the northwestern part of the province. They will try to rent chapels, and begin preaching and selling books, in the market-town of *Yong K'au*, in the hien city of *Changlok*, and in the prefectural city of *Shauwu*, or at least in two of those three places. They expect, most of them, to learn a new dialect, in order to be efficient preachers there; although in each of those places there are some men from *this* Prefecture who speak the Foochow dialect. The nearest point which we aim to locate in, *Yong K'au*, is 33 miles beyond *Yenping*, and 166 miles from Foochow; the farthest, *Shauwu*, is 240 miles from Foochow.

"The other missions here have each chapel-premises at *Yenping city*, 133 miles northwest of Foochow, up the Min River, and one has a church there, with several tens of members. The same mission has also a chapel in a city some nine miles beyond *Yong K'au*, and three preachers or colporters stationed there.

"All the key-points and important centers among the people who speak the Foochow dialect are either occupied by preachers, or are in a fair way to be occupied at no distant date. During the twenty-six years of continuous missionary labor in this Prefecture, the three missions have widely extended the knowledge of Christianity in this region. The experiments that have been made from here, to reach with the gospel those in contiguous Prefectures who speak other dialects, encourage to renewed and increased efforts. So, relying on the power of the Holy Spirit, we asked, a few months since, for men to go to this new and distant field. And now we find some five (or six) men, from the ranks of our preachers and colporters, ready to enter upon the work. Three have families, who we expect will follow them as soon as suitable residences are secured. Pray for these men, and for the work in this new field.

"They will take a boat from here direct to the nearest place which we aim to occupy, *Yong K'au*, which they will hope to reach in *ten* days of boating up the rapid current of the Min River. From that place, those who go to the next out-station

will have two days more of travel, those who go to the farthest, nearly four days more. The return journey, *down* the river, does not occupy half that length of time.

"If this enterprise is owned and blessed of the Master, as we hope it will be, some of our number will soon need to visit the region, and make arrangements for future visitation and sojourn, with the expectation, as soon as permanent residence is found practicable, of calling upon the Board for new men, to join some of our number in occupying a new station in that region. We are glad that the time has come for this new movement, and trust we shall be sustained in it by the prayers of the church, and by devoted men and women who will come forward to engage in the work in the Spirit of Christ."

WANING INFLUENCE OF IDOLATRY.

In another letter, dated January 10, Mr. Woodin speaks of the faithful efforts of helpers at one of their out-stations, and says: —

"In this way an influence has been exerted which, though not yet blessed with many conversions, has begun to lessen the idolatry of the people in the city of *Yung-fuh* and the neighboring villages. Some of the idolatrous ceremonies of the last year, by the estimate of the preachers, have fallen off from one third to one half. One poor medium, or professed oracle of the idols, when inspired by the idol-god, as they believe, was asked by an idolater why the god did not *punish* the Christians who opposed him so much. He answered, somewhat according to the cry of the damsel possessed with the spirit of divination, at Philippi, 'They are the soldiers of Heaven, and so cannot be disturbed.'

"Two have been received to the church on profession and two by letter. There are four inquirers, with different degrees of earnestness. One of them is said to have burned up his idols, twelve in number, — nine of wood and three of clay, — and also a number of ancestral tablets. Another inquirer became interested while on a visit to his old home in the northern borders of the *Amoy* mission field; thus showing how the work of different missions and stations, along the coast, will soon interlace and render mutual aid."

Of another out-station he reports: "Only one person has manifested special interest in the truth, and his course has not been so consistent as to warrant our receiving him to the church, as yet. He is a member of a large literary family, and has some mental culture. He formerly practiced geomancy and fortune-telling, and after his interest in the truth was awakened, burnt up some *twenty* volumes of curious books upon geomancy, and *ten* volumes upon fortune-telling; also some other books of his library which he considered bad."

Madura Mission — Southern India.

SELECTIONS FROM THE ANNUAL REPORT.

A FULL report of this mission, for the year 1872, has been sent by Mr. Tracy, from which a few paragraphs, of special interest, are selected for the Herald; fuller details, and statistics, being reserved for a more appropriate place, in the Annual Report of the Board. Four new churches were organized during the year, and 127 members were received to the churches by profession. There are now reported 31 churches, with 1,547 members in good standing.

NATIVE PASTORS.

Nearly half of the churches have native pastors, six new pastors having been ordained within the year, making the present number 15. Respecting these pastors the report states: —

"The native pastors have been not only earnest and diligent in ministering to their own churches, but have been abundant in labors among the heathen. They give evidence, also, of growth in grace and in a proper sense of their responsibilities as ministers of the gospel. The increased number of such pastors has rendered it expedient to organize two or three subordinate church unions, for the more convenient and economical performance of ecclesiastical business and the personal improvement of the pastors."

CONFIDENCE OF THE HEATHEN IN CHRISTIANS.

The report notices great imperfection in the character of the native Christians, but states that, at least in many places, "there is a manifest improvement in their habits of life; more attention is paid to cleanliness in their persons and dwellings; and there is a marked superiority to the heathen in regard to truthfulness and honesty, particularly in the church-members.

"In illustration of the views of the heathen in regard to the character of native Christians, we may mention a case of recent occurrence. A merchant of a wealthy caste came to a catechist's house, at one of our stations, and asked permission to remain over night. The catechist remarked that the merchant's own class of people lived in the village, and asked why he did not go to them, instead of coming to Christians. The man replied, that from what he had seen of Christians, he believed they were honest and could be trusted, and as he had considerable money with him, he sought out the Christians that he might remain with them."

INFLUENCE OF THE STATION SCHOOLS.

The schools of the mission are of several kinds — a seminary or training-school, with 15 students; a female boarding-school, with 52 pupils; seven "station-schools," with 132 male and 42 female pupils; and 93 village day-schools, with 1,535 pupils. Of the station-schools the report remarks: "Of the influence of these schools we cannot speak too highly. Separated from the evil influences which would surround them in their own villages, and brought, for a considerable period, under the watchful care of the missionary and his family, at the most susceptible period of their lives, the minds of the pupils are improved and their moral character elevated; while some are led, by the grace of God, to consecrate their lives to the service of Christ. Ten of the pupils at Battalagundu, two at Tirapuvanam, four in the girls' school at Madura, two in Mandapasalie, and one in Dindigul, have been admitted to the church on profession of faith the past year, while a number of others are candidates for admission."

LABORS AMONG THE HEATHEN.

"The paucity of missionaries has prevented as much labor among the heathen as would otherwise have been performed; but the brethren have embraced every available opportunity for such labor. In many parts of our field the villages are small and scattered, requiring a great amount of traveling to reach them. At some of the stations, most of the villages have been visited either by the missionary or by catechists; in others, not more than one half or one third of the people have been reached. Probably a majority of the population have heard something of the way of salvation through Christ, but where labor is so much diffused, it cannot be expected that its effects will be very marked. A slight impression is made and almost immediately obliterated, and a year, or even more, may pass before the gospel message is heard again. The soil is hard, and the cultivation slight, and the harvest corresponds. Herein lies the main source of discouragement in our work. The harvest is so great and the laborers are so few that much of the precious grain must be left to perish. We cry to the Lord of the harvest; we turn our longing eyes to the churches of our native land to see who will respond to our appeal for help; but we look in vain, till hope deferred makes the heart sick; and the heathen must die in their darkness, because none are willing to come up to the help of the Lord against the mighty. We have done what we could; we have carried the words of life to as many as we could reach; but what are we among so many? Mr. Burnell has spent one hundred and sixty-six days, in the first ten months of the year, in labor mostly among the heathen. Others, besides frequent tours for preaching, have preached almost daily in the nearer villages, and many of the catechists, as well as the native pastors, have labored diligently for their heathen countrymen. In the Tirupuvanam station, the catechists have made eight hundred and nineteen visits to heathen villages, exclusive of those visited on the itineracy, having had 14,443 hearers in 1,085 different preaching places. The number of miles traveled, in going to and from the villages during eleven months, amounted to 4,678. No

definite reports of the labors of the helpers at other stations have been received, but they are probably in about the same proportion as those mentioned above."

DECREASING INFLUENCE OF HEATHENISM.

"The catechists generally express their encouragement, and often much joy, at the way in which the gospel has been listened to during the year. There seems to be but one opinion as to the decreasing influence of heathenism. With the exception of an expensive building within the temple at Madura, we hear of nothing in the way of erecting new temples. A very respectable native, who has charge of the accounts of the temple in Madura, stated, of his own knowledge, that the prestige and revenues of that temple, the most famous in Southern India, were continually decreasing; while Christianity, he said, was on the increase, and must ultimately prevail throughout the whole country. Another native gentleman, who has the management of the temple funds in Tirupuvanam and other places, informed us a short time ago, that although the Tirupuvanam temple owns a number of villages, but little profit was derived from them; and the temple officials were reduced to the necessity of purchasing the supply of necessaries for their worship in the bazaar, from day to day, on account of the poverty of the temple. In another temple in the same place, where large numbers of sheep, some say two or three hundred, were annually sacrificed at the principal festival, now only one or two at most are sacrificed. In several other places in the same neighborhood, festivals formerly celebrated have been entirely relinquished. These cases are mentioned as evidence of the gradual decay of heathenism throughout this district, and the same is probably true of the country at large. Heathenism is not dead, and will not die easily, but it seems evident that the Lord is preparing the way for the redemption of the millions of India.

"The Brahmist movement, which for a while seemed so hopeful in its tendency towards Christianity, appears now to have reached its climax and to be receding towards Hindooism again. Christ has been deliberately rejected by the followers of Keshab Chunder Sen, and their glory has departed. The gospel alone is mighty to the pulling down of strongholds, and there is no other name under heaven given among men, whereby they can be saved, but the name of Jesus Christ our Lord."

CLOSING APPEAL.

"In concluding our report, we should like to make one more appeal for help, to the young men of our native land who have consecrated themselves to the service of Christ, but our courage fails, as we fear that our appeal would be unheard or unheeded. To the Lord's inquiry, 'Whom shall we send and who will go for us?' they reply, 'Here are we Lord, send us, but not far; not to the dry and thirsty land where no water is; not where the sun scorches and the hot wind dries up the life-blood; not where the fields are hard and the harvest scanty; but send us into pleasant places, where the work is easy, where we can have some enjoyment of life as we pass through it. Send us to such a place, and we are ready to go.' This is not the language of the lips, but the secret thought of the heart, unacknowledged it may be, by those who use it, and who are, perhaps, unconscious of it, but which effectually closes the ear against the cries of those who call for help, as they fall, one after another, in the high places of the field. Year after year our numbers diminish and our work increases. Last year two were taken away by death, this year two others have left to recruit their impaired health, in a few weeks another will follow, and none come to fill up their places. Of the five ordained missionaries who will be left in the mission, the average period of labor has been over twenty-six years. Five men to labor among 2,000,000 of people! And men of the world say that missions are a failure; and Christians grow discouraged because the heathen are not converted! But 'how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?' And how shall *they* be sent who are not willing to go? If the heathen are not converted,

who is responsible for the failure? Who shall answer when the Lord makes inquisition for blood? We turn away in despair from men, and pray the Lord of the harvest that he will send forth laborers into his harvest."

Mahratta Mission — Western India.

A MISSIONARY'S CONGREGATION — SICKNESS — TOURING.

Mr. Winsor, of the Satara station, wrote on the 15th of February, with reference, specially, to touring labors. A few passages from his letter will be read with interest: —

"Of our extensive and inviting field I need say nothing here, for you know of it; but I must once more introduce you to my people. I have a larger congregation than any man at home, in America. I do not remain in the pulpit to preach, but, with my wife and the native helpers, I go down into the broad aisles. We traverse their lengths and breadths, gather the hearers about us, and the sound of the gospel is heard. To traverse one aisle, so that all the people may hear, takes three months; to go through another takes four. These long, and broad, and grand aisles, the everlasting hills on either side constituting their walls, these two beautiful valleys, the Yenna and the Coina, what a place to preach the gospel! Do you not almost, or quite, want to come yourself? Here we can spend seven months of the year with advantage. Then to the south of us, and to the east of us, the great masses spread themselves out by thousands and tens of thousands, and who shall go to them? Two years are not sufficient for us to preach, even once, to all in the different parts of what I call our great congregation.

"I should like to give you a brief outline of our first missionary tour, which was cut short on account of my prostration, brought on by over-exertion. I was taken home to Satara, where, by the goodness of God, kind medical treatment did much to restore me, and now, at the end of five weeks, I find myself in my wonted health. Our little Christian community has been greatly afflicted by severe sickness this season, and both my wife and I have acted the part of visiting physician and dispenser of medicine, and we are happy in the thought that it was not in vain; and thus our Christians feel. If you could see their gratitude and thanks, as expressed by tearful eyes, we know that your own heart would be touched. The great amount of sickness that has been among us seems to have developed our people greatly, and we are delighted to see, in most of them, the possession of Christian feeling.

"But I have deviated from what I was going to say.

"We commenced this tour on the 14th of December, 1872, and pitched our tents in the delightful shade of a mango grove, at Kanhara, seven miles from Satara. Such tenting places we make the centers of operations, and go from them to the villages situated within a radius of four or five miles all around; and we sometimes have from ten to twenty villages in such a space. On entering a village we usually go to the common place of rendezvous, generally the temple of the place, and in front of that we stand, sometimes reading, sometimes singing, and at times we begin at once to preach, as the case may be. But sometimes we send for the head-man of the place and ask him to call his people together to hear us, and he invariably does so. We have an audience varying from six or seven to two hundred persons — attentive, well-behaved, and patient."

Mr. Winsor proceeds to give extracts from his journal while on the tour referred to, and at the close of his letter states: "Had I, to-day, six good, faithful, educated native men for helpers, I could place them all in good centers, from which they might do a good work."

ADDITIONS AT BOMBAY.

Mr. Harding wrote from Bombay, March 3d: "We have just received two adults to our church, one of whom is a Brahmin twenty-seven years old. This man had been a government school-teacher near Bombay for several years. More than a year ago his attention was arrested by a

Christian book which one of his scholars had purchased. A few months ago sickness came, and that with other providential circumstances led him to consider the subject more earnestly than ever, and now he has taken up the cross to follow Christ.

"There are several other cases here of decided interest — the result of Dr. Seelye's labors in Bombay. We have encouragement, also, in connection with an extra service Sabbath evening, commenced last January, in our chapel. Many Hindoos and Mussulmans come to hear the Word. We need — O how much — the presence and power of the Holy Spirit."

ORDINATIONS — ADDITIONS.

Writing to the Treasurer, from Ahmednuggur, February 8, Mr. Fairbank says: "We have just returned from an interesting but wearing tour of twenty-five days, during which we attended the ordination and installation of Pastor Sadobā Zadhaw, at Khokar, the installation of Pastor Gayarām Bārse, at Shingawè, and the dedication of the new chapel at Pānchegāw. There was a series of interesting meetings at each place in connection with these specialties, and fourteen persons were received to the communion of those churches — three at Shingawè, five at Pānchegāw, and six at Khokar."

Western Turkey Mission.

INCIDENTS ON A TOUR.

Mr. Farnsworth, of Cesarea (370 miles east-southeast of Constantinople), on a recent tour of forty days, kept a brief journal for the Missionary House. Some extracts will be given here.

Influence of a Bible. Sahatlu, January 3d. "Here I am at a pretty Armenian village about four miles north of Alenja, where there are no Protestants, but I find one of our large Armeno-Turkish Reference Bibles here in my room, and the owner is thoroughly enlightened. This Bible is sometimes carried to the Armenian church and read as a part of the service, and seems to be leavening the whole village."

Week of Prayer — Tithes. Injirli, January 6th. "We have begun the week of prayer very pleasantly. Yesterday I read a part of the 2d chapter of Daniel, and preached on 'The *beginning*, *establishment*, and *progress* of the Christian church' as prophesied in the 'stone cut out without hands,' and, in part, exhibited in history. In the afternoon we had monthly concert, and I told the people of the glorious work in Hadjin, called their attention to the fact that where the people give sparingly the work of reform goes on slowly or not at all, and that where they *give tithes*, as at Marash, Hadjin, Harpoot, and many other places, it progresses rapidly. When we came home this afternoon the preacher embraced me, in Eastern style, and expressed joy and thanksgiving for the exercises of the day. He said that when I was talking he felt that he 'wanted to leap for joy.' A good impression has been made on his mind, and I hope the result will show that it has been the same in kind, if not in degree, upon all the brethren here. This morning's prayer-meeting was pleasant and hopeful."

Happily disappointed. Yozgat, January 8th. "As to Yozgat, I am very glad to write — as I have repeatedly done before — 'I am happily disappointed.' The universal testimony, so far as I have learned in these three days, is that the pastor since his return from Nigdé and Cesarea, three months ago, has taken hold of his pastoral work with renewed zeal. Certainly in the matter of self support he is exerting a strong and most salutary influence. You will remember that I wrote you a year ago, of the very wonderful and entirely unlooked-for advance of their subscriptions for 1872. Nobly have they redeemed the pledges then made; and now, so far from falling below the standard then reached (as some of them a few months ago assured me they must do), *they have advanced more than thirty per cent.* As the pastor is well supported by the income from his practice of medicine, he asks nothing of them, but they have urged him to accept, as a partial reward, 250 piasters per month the current year, saying it is a shame to them to accept of so much ser-

vice without any recompense. They have also advanced the salary of their school-teacher to 260 piasters, and hired an assistant teacher at 70 piasters per month, making their monthly payments 580 piasters, or about twenty-three dollars. Their growth in this direction you will understand when you remember that, three years ago, though they had quite as much *natural* power to give, they could not raise ten dollars per month."

Praying, with tears, for a Preacher. Sarrn Hamzalu. "Could you have seen what I did yesterday you could hardly forget it. We have here one brother and one sister, members of the Yozgat church. Deeply do they feel their loneliness. Three of their six children have not been baptized, and none of them go to school. They might attend the Armenian school, but will be received only on condition that they attend the services of the Armenian church; and as they regard some of these as idolatrous, they do not feel it right to submit to this requirement. This sister tells me that she prays every day, with tears, that the Lord will put it into the heart of some preacher to come to their relief."

Fellow Occupants of a Room. "Please let me take you into my bed-room. Its occupants are even more varied than usual. First, besides a man and one or two children, there is a nice little dog; next, two varieties of barn-yard fowls; then five donkeys, two horses, two cows, four oxen, two buffaloes; and last, seven camels. I say *last*, but I dare say, had you experienced what I have for the last three days, you would insist upon one other item being inserted in the inventory of the occupants — fleas; least in size, but *legion* in *number* and *great* in *power*. Last night I *dreamed* of that necessary evil and nuisance of travel in these lands, *indispensable* for most missionaries, but discarded by myself now for many years, *a camp bed*."

The Wife and the Boy. Koomdigin, February 2d. "This is a town of some 3,000 Armenians and 1,000 Turks, about twenty-five miles northeast of Cesarea. Two years ago we sent our good Brother Krikore here, and he did a good work in selling books and breasting a tide of opposition. Last year we sent another seminary student, who also spent about three months here, and had a good school, and very free conversation with all classes of the people. Last September we sent a man here with his family, to labor permanently, if the progress of the work should warrant the expense. I have now been here three days, and am pleased with all I have seen. Though the helper cannot be ranked as a first-rate man, he is supplemented by a *first-rate* wife, and her influence upon the good work is already very marked. Then he has a nice little boy, twelve years old, who keeps a *good school*, now numbering twenty-four pupils. The appearance of his boys in the Sunday-school to-day would have honored a much older and more experienced teacher.

"This evening I have had a good talk with the few brethren here about the nature of the work and their responsibility for its success, and the importance of their beginning right. I very much hope they will provide liberal things."

Line upon line called for. G——, February 5th. "Have worked harder the last two days than at any time before since I left home. Am very much grieved to learn that the brethren here have not yet fully paid up their subscriptions for 1872. They *think* they are making all proper effort. Their sense of obligation to pay all dues, whether from ordinary business transactions or from any other source, seems almost totally lost. No man seems to think of paying a debt till he is *compelled* to do so. Not until they see the government officers do they make any provision for paying their taxes. A fine sense of pecuniary obligation is not the growth of a day. Our Protestant brethren are, in many things, different from what they used to be; but much patience and much persevering labor are necessary to bring them up to a proper standard of liberality. They must have 'line upon line, precept upon precept, here a little and there a little'; and these are just what I have been giving them for the last three days. This is one

of the very best, as it is the second in size, of our out-stations. We must press the work; may the Lord give a blessing."

MARSOVAN SEMINARY — SELF-DENIAL.

From Marsovan (350 miles east of Constantinople), Mr. Smith wrote February 12th. He notices some trying and some pleasant facts connected with the last class graduated from the theological seminary there — a very small class — and then says: "The Junior class, of thirteen members, is a much more hopeful one. And though it is probable that two or three of them will be dropped by the end of this year, and become teachers, we have hope that most of them are men of earnest piety, and called of God to the work of the ministry. One of them came with the expressed purpose of going where no one else was willing to go. Nearly all of them are spending their winter vacation in preaching in such places as few American young men would be willing to preach in, having a salary of about six dollars a month, — less than half of which they spend for food (boarding themselves), reserving the remainder for clothes and books. Some of them, too, are laboring under very discouraging circumstances, with scarcely a single Christian brother with whom to take counsel, and with very few who are willing to listen to the truth. Slowly, and amid great discouragements and many obstacles, they are *laying the foundations*. Truly they need our prayers. If not sustained by a burning love to Christ, and aided by his Holy Spirit, how gloomy must be their lives, how fruitless their labors."

European Turkey Mission.

INTEREST IN THE WORK.

Mr. Marsh, one of the brethren who joined this mission a few months ago, wrote from Eski Zagra (200 miles northwest of Constantinople) on the 10th of March: —

"I suppose I may properly consider my missionary experience as beginning when I entered European Turkey; at least I had unspeakable delight when I first saw this land. Our trips from Rustchuk on the Danube to Varna on the Black Sea, and again from the Ægean here, on our way from Constantinople, were among the pleasantest of my life. I was at last entering the promised land of missionary toil, toward which I had been journeying from childhood. I saw the land of my adoption. It was a goodly one, I adopted it gladly. It may not adopt me so readily, but faith left no fears as to the final results.

"Of course I saw from the first the sad effects of misrule and a false or dead faith. But I was assured that God had purposes of mercy toward this people, and that he would not delay them long. Was it because I saw everything ideally — because I saw the capabilities of this land and people — that I embraced all their interests so heartily and consecrated myself to the work so joyfully?

"I have been with Brother Bond on two trips of five days each. We spent the Sabbath at Yamboul. Brother Bond received four to the communion; and two others were examined, who will probably be received before long. The friends were very kind to us. They have services by themselves; but they need a pastor, and write to have one of the new missionaries sent, even though he cannot talk, if there is not some one else to come. We must have native helpers for this work just as soon as they can be trained. This Sabbath's experience did me much good. To see a native brother open his house for the service, and the people come in by scores to listen and see, is encouraging. It incites one to hasten his preparation to enter upon the work. O, for a tongue to speak the language of the people! As I looked at them, joining in our songs of praise and giving reverent attention, and saw the few confessing Christ, even though it means persecution for them, I could feel the blood quickening in its course through my veins. I try not to be in too great haste, but it is hard to learn that nothing is more heroic than patience. My tongue is restless till I can preach the gospel in Bulgarian.

"I am much pleased with many things that I see and learn about the Bulgarians. They have good natural qualities, and only need the right culture of mind and heart

to prepare them for great good. Who will give it to them? It is more blessed and glorious to be a humble missionary of the Cross, to come to this land to help establish the kingdom of Christ, than to be an Alexander to go forth from it to conquer the kingdoms of the world. I have no doubt concerning the future spiritual welfare of this people. The gospel must be simply and faithfully preached in all these towns and villages, and these fertile plains and beautiful mountains must be covered with a Christian peasantry. Send us the men to help train a native ministry for the work. We will all say, 'I can do all things through Christ,' and go forward."

Dakota Mission.

PROGRESS AT FORT SULLY.

Mr. T. L. Riggs, of the Fort Sully station, wrote March 28th: "I think that there is an evident advance in our work here. This is seen in two ways. (1.) A strong opposition is working against us among the worst classes. Young men who would not require a feather's weight to put them at once on the war-path, are stirred up. They see that something new and different from their beliefs and practices is gaining foothold, and are jealous of it. (2.) The upward movement is seen in the interest with which our school and the Sabbath services are attended. The day-school averages between thirty and forty scholars, and they *learn*. Sabbath mornings our house is filled, mostly by women and children, to be sure; but we now have from ten to fifteen men present nearly every Sabbath. This week our first 'woman's meeting' was held on Wednesday afternoon, and there were over forty women present.

"Our Sabbath services are now held in this house. The lower floor consists of two rooms, each opening from the front hallway. The hall is used as a stand for the speakers, and both rooms are filled. The Sabbath-school brings in about all the day scholars; and it is kept up with interest and profit, I trust. Of course, our work is in the 'rough.' Most of it is done by native helpers, of whom I now have three, two men and one woman. Though they have faults, as is to be expected, they are good, earnest workers; and I trust that our efforts will not be without fruit. Just now one great attraction with the girls is the sewing-class, taught by Mattie Oyemaza, wife of Oyemaza, who is with me. I was not at all prepared for this, and at first was at a loss what to do. Mrs. Stanly very kindly furnished us pieces for patchwork, and so the class started."

MISCELLANY.

HOW IT STRIKES A WOMAN FROM THE FIELD.

A missionary's widow, constrained to be "at home," writing to another in like circumstances, recently, in regard to existing difficulties in the field in which they both felt so deep an interest, says: —

"It seems to me I cannot sit here in America much longer. If I were well enough myself, I think I would risk the children, and offer to go this summer. .... O, that the Lord would raise up men — wise men — to go forth in his name, to help and relieve those overstrained workers at the front. I never wanted to be a *man* till to-day, but now I find myself wishing I was a young man — ready to enter the gospel work. O—— says, 'If young men only knew how precious the work is, they would *covet* it more and more.' I don't feel discouraged about the work because of these present troubles. The Lord will yet have a glorious church in that ancient land. But the night of toil must be long first, and patience and wisdom of the highest order must be granted to the leaders. O, I long to be in the hard places, helping those dear brothers and sisters. I do not enjoy sit-

ting down here at ease, for thinking of those patient, tried ones, bearing such heavy burdens. It seems to me that D——, and M——, will have to be strongly occupied with missionaries for a long time to come. . . . I long to throw everything aside and hasten to the front, — feeling some as those did who, during the war, hearing of disaster upon disaster, left all their home labors and loves, eager to offer their lives to their country."

A KIND WORD FROM AUSTRALIA.

THE following note, inclosing a draft of £5 ($29.00, currency), has reached the treasurer from "Victoria, Australia:" —

"Some twelve or thirteen years ago I was a good deal in the society of some of the missionaries of A. B. C. F. M. in Central Turkey, and formed friendships which have been kept up to this day. It is doubtless from one of these friends, or rather through one, that I have for some years back received your Missionary Herald.

"It would appear ungracious of me to offer to pay for it, but I beg you to accept of the inclosed draft upon London for £5, to be placed one half to the general mission work of the Board, the other to the Woman's Mission Work, more especially in connection with the Turkish missions. I trust, if God prospers me, it may not be the last time you will hear from me in a similar manner.

"I watch with much interest the work of missions in all lands, and I have been in contact with missionaries in various countries, but I see no system equal to yours. The establishment of native churches, the fostering of an independent spirit in converts, is without doubt the true means of effecting permanent good, and for this your Board is preëminent.

"I have just learned, with much regret, the death of an old servant of the Board, and an esteemed friend, the Rev. P. O. Powers of Antioch. It is sad to think that while so many of the old soldiers are dying on the field, or retiring, worn out, so few recruits seem inclined to take their place; and I see the complaint is the same both at home [in England] and with you."

ITEMS FROM THE SANDWICH ISLANDS.

MR. BINGHAM wrote from Honolulu, April 10, that his translation of the New Testament into the language of the Gilbert Islands, was to be finished the next day, and the printing of the same: and in the evening the Hawaiian Board would meet with him, for a service of thanksgiving, that his life had been spared, and such health and strength given that he could complete this service for the cause of Christ in Micronesia.

Mr. Pogue reports a meeting of the West Hawaiian Evangelical Association, recently attended by him, as the best he had ever attended with the brethren of that field. "It did appear," he writes, "as if the Master was with us."

One writes from the islands that "many things look dark" there, mentions excitement in regard to annexation or reciprocity, and says, "I do think, if other nations will leave us alone — independent, — as they have pledged themselves to do, — we can, with the blessing of God, take care of oursleves. I am not in favor, nor are the natives, of annexation to any government. Reciprocity means annexation in the future; and annexation means the wiping out of the Hawaiian nation and people. I am not yet prepared for that."

A letter from one of the missionaries in Micronesia, published in the Herald for February last, stated that the *Morning Star* went to Micronesia last season not provisioned for visiting the islands west of Ponape. It is now specially requested that this statement may be corrected, as doing injustice to some parties. The vessel, it is said, was *provisioned* for the western trip, but the state of Mrs. Doane's health, and other considerations, rendered it inexpedient to go.

A census of the Sandwich Islands gives the population, in 1872, as only 56,897. Of those 49,044 are reported as natives, and 2,487 as half castes. The foreigners were 5,366; of whom 1,938 were Chinese, and 889 Americans. Since 1866, the native population had decreased 7,234, while the foreign population had increased 1,172.

The "Punahou Journal," of February 25, gives the number of pupils in the

school (the Oahu College) as 74, of whom 56 were born in the Sandwich Islands, 14 in the United States, 2 in Micronesia, and 2 in Australia. 46 were of American parentage.

GLEANINGS.

—— Dr. Treat writes from Yü'-cho, North China: "The Roman Catholics have been working in this province since 1600, and have secured a very firm foothold. They own a great deal of real estate, and in several cities have put up elaborate and expensive church buildings. There are in the province four bishops and some forty priests — from Italy, Belgium, and France."

—— The authorities at Peking are taking steps looking to the starting in connection with the University there, of a complete Anglo-Chinese printing establishment.

—— A Mongol gentleman recently procured from Mr. Hunt, of Peking, a bill of a complete little printing-office, with the intention of having the materials ordered from America.

—— "Let us wait," writes the mission printer at Peking, "another decade or two. When the Chinese get the full use of the modern printing-press they will do wonders. A broad sheet, instead of their miserable little 'Gazette,' would move tens of thousands. A 'Times' would move the occupant of the throne."

—— Mr. Taylor, the evangelist, who has been laboring with so much success in India, as well as other lands, was asked, by one of the missionaries: "Are the people who are converted under your preaching chiefly those who have previously heard the gospel and been under religious instruction; or are they those who come directly from heathenism?" His answer was: "Among all the number in India, I do not know of more than two who have not previously been made acquainted with the Christian idea, and heard the gospel preached." Here is a strong argument for missionary labor — for who have spread "the Christian idea" throughout India?

—— The "Sunday Magazine," for March, 1873, says: "A half-hearted consecration is specially unsuitable for one who goes to win the heathen by his life, as much as to convert them by his words. A left-handed look-out for worldly comfort and consideration, betraying itself in many a little matter easily detected by the native eye, is not likely to have much good effect in inclining the heathen to Christianity. We need valiant men; and we feel very much disposed to act the part of the king of Israel, 'When Saul saw any strong man, or any valiant man, he took him to him.'"

—— There are at present but 16,000 Jews living in Palestine. The "Jewish Times" says, "They have no visible means of support, spend their time in idleness, praying, and Talmud reading, and foolish pining and sighing on the ruins of the Temple, eking out a miserable existence by the charity of the Jews of Europe, America, and Australia."

—— A hundred more American plows have just been ordered for the colony of Natal, where the number already amounts to five thousand, — another tribute to the commercial value of missions. The labors of Lindley and Grout, and their associates in the Zulu mission, are not altogether without fruit in awakening a new civilization.

—— What a little enterprise can do has just been shown by a young ladies' mission circle at Somerville, Mass., under the auspices of Mrs. W. S. Hubbell, wife of the pastor. As a means of awakening an interest in missions, the young ladies were encouraged to prepare a few articles for a sale, and among other things a quilt for the Constantinople Home. It was hoped that they might realize $50 perhaps. The net receipts were over $200, and an interest has been awakened, which it is hoped will bear yet more abundant fruit.

—— The British and Foreign Bible Society has just ordered editions of the Scriptures as follows: 10,000 Chinese New Testaments, 16,000 Bohemian Bibles, 8vo, and 12,000 Bohemian Bibles, small 8vo. These will be of great assistance to our missions.

—— The United Presbyterians of Scotland are planning generously for a mission to Japan. They have just raised over £9,000 ($45,000) as a fund to begin

with — by pledges in advance, to be paid by installments during the next five years. Seventy-two subscriptions cover nearly all this amount.

DEPARTURES.

Rev. Josiah Tyler and wife, of the Zulu mission, Rev. C. W. Kilbon, from Springfield, Mass., a graduate of the Hartford Theological Seminary, and Mrs. Maria R. (Knox) Kilbon, from Manchester, Conn., sailed by steamer from New York, May 10, for Liverpool, on the way to the Zulu field.

Rev. J. T. Noyes, of the Madura mission, returning to his field, Rev. Samuel W. Howland, son of Rev. W. W. Howland, of Ceylon, educated at Amherst College and Union Theological Seminary, and Mrs. E. K. (Richardson) Howland, from New York, sailed at the same time, in the same vessel; Mr. and Mrs. Howland on the way to the Ceylon mission.

DEATHS.

At Andover, Mass., January 13, Stephen Tracy, M. D., formerly a missionary of the American Board in Siam; aged 62 years.

At Maumee City, Ohio, March 27, Dr. G. L. Weed, aged 73. Dr. Weed was formerly, for nine years, from 1825 to 1834, an assistant missionary of the American Board among the Cherokee, Osage, and Creek Indians. Ill-health constrained him to leave the mission work, and he engaged in business for a time at South Hanover, Indiana. In 1836, he was induced to remove to Cincinnati, and became the financial and business agent of the American Board, republishing, for the West, an edition of the Missionary Herald. His office became a kind of Bible and Tract house for the West — "the home of the Bible, Tract, Sabbath-school, Education, Foreign Missionary, Home Missionary, and other causes." His house was also, especially, the home for missionaries, where many shared his most generous hospitality. His life was consecrated to the service of Christ. "For nearly twenty years he bore the strain of an activity that knew no rest;" then came congestion of the brain, deafness which shut him out in great measure from the world, and twelve years of patient waiting for the Master's call.

At Santander, Spain, March 23, an infant son of William H. and Alice W. Gulick, of the mission to Spain.

DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.		
Falmouth, 1st Cong. ch. and so. 13; R. Merrill, 10;	23 00	
Minot Centre, Cong. ch. and so. (previously acknowledged by mistake, see "Herald" for Nov. and Dec. 1870, $60.)		
Portland, a friend, in Payson Memorial ch.	5 00	—28 00
Franklin county Aux. Soc. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so.		20 00
Hancock county.		
Bucksport, Cong. ch. and so. m. c.		50 00
Kennebec county.		
Waterville, Cong. ch. and so.		17 48
Lincoln and Sagadahoc counties.		
Alna, Jeremiah Pearson,	5 00	
Bath, Central ch. and so. (of. wh. fr. Charles Clapp to const. Rev. Wm. Bolster, H. M. 50);	118 18	—123 18
Oxford county.		
Gorham, Cong. ch. and so.		17 31
Somerset county.		
Skowhegan, E. H. Y.		10 00
Union Conf. of churches.		
Fryeburg, Cong. ch. and so.		50 00
Waldo county.		
Winterport, Mrs. L. Ricker,		1 00
Washington county.		
East Machias, Cong. ch. and so.		20 00
York county.		
Lebanon, Cong. ch. and so.		34 00
		370 97

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Rindge, Cong. ch. and so. (of wh. 6.06 m. c.)		43 51
Grafton county.		
Lebanon, O. Bugbee,	10 00	
West Lebanon, Cong. ch. and so.	56 00	—66 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Manchester, 1st Cong. ch. and so. 165; a friend, 40;	205 00	
New Ipswich, Cong. ch. and so. m. c. 18.75; Levitt Lincoln, 10; Rev. Samuel Lee, 10;	38 75	—243 75
Merrimac co. Aux. Soc.		
Concord, 1st Cong. ch. and so. to const. Enoch Gerrish and Francis A. Fisk, H. M.	193 67	
New London, Seth Littlefield,	10 00	
Northfield and Tilton, Cong. ch. and so.	7 00	—210 67
Rockingham county.		
East Derry, 1st Cong. ch. and so.		47 15

Strafford county.
North Conway, J. C. Kimball, 2 00
Wolfborough, Cong. ch. and so. 18 15—20 15
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Claremont, Cong. ch. and so. 17 00
Cornish, Cong. ch. and so. 10 00
Meriden, Cong. ch. and so. 33 25—60 25
691 48

Legacies. — Hampstead, Joseph Chase, by Nelson Ordway, Adm'r, 500 00
1,191 48

VERMONT.

Addison county, Amos Wilcox, Tr.
West Addison, Kate S. Merrill, 5 00
Bennington county.
Bennington, 2d Cong. ch. and so. m. c. 46 21
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.
Hardwick, Cong. ch. and so. 25 00
Chittenden county.
Underhill, Cong. ch. and so. 11; S., 10; 21 00
Essex county.
Guildhall, Mrs. David Kent, 1; Miss Lydia Cutter, 1: 2 00
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburg, Cong. ch. and so. 121 75
Georgia Centre, a friend, 3 00—124 75
Rutland co. James Barrett, Agent.
Brandon, Cong. ch. and so. 33 56
Washington co. Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 23 20
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Norwich, J. G. Stimson, 100 00
Springfield, Lincoln Whitcomb, 10 00—110 00
395 72

Legacies. — Essex, Nathan Lathrop, add'l, by S. G. Butler, Ex'r, 35 00
430 72

MASSACHUSETTS.

Barnstable county.
Hyannis, Cong. ch. and so. 5 00
Boston and vicinity.
Boston, of which from Rev. H. B. Hooker, D. D., 50; a friend, 200; thank offering, 100; a friend, for Japan, 5; a friend, 2; 3,482 13
Chelsea, Winn. Cong. ch. and so. 197 10—3,679 23
Bristol county.
Fall River, Central ch. and so. m. c. 107 99
New Bedford, Pacific Cong. ch. and so. 84 99
Seekonk and East Providence, Cong. ch. and so. 25 60
Westport Point, H. S. H. 4 00—222 58
Brookfield Asso'n. William Hyde, Tr.
North Brookfield, 1st Cong. ch. and so. to const. Franklin S. Bartlett, H. M. 100 00
Essex county.
Andover, Chapel ch. to const. F. L. Church, W. F. Draper, Rev. C. H. Brooks, Rev. E. F. Fales, Jr. Rev. C. L. Hall, Rev. H. H. Leavitt, Rev. G. H. Scott, Rev. J. B. Seabury, Rev. J. M. Seymour, and Rev. W. P. Sprague, H. M. 641 00
Lawrence, Lawrence st. ch. and so. add'l, 75 00—716 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. m. c. 3 45
Danvers, 1st Cong. ch. and so. 150 00
Lynn, Chestnut st. ch. and so. 11 83
Lynnfield, Central Cong. ch. and so. 9 55
Salem, Tabernacle ch. and so. 653.60; a friend, 5; 658 60—833 43
Franklin county, Aux. Soc. William B. Washburn, Tr.
Montague, Cong. ch. and so. 37 + 49, 86 00
Whately, Rev. J. W. Lane and wife, 15 00—101 00
Hampden county, Aux. Soc. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so. 35.68; 3d Cong. ch. and so. 38; 73 68
East Longmeadow, Cong. ch. and so 19 15
Longmeadow, Cong. ch. and so. m. c. 24 50
Springfield, Unabridged, 500 00
Westfield, 1st Cong. ch. and so. 50.90; Mrs. Mary E. Richardson, 10; 60 90—678 23
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Enfield, Cong. ch. and so. to const. Henry W. Richards, H. M. 100 00
Hadley, Russell ch. and so. m. c. 25.87; Benev. so. 43.35; 69 22
Northampton, 1st Cong. ch. and so. m. c. 67 94
So. Hadley Falls, Cong. ch. and so. 60 00
Williamstown, Williams Coll. ch. m. c. 18 96—316 12
Middlesex county.
Burlington, Cong. ch. and so. 26 00
Cambridge, North Ave. Cong. ch. and so. to const. B. F. Parker, P. Morse, and F. Foxcroft, H. M. 249.46; Shepard ch. and so. 1; 250 46
Cambridgeport, Prospect st. ch and so. m. c. 43.33; Stearns Chapel ch. m. c. 11.27; 54 60
Charlestown, 1st Cong. ch. and so. 130 00
Concord, Trin. Cong. ch. and so. 15 64
East Somerville, Franklin st. ch. and so. m. c. 9 38
Hopkinton, Cong. ch. and so. 28 97
Lowell, Kirk st. ch. and so. in part, 10 00
Medford, Mystic ch. and so. 275 90
Sudbury, Cong. ch. and so. 85 50
Wilmington, Thomas D. Bond, 10 00
Winchester, 1st Cong. ch. and so. to const Dea Charles E. Conant, H. M. 1,400 25—2,297 70
Middlesex Union.
Fitchburg, B. O. Hale, 2 00
Leominster, A. G. R. 15 00
Stowe, Jonas Warren, 5 00——22 00
Norfolk county.
Brookline, Harvard Cong. ch. and so. 1,203 37
East Medway, 1st Cong. ch. and so. m. c. 11 67
Jamaica Plain, Central Cong. ch. and so. m. c. 20 00
Norwood, a friend, 5 00
Quincy, B. C. H. 100 00
South Braintree, Cong. ch. and so. m. c. 4 58
West Roxbury, So. Evang. ch. and so. m. c. 25 37
Wrentham Cong. ch. and so. m. c. 8 00—1,377 99
Plymouth county.
East Abington, 3d Cong. ch. and so. 17 00
North Bridgewater, 1st Cong. ch. and so. 100 00
Scituate, D. S. Young, 1 00——118 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Princeton, Mrs. Anna H. Whitteker, 3 90
Shrewsbury, Cong. ch. and so. m. c. 32.75; a friend, 5; 37 75
West Berlin, a Presbyterian friend, 5 00
Worcester, Union ch. and so. m. c. 187.60; Old South ch. and so. 117; A. M. Chapin, 1; 305 60—351 35
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Westboro, Ev. ch. and so. 23.40; a friend, 50; 73 40
Whitinsville, Cong. ch. and so. m. c. 4 mos. 128 80—202 20
11,020 83

Legacies. — Brookline, John Heath, by J. M. Pinkerton, Trustee, 11,112 76
Cambridge, Edmund Munroe by Rev. Charles W. Munroe, 500 00
Middleborough, Mary Tillson, by John Bennett, Ex'r, 731 75

Milton, Lucy Wadsworth, by E. Alden, Ex'r, 200 00
West Boylston, Ester Fairbank, by D. C. Murdock Ex'r, 201 13
Westminster, Nancy M. Wood, by T. D. Wood, Ex'r, 452 00
Worcester, Ichabod Washburn, in part, by P. C. Bacon *et al.*, Adm'r, 1,018 83—14,216 47

25,237 30

RHODE ISLAND.

Central Falls, Cong. ch. and so. 92 38

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. and so. 79 31
Green's Farms, Miss Mary C. Pierson, to const. Rev. B. J. Relyea, H. M. 50 00—129 31
Hartford county. E. W. Parsons, Tr.
Collinsville, Cong. ch. and so. (of which 35.27 m. c.) 103 97
Granby, Cong. ch. and so. m. c. 5 00
Hartford, a friend, 125; a friend, 10; 135 00
Southington, a friend, 150 00
Unionville, 1st Cong. ch. and so. 35 78—429 75
Litchfield county. G. C. Woodruff, Tr.
New Milford, Cong. ch. and so. 21 00
Watertown, Benjamin De Forest, 100 00
Washington, Cong. ch. and so. 10 10
West Winsted, 2d Cong. ch. and so. 88 05
Wolcottville, a friend, 10 00
Woodbury, G. H. Attwood, 2 00—231 15
Middlesex county. John Marvin, Tr.
Hadlyme, Cong. ch. and so. to const. Rev. Henry M. Vaill, H. M. 60 00
Middlefield, Cong. ch. and so. 1 50
Middletown, So. Cong. ch. and so. 30; J. F. Huber, for Madura, 1; 31 00—92 50
New Haven co. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. m. c. 35 87
Milford, a friend, 1 00
New Haven, North ch. and so. m. c. 8.05; 1st ch. and so. m. c. 12.58; Davenport, ch. and so. m. c. 12.63; 33 26
North Branford, Cong. ch. and so. 60 00
Seymour, Cong. ch. and so. 3 25
West Haven, Cong. ch. and so. m. c. 11 94—145 32
New London county. C. Butler and L. A. Hyde, Trs.
Bozrah, Mrs. Fanny Raymond, to const. William Fitch, H. M. 100 00
Norwich, 1st Cong ch. and so. m. c. 28.34; Broadway ch. and so. m. c. 25.30; 53 64—153 64
Windham county. Rev. H. F. Hyde, Tr.
Woodstock, 1st Cong. ch. and so 42 00

1,223 67

Legacies. — Sharon, Harry Cowles, add'l, by Richard Smith, Ex'r, 143 75

1,367 42

NEW YORK.

Brooklyn, Park ch. and so. 17 48
Buffalo, Cash, 2 00
Champlain, 1st Presb. Cong. ch. 87 32
Eaton, Cong. ch. and so. 22 01
Flushing, Cong. ch. and so. 62 25
Harlem, Cong. ch. and so. 5 42
Livonia, 1st Presb. ch. and so. 25 00
Madison, Cong. ch. and so. 16 00
Mooers, A. Hemenway, 20 00
New York, H. I., Fourth Ave. ch. 150; Rev. B. N. Martin, D. D., 40; Thomas Chambers 10; 200 00
Palmyra, Mrs. Emeline Pettitt, 10 00
Parishville, Cong. ch. and so. 20 00
Sidney Plains, 1st Cong. ch. and so. 7 45
Sinclairville, 1st Cong. ch. and so. 6 00
Smyrna, 1st Cong. ch. and so. 21.15; A. K. Dixon, 2; 23 15
Steamburg, Rev. William Hall, 15 00
Woodville, Cong. ch. and so. 13 00—552 03

NEW JERSEY.

East Orange, Grove st. Cong. ch. and so. to const. Rev. O. M. Smith, H. M. 78.38; Mrs. Annie B. McLean, to const. Miss C. C. Buel, H. M. 100; 178 38
Rahway, Thomas Morris, 5 00
Trenton, F. J. S. 92 50—275 88
Legacies. — Montclair, Zenas Baldwin, by N. O. Baldwin, Ex'r, 200 00
New Vernon, Mrs. Hannah Arrowsmith, by Rev. N. Conkling, 50 00—250 00

525 88

PENNSYLVANIA.

Philadelphia, Plymouth Cong. ch. and so. 32.15; Mrs. D. Rockwood, 4; 36 15
Sugar Grove, Mrs. R. Weld, 15 00
Warren, R. H. Lewis, 1 00—52 15

OHIO.

Brookfield, Welsh Cong. ch. and so. 32 34
Brooklyn, Cong. ch. and so. 30 00
Cleveland, Memorial Pr. ch. 19 00
Delaware, Rev. John H. Jones, with other dona. to const. Rev. J. Cadwallader and Rev. G. Griffiths, H. M. 50 00
Findlay, 1st Cong. ch. and so. 22 35
Humpden, Cong. ch. and so. 2 75
Huntington, Cong. ch. and so. 40 00
Painesville, 1st Cong. ch. and so. 53 88
Ravenna, Cong ch. and so. 47 85
Richfield, Cong. ch. and so. (of which from N. Hammond, 10), 31 85
Strongsville, Free Cong. ch. and so. 5 00
Toledo, Edson Allen, 5; Mrs. Edson Allen, 5; a friend, 1; 11 00—346 02

INDIANA.

Byrnville, St. John's Presb. ch. 2 00
Indianapolis, a thank offering, 1 00
Michigan City, Cong. ch. and so. 47 55
Monroeville, Elihu Baldwin, 100 00
Terre Haute, S. H. Potter, 25 00—175 55

ILLINOIS.

Chicago, New Eng. ch. (E. W. B.) 125; Dr. H. M. Lyman, 5; a business firm for Japan, for salary of missionary, 750; 880 00
Delavan, R. Hoghton, 5 00
Milburn, Cong. ch. and so. 22 30
Neponset, Cong. ch. and so. 10 00
Newark, Mrs. Rev. L. Farnham, 2 00
Orange, Cong. ch. and so. 3 00
Ottawa, 1st Cong. ch. and so. 34 07
Payson, Cong. ch. and so. 27 45
Rockford, a friend, 5 00
Roseville, Cong. ch. and so. 44 50
Springfield, Mr. and Mrs. L. C. Boynton, 2d Presb. ch. 25 00
Sunbeam, Mrs. M. E. Hall, 5 00
——— A friend, 700 00—1,763 32

MICHIGAN.

Adrian, a friend, 5 00
Cheboygan, Rev. John Maile and wife, 5 00
Corinth, Cong. ch. and so. 2 50
Kalamazoo, 1st Cong. ch. and so. 11 50
Lansing, Cong. ch. and so. 4 50
Leland, Rev. George Thompson, 2 00
Paris, Cong. ch. and so. 5 25
Portland, Cong. ch. and so. 8 75— 44 50

MISSOURI.

St. Louis, Pilgrim Cong. ch. and so. (quarterly), 397 03

MINNESOTA.

Anoka, Cong. ch. and so. 14 45
Duluth, Pilgrim, ch. and so. 18 51
Minneapolis, Plymouth Cong. ch. and so. 49 51
Rochester, Cong. ch. and so. 20 00
Winona, Adna Tenney, to const. Rev. H. M. Tenney, H. M. 50 00—142 47

IOWA.

Belle Plain, Cong. ch. and so. 5 40
Burlington, Mrs. Joseph Everall, 5 00

Cass, Cong. ch. and so.	11 00	
Chester, Cong. ch. and so.	12 83	
Fayette, Miss. soc. of Cong. ch.	11 00	
Hampton, Joachim Boutin,	9 00	
Jamestown, Cong. ch. and so.	15 00	
Sherrill's Mound, Cong. ch. and so.	5 00	—74 23

WISCONSIN.

Alderly, James Thomson,	2 25	
Appleton, K. S. A.	10 00	
Bird's Creek, Cong. ch. and so.	4 20	
De Soto and Viroqua, 1st Cong. ch. and so.	3 35	
Pleasant Hill, Cong. ch. and so.	4 30	
Milwaukie, Spring st. Cong. ch. and so.	59 15	
Rio, Cong. ch. and so.	7 25	—90 50

KANSAS.

Fort Scott, M. A. Higbie,		2 00

OREGON.

Portland, Cong. ch. and so.		9 00

CALIFORNIA.

Hayward, a friend,	5 00	
Oakland, 1st Cong. ch. and so.	73 83	
Santa Cruz, Cong. ch. and so.	24 57	—103 40

COLORADO TERRITORY.

Boulder, Cong. ch. and so.	13 25	
Greeley, Gad Case,	50 00	—63 25

CANADA.

Montreal, Am. Presb. ch. of wh. fr. George A. Greene to const Flora M. Greene, H. M. 100, gold; James Court, 25, gold; John McLennon, 25, gold; Judge Dorrance, 10, gold; Robert Dunn, 10, gold; J. S. McLachlan, 10, gold,		317 33

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Peking, S. Wells Williams,	100 00	
Tung-cho, Mary E. Andrews, to const. Mrs. John Andrews, H. M.	100 00	—200 00
Australia, Penshurst, Victoria, John Mackichan,		14 51

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	1,148 54

MISSION SCHOOL ENTERPRISE.

Maine. — North Deer Isle, 2d Cong. s. s. 3; Winslow, Cong. s. s., for support of a student in Theol. Sem. in Harpoot, 25;	28 00
New Hampshire.—Greenland, a friend, 50c.; Hampstead, Infant class for Madura, 2; Hanover, Cong. s. s. for schools in Madura, 24; Nelson, Cong. s. s. 7.40; Northampton, Friends, 88c.; Orford, Cong. s. s. 10;	44 78
Massachusetts. — Auburndale, Cong. s. s. for school in care of Mrs. Winsor, 40; Boston, Shawmut Miss. s. s., for pupil at Harpoot, 35; for do. at Pasumalie, 40;	115 00
Connecticut. — Cromwell, Cong. s. s. 45; Plantsville, Cong. s. s. 30; Waterford, Gilead, s. s., for Miss Rendall's school, India, 24.86; West Hartford, Cong. s. s., for Chinese Miss. school, 45.26;	145 12
New York. — Gaines, Cong. s. s. penny collection, 11.77;	11 77
New Jersey. — Newark, C. H Hale, for a scholar in Harpoot Seminary, 35; Paterson, Geo. A. Sumner, for student in Harpoot Theol. Seminary, 20;	55 00
Ohio. — Madison, Central Cong. s. s., for Madura, 45.88; Tallmadge, Cong. s. s. 43.33;	89 21
Illinois. — Payson, Cong. s. s., for Madura, 25; Freeport, Presb. s. s. 25; Roseville, Cong. s. s., for pupil in Mr. Woodin's school, China, 15;	65 00
Michigan. — Tecumseh, Presb. s. s., Miss'y Soc'y, for a catechist in India,	50 00
Wisconsin. — Beloit, Cong. s. s., for pupil in Miss Porter's school, China, 40.54; Geneva, Presb. s. s., (30 for boy at Marash, and 30 for girl in Mahratta Mission), 60;	100 54
Louisiana.—New Orleans, 1st Cong. s. s.	10 00
	714 42
Donations received in April,	20,781 23
Legacies " " "	15,145 22
	$35,926 45

Total, from Sept. 1st, 1872, to April 30th, 1873, $248,490 05

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

South Berwick, Cong. ch. and so.	15 67

MASSACHUSETTS.

Auburndale, Cong. ch. and so.	150 42	
Boston, Phillips ch. and so. 195 49; Park st. ch. and so. 101; Union ch. and so. 38.30;	334 79	
Cambridge, North Avenue ch. and so. 55.60; Shepard ch., a friend, 1;	56 60	
Chelsea, Winn. Cong. ch. and so.	55 00	
Haverhill, North Cong. ch. and so.	51 00	
Natick, a friend, for Spain,	4 00	
Newton Centre, 1st Cong. ch. and so. 108; W. H. Wardwell, 100;	208 00	
Northampton, Mrs. A. Lyman, 100; a friend, 100;	200 00	
Pepperell, Cong. ch. and so.	12 75	
Salem, Tabernacle ch. and so.	27 55	
South Weymouth, Union Cong. ch. and so.	19 00	
Westboro, Evang. Cong. ch. and so.	132 55	
Wilbraham, Cong ch. and so.	20 00	
Worcester, Central Cong. ch. and so. paid Rev. J. Emerson for supply of pulpit,	25 00	—1,296 66

RHODE ISLAND.

Barrington, Cong. ch. and so.		100 00

CONNECTICUT.

Fairfield, 1st Cong. ch. and so.	43 10	
Hartford, Park ch. and so.	117 07	—160 17

NEW YORK.

New York, Broadway Tabernacle ch. 1,068.33; Rev. B. N. Martin, D. D., 10;		1,078 33

MARYLAND.

Baltimore, Estate of G. W. Fay,	30 00

INDIANA.

Crawfordsville, Acts xx. 35, for Mexico,	20 00

ILLINOIS.

Chicago, New Eng. ch (S. W. B.), 125; Theol. Sem., soc. of Inq. for Mexico, 10;	135 00	
Newark, Mrs. L. Farnham,	2 00	
Roseville, Cong. ch. and so.	2 50	—139 50

CANADA.

Danville, Mrs. J. L. Goodue, 7; Rev. A. J. Parker, 6.84; Mrs. J. McKillican, 2.28; Mrs. H. B. McKenzie, 1.14; Miss Anna McKillican, 1.14;	18 40
	$2,853 73

Total for Nominally Christian Lands, from Sept. 1st, 1872, to April 30th, 1873, $10,151 90

BITLIS.

THE

MISSIONARY HERALD.

VOL. LXIX. — JULY, 1873. — No. VII.

BITLIS — EASTERN TURKEY.

BY REV. GEORGE C. KNAPP.

BITLIS is a straggling town of 30,000 inhabitants, ensconced on the precipitous slopes of high mountains, and twelve miles south of the western end of Lake Van. It is situated on the Bitlis River, which from this place commences its rapid descent of 3,000 feet, passing through a most romantic gorge of thirty miles extent, credibly supposed to be the retreating route of Xenophon's "Ten Thousand." No other feasible pass by which to ascend upon the high table-land of Armenia is to be found within one hundred and fifty miles.

Bitlis abounds in numerous mountain springs, affording a bountiful supply of excellent, pure water. Many valuable mineral springs are also found. These are already appropriated, to some extent, by the people, and may, as civilization advances, become a notable resort for invalids. A bottle of effervescent water from one of these has recently been sent to Harvard College, and a careful analysis[1] furnished by the courtesy of the Analyst, Prof. E. H. Swallow. From one of these springs, five miles south of the city, is a wonderful deposit of calcareous rock, twenty rods long and fifty feet high, jutting down to the river, wholly obstructing the way for travelers. To effect a passage here, a cut fifteen feet wide and twenty feet high was made in some distant age — by some supposed to be the work of Queen Semiramis.

The engraving opposite, from a sketch taken at the summit of a rocky peak, 2,000 feet high, on the east of the southern half of the city, gives a faithful view of the wild mountain scenery of Koordistan; as well as a bird's eye view of about one half the city below. Mr. Knapp's house (1), — near which are the Protestant chapel, girls' boarding-school, and parsonage, — is located near the edge of a bluff that overlooks the river, two hundred feet below; while at the center of the town (2) is an ancient impregnable fortress, one hundred and fifty feet high, and overlooking the many hundred trading stalls and shops at its base. Belonging to the 10,000 Armenians of the city are four monasteries (one of which is at figure 3) and as many church edifices. Being so far in the inte-

[1] "Number of grains to the United States gallon were, of calcium, 13.5; magnesium, 2.1; sodium, 10.2; potassium, 6.1; iron, 2.8; sulphuric acid, 12.6; chlorine, 6.6; carbonic acid, 43; boracic acid, 5.3." — *Professor Swallow.*

rior, the place was seldom visited by Europeans, and the people, consequently, were simple and ignorant. It was, some thirty years ago, ruled by an independent Koordish chief, famed for his tyrannical oppression, from whom the city was wrested by the Turkish Government, and he was carried into exile, where he died two years since. Many a time the only apology for insult offered to the missionary or his family, while passing through the streets, has been, "O, this is Koordistan!"

When, in the spring of 1858, Mr. Knapp sought this place as a health-retreat, no missionary had visited it, but it was thought very desirable to have missionaries located here. Mr. Knapp was joined by Rev. L. T. Burbank in 1860. The first few years of missionary effort were filled with instances of severe persecution, endured by the trembling few who had the courage to abide by their convictions of duty. But seven long years of trial were rewarded by the formation of a church of five members. This church was increased by the addition of over twenty as fruits of the revival of 1866, and by forty or more as fruits of the remarkable revival in 1870. Out of the eighty present church-members, five have been educated as preachers, and others are now receiving education. The girls' boarding-school, started in 1866 — in the main self-supporting — has prospered finely since the Misses Ely took charge of it, in 1868. To give an idea of the bigotry of the Moslems here, even at this late day, it may be stated that these ladies were unable to use a bell, furnished them by the good friends of St. Albans, Vermont, last summer (1872), although bells are used in other interior cities of Turkey; and it now remains to be seen whether our Ambassador can succeed in restoring its use.

MISSION TO ITALY.

In Italy, where of all places it would seem desirable that evangelical men should be united in the one common cause, there is, unhappily, the most intense partisan spirit. The very air seems to be infectious. Good men from this country and England, after a few days or weeks, and even after years of residence there, according to the influences they come under, seem imbued with the spirit of party, and can see no good in any other than their favorite organization or pet enterprise. The most "trustworthy" and "thoroughly reliable sources of information," are thus at variance; and opinions expressed with the utmost assurance by the most "competent observers," but as conflicting and contradictory as they could well be, must be accepted, or great offense will be given. The poor Secretary must be very *stupid* not to see what is so clear to everybody.

Although much time and effort had been spent in sifting the information gained from the greatest variety of sources, yet when, upon the withdrawal of the American and Foreign Christian Union, the Prudential Committee authorized Mr. Alexander to remain in Italy, they also decided to request Mr. H. N. Barnum, who was about to return from the United States to his field in Eastern Turkey, to take Italy on his way, and spend some weeks there. He was desired to confer not with Mr. Alexander only, but with other evangelical workers in that field, and obtain what information he could as to openings and prospects, and what

it might be best for the Board and its missionaries to attempt; and bringing his valuable missionary experience to bear upon the case, to aid both Mr. Alexander and the Secretaries and Committee at home, with suggestions and counsel. It was well understood that the difficulties to be encountered would not be slight; that the *one* missionary of the Board then on the ground would be urged by different friends to widely different courses; and it was believed that he would desire, and need, the aid of a judicious counselor. This was found to be true. Greatly to Mr. Alexander's satisfaction, Mr. Barnum spent four weeks in Italy, and had favorable opportunities to see persons whom he desired to meet, and to obtain needed information. His conferences with Mr. Alexander were free, and his letters to the Missionary House full. Most of what he wrote was not intended for publication, but a part of the letter in which he presents the conclusions to which he had been brought, may properly be given here — enough, perhaps, to indicate that there will be, hereafter, many perplexities in the prosecution of a work in that land, and that missionaries who may have that work in charge will need, not less than others, to be sustained by the sympathy and prayers of the churches at home.

Mr. Barnum wrote from Venice, April 26th: —

"We are to leave here on Tuesday for Vienna, and that will complete four weeks since we entered Italy. I think that you appreciated the difficulty of my position, coming into such a country for so limited a period, and without a knowledge of the language. I have done the best I could. I have written you at great length, but more in the way of narrative than of definite impression. I will try, in this letter, to give something of the *results* of my experience and observation.

"1. There is, on the whole, more to encourage than I had anticipated. The changes that have taken place within sixteen years, since I was here before, are very great, and apparent to the most casual observation. Not only have the governments, which then were so bigoted and despotic, given place to one that is liberal and tolerant, but the very appearance of the people has changed. They seem to occupy a higher plane. There is everywhere an open door. The truth is spreading widely, and the leaven is fairly introduced. The Government is favorable to progress. They are improving the system of education, and I am credibly informed that they look with favor upon Protestant agencies, — not, perhaps, because they are Protestant, but because they contain elements of progress. A great change, too, is going on within the Roman Catholic Church. This is in part, it is true, toward indifferentism and infidelity, but it is also in part toward a spiritual faith. The religious sentiment has not wholly died out, as has often been said to be the case. There is more good material to work upon than I had supposed. There is, too, more hope of being able to accomplish a good work in connection with the churches already organized, than I had expected.

"2. The difficulties are, however, very formidable. Some progress has been made in the direction of organization, but it will be a good while before the churches will take an orderly shape. It is to be feared, also, that they are largely composed of unconverted persons. This is true of all denominations alike. Respectable Protestantism is, I fear, a general passport to the communion-table. Every worker is earnest to show proof of success in tangible

results, and what more tangible than a rapid growth in membership? It is a very common thing for church-members to work on the Sabbath. An attempt to justify this is made on the ground that many are in the employ of Papists, and would lose their places were they to refuse. The Protestant name in Italy has no such association of a high-toned morality connected with it, as in Turkey. The Free-church people appreciate this, and call themselves 'Evangelical,' instead of 'Protestant.' I hope that this term may *become* the synonym for a noble, Christian life, but I could not learn that it has become so yet.

"The want of an educated ministry will, I trust, be soon supplied. The preaching consists too much, now, of violent attacks upon the Papacy. Such preaching does not attract the best classes, — the *religious*, — but rather liberals and unbelievers, who come because they relish the denunciation of the priesthood and its system. This is not the best element out of which to build up congregations and churches. Besides, there is no advantage in simply destroying a man's faith in his own system. It is better to teach fundamental truths, and these will supplant error. The trouble too often is, that we do not get beyond the unsettling of confidence in the false, and the man becomes an infidel. There is no question that infidelity is wide-spread, but it is not as bad here as in France. God grant that the introduction of the gospel may arrest this movement and save the country from atheism.

"There is a good deal of bitterness of feeling between the Free Church and the Waldensian, which is productive of much harm. It would be a great gain, on both sides, if leaders were to lay down their weapons and labor together like brethren; if they would not try to occupy small towns together; would not encourage a faction, and crowd in when there is a small church of the other denomination. This has been a source of much bad feeling. An 'Intermissionary Committee' has been recently organized, to whom all questions of controversy between denominations are to be referred, and I hope it will save much trouble. It would seem desirable, that when a Free Church and a Waldensian are feebly struggling for existence in a small town, the weaker should give place to the stronger.

"Another serious obstacle is the disinclination of the people to contribute money for the support of their own institutions. They have not been accustomed to give, and have little thought of doing anything for themselves. This is true of all denominations. The difficulty of remedying this evil is greatly enhanced by the multiplicity of agents engaged in this work of evangelization. Besides the societies represented, there are a good many *individual* enterprises. Many churches and laborers are supported by private persons, and it will not be easy to secure anything like a definite system. Mr. —— is a thorough convert to the theory of self-support, and he and Mr. Alexander will try to reduce the theory to practice among the Free churches, and to persuade the Waldenses and others to adopt the same. A tract on the subject, which I prepared by request, is to be translated into Italian and to have a general circulation. In that tract I also urged the necessity of individual *labor* for Christ, after the example of the primitive churches.

"Such are some of the difficulties in the way, — difficulties very formidable, but which I trust may be overcome by steady, intelligent effort, and especially by the coöperation of the Holy Spirit.

"I have explained to Mr. Alexander, in detail, as far as I could, the workings of our system [in Eastern Turkey], noticing that the Board propose to do a strictly *spiritual* work; that the Italian schools, which are good, and growing better all the time, take away the necessity for your aid in education, beyond a seminary for evangelists (possibly a female seminary may be necessary, with the same general object in view); and that, as you cannot aid in *building*, *rents* for chapels should be stopped as soon as possible, as they are in the same line. So, too, of the general expenses [of congregations].

"I would urge the necessity that each church should become a *center of evangelization;* that the brethren should establish a work in different quarters of a city, and in the villages around them; that they should not consider the work done when a little church is established in the large cities, but that the missionary should try to have the district which he occupies thoroughly worked in all parts of it. I learn from Mr. ——, an Irish Presbyterian missionary, that no station evangelist is willing to labor from house to house and among the shops, with individuals, — they are ashamed to do it, — but ordinarily reach only those who come to their preaching."

Various other points are touched upon in this letter, — suggesting methods to be pursued, places most favorable for occupation, etc. The extracts given will serve to indicate that careful observation has been made, that the Secretaries and Committee of the Board have endeavored, as they will do in the future, to obtain such information as they may need; and, seeking the guidance of the Holy Spirit, they hope to be led in a prudent, wise, and successful course, that in Italy their efforts may not be in vain. Mr. Barnum feels that two more judicious men should be sent as soon as may be to that field. Mr. Alexander says, also, men of *experience* in the pastoral work.

Mr. Alexander states that the Committee of the Free Italian Church appears to be in full and cordial accord with the plans of the Board, and transmits the following minute, signed by the Secretary of that Committee: —

"At a meeting of the Committee of Evangelization of the Free Italian Church, held in the house of Rev. Dr. Van Nest, April 10, 1873, it was unanimously resolved: —

"'That the Evangelization Committee of the Free Church have heard with great satisfaction, from the Rev. H. N. Barnum, the statement of the fundamental principle adopted as the policy of the Boston Board, and illustrated so successfully in the Turkish Mission, — of the education of the churches towards self-support — that the true missionary policy is that of temporary rather than permanent aid.

"'And we desire to convey to the Boston Board the expression of our cordial and earnest accord with this principle, and to pledge them our best efforts to bring up the Free Churches of Italy to the position of self-support at the earliest possible day.'"

Mr. Alexander is diligently studying the language at Florence, while the Board, through his agency, attempts to meet the emergency occasioned by the withdrawal of the American and Foreign Christian Union, aiding certain churches and evangelistic operations which were aided by that Society.

THE WOMAN'S BOARDS.

We are not yet pure spirits, but men and women, who live by faith and hope and love. Warm hearts, as well as wise heads, have their place in Christian work, and nowhere more than in the foreign field. It is not cold, hard, unsympathetic natures, that can go abroad just as well as not, that constitute the rank and file of the missionary force, but those to whom home and friends and country are dear, who have made sacrifices in going, such as missionaries only know.

Just here comes in the noblest service of the Woman's Boards. The money they are raising is enabling us to enlarge our work, to found new schools, and to send out more missionaries to reach the women in the different fields; but they are doing yet more in cheering the hearts and so staying up the hands of their devoted sisters abroad. The following extract from a letter recently received by one of the Secretaries of the Woman's Board, gives expression to the experience of many hearts, and were enough of itself to vindicate the propriety and the necessity of the Woman's Boards, and of their auxiliaries in *every* church, if we would secure the earliest success of the mission enterprise: —

"Your letter of February 16, so full of kindness and encouragement, did me a great deal of good. I realized, as I had not before, the strong bond of sympathy between those working at home and those working abroad; and I thought, with such love and prayer for our work at home, I could always write as to dear friends, of everything connected with our life here. Nothing but experience abroad, in mission fields, could have taught me how much of vital power there is in these organizations of women for Christian work, — how, as God's chosen instruments to strengthen and support, they can send the life-blood out to us and vitalize us. I have realized since leaving America, as never before, how letters go charged with the spirit of their writers."

FINANCIAL PROSPECTS.

Friends of the Board often inquire, at this season of the year, in regard to the prospects of the Treasury. It is important that all should know them. The third quarter of the current financial year closed on the 31st of May; one quarter remains; and during that quarter, how much must the Board receive that the expenses of the year may be met and no debt incurred? The estimate of the Treasurer is, that the receipts from donations and legacies must be, for the general work, $135,000; or $45,000 per month.

The receipts last year, for the same time, were, for this general work, $153,176, but of this amount, $66,863 were from legacies, and more than two thirds of this — 46,700 — during the single month of August. No such amount, from this source, can be expected now. The *usual* amount of legacies for the quarter would not exceed $30,000. Should this be about the sum now received, there will be needed from donations, $105,000 — about $29,000 more than came from the same sources last year. For the new work, also, in nominally Christian lands, it is supposed that $12,000 ($4,000 per month) will be needed, that the year in this department may close without embarrassment. Last year, for the same time, the receipts for this work were only $5,380.

The Board will therefore probably need in donations, for the last quarter of this year, a total advance upon the donations of the same period in 1872, of not less than $35,000. This is not so pleasant a prospect as could be desired. The Prudential Committee make, *now*, no special appeal; they ask for no extra or second collections; but they earnestly request, 1st, that any churches that may have failed to make, or to forward, their *usual* collection for this year, will see that it is attended to without delay; and, 2d, that churches and individuals, whose regular time for making a collection or donation comes within these three months, will be sure to make that collection or donation, *bearing in mind the need of increase;* and to remit it in season to come within the year's accounts. They beg the *pastors*, through whom, specially, the churches must always be reached, to attend to this portion of the work to which they are called for the promotion of Christ's cause on earth.

With reference to *seasonable remittance*, it must also be borne in mind that, as the annual meeting is to commence on the 23d of September, instead of the first Tuesday in October, the Treasurer's accounts for the year must be closed at an earlier day than usual.

THE COMING ANNUAL MEETING.

The next annual meeting of the A. B. C. F. M., to be held at Minneapolis, Minnesota, will commence on *Tuesday, September 23d*, instead of the regular time — the first Tuesday in October — on account of the meeting of the Evangelical Alliance in New York. Clergymen and others who may design to attend the meeting in connection with a journey West, during their annual vacation, will be glad of seasonable notice — which, indeed, has been previously given on the cover of the Herald — of this change of time.

MISSIONS OF THE BOARD.

Northern Mexico.

Rev. John Beveridge, now in charge of what has been Miss Rankin's work, in Northern Mexico, wrote from Monterey April 15th: "We have just passed through what is called here the 'Holy Week.' The priests, as is usual on these occasions, did all in their power to excite the ignorant mass against us, but with no other result than a few stones thrown at the house, one of which broke a pane of glass in my study window. It was reported that they burned Miss Rankin and two nieces in effigy, but after inquiry this appears to have been a false report. The bakers have a trade society, and are in the habit of burning an effigy filled with fireworks every year. Last year they burned the Pope, and this year a woman and two daughters, who had caused them a great deal of trouble, which some of the ignorant crowd, not understanding, supposed to be Miss Rankin. The priests had nothing to do with it.

"Since I wrote you I have baptized eleven children, whose parents are members of our church.

"We are on the eve of an election for Governor of the State. As is customary before the elections here, several papers are started, with the object of working for the several candidates. The columns

of some of these papers have been opened to us, and I have resolved to take advantage of the opportunity and get as much material of a religious nature in these papers as possible. We consider it quite a favorable opportunity, but it will not last long, for as soon as the election is over all these papers will be discontinued.

"Our meetings on Sunday afternoon are very well attended now, in fact better than I have ever before known them to be; but we have great difficulty in getting the people together when we have our week-day evening meetings. Many live far away and cannot come, others cannot leave their houses on account of thieves. One of our members was robbed a few nights ago. Probably he did not lose over ten dollars, but it was all he had."

Mr. Beveridge gives statistical returns for this mission, reporting eight places as occupied. The natives employed in the work are 1 pastor, 4 preachers, and 6 teachers. There are 3 theological students, 4 common-schools with 97 male and 14 female pupils, 143 members of churches, of whom 10 were received within the past year. The total average of the Sabbath congregations, at the eight places, is given as 180.

Writing again on the 7th of May, Mr. Beveridge reports, that within the previous month, three persons had been received to the church at Montemorelos, and five more were about to unite. One had been received also at Mezquital, and interest was increasing at Allende.

Western Mexico.

HOPEFUL CONVERTS.

A LETTER from Mr. Watkins, dated Guadalajara, April 18, mentions facts of much interest in connection with the work in that place. He first refers to cases of hopeful conversion.

"In Guadalajara there are many Spiritists. One of them has often visited us to argue upon his favorite doctrine, and has brought with him, occasionally, some of the chiefs of the Spiritists, to enlighten us and bring us to the truth, as they said. To be short, — one evening I gave him a tract, entitled, 'What shall I do with Jesus'? and he promised to read it. A few days afterwards he returned, and bursting into tears, threw his arm around my neck and said, 'I can only answer that question by taking Jesus as my *Saviour*, and throwing myself and all my good works upon him.' Thus he has done, and is doing, good work in the Master's vineyard. A short time since he purchased $20 worth of Bibles and Testaments to distribute. He is indeed a great comfort and help to us.

"God sent to our house a Jew, who was formerly librarian in the Public Library of Boston. He is an excellent Hebrew scholar, and had several priests here as pupils in that language. We became special friends from the first, and he introduced me to several prominent men here, and to some of the priests. We continued to be good friends until the Spirit of God commenced his work against the evil spirit within him. For a time he fought against God, and was embittered against me. Several times he came to the house for the sole purpose of *differing*, and showed it in many ways. But God was victorious, and he fell down before him, confessing his lost condition, and seeing Christ as his only Saviour. He had had some kind of belief in Christ before, but considered the New Testament as merely an appendix to the Sacred Scriptures.

"Being a friend of the priests, he often had opportunity of speaking to them. After he was moved by the Spirit he remained one whole night talking with two young priests, one a professor of Greek, and the other of Latin. The Bible and the Christian religion were the subjects of their conversation, and the three, in tears, consecrated themselves, then and there, to the work of preaching Christ alone.

"One of them wished to leave Guadalajara and go where he could learn more of the truth as it is in Jesus, and I gave him letters to the Pacific Theological Seminary, for which he started six weeks ago, with his Hebrew teacher as his guide to Manzanillo, no one knowing of the movement but ourselves."

TRACTS AND HANDBILLS — EXCITEMENT.

"We have had one thousand tracts printed, on the 'Duty of Reading the Bible,' and it being Holy Week when they were distributed, they passed through many hands, as the city was crowded with people. This tract has created a great desire in the hearts of many to read the Scriptures, and judge of their merits for themselves. When the priests heard that tracts were being printed they forbade the boys distributing them, on pain of excommunication, but the Lord sent us some boys who had no fear, and who did their work well. This tract was an article copied from 'La Antorcha Evangelica,' or 'The Evangelical Torch,' an excellent little paper printed in Villa de Cos, Mexico. At the close we added several texts from Scripture, on the duty of reading the Bible, and many have so seen it their duty that they have purchased Bibles to read.

"Being by this much emboldened, we have also had the Ten Commandments printed, as found in the Bible, and as found in the Roman Catholic Catechism, opposite each other, upon a large sheet, with this heading, 'The Great Question — Whom ought we to obey, God or man?' Over one column, 'The Commandments as found in the Sacred Scriptures'; and over the other, 'The Commandments as adulterated by man.' Underneath the Commandments we placed this, 'The condemnation upon those who adulterate the Scriptures is as follows,' — quoting the following verses in full: Deut. xii. 32; Prov. xxx. 6; Rev. xxii. 18, 19. The sons of the printer, who by the way is a Spiritist, masked themselves and went out Saturday evening at nine o'clock, and spent most of the night posting them upon the corners of the streets, in the plazas, and in all conspicuous places. They were obliged to do their work in the night, as they would not have been permitted by day to post anything so marked against the church — probably would have been shot down if they had persisted in doing so. Two were posted upon the cathedral door, and a little boy, on the following day, after reading the paper, with the spirit of a Luther, placed the Commandments upon the very gate of the cathedral. One was also conspicuous on the archbishop's palace. These were read by thousands on Sunday, but the following day most of them were torn down, and some even by the priests themselves. You can imagine the commotion that these things created; and while many condemned, many rejoiced in their hearts, and approved. Several who knew nothing of us before, have visited us since, and said they were glad that we were here and at work, and would do anything in their power to assist us, for they were brethren. Daily there are boys and young men here desiring to have more light, or to listen to what may be said to others. Of course, the priests and the fanatics are bitter against us; and a few evenings ago a letter was thrown into our window, stating that the Mexicans did not want Protestant rascals here to deceive and cheat them, and warning us to take care, for we would be punished and killed. Mr. Stevens is living in the same house as the commander-in-chief of the Mexican army, and he mentioned the fact to him, as he is a Liberal. The Commander desired to see the letter. He intends publishing it in the poor English in which it is written, also a translation of it into Spanish, and his orders underneath, that if any dare to touch us he will bring his whole army, if necessary, to bear upon them. It is said there are six men paid by the priests to kill us, but 'the Lord is on our side, what can man do unto us?' We have also three friends in the army, and they are looking out for us.

"To-day the most popular secular paper here, read by every one, rich and poor, was sold in the streets, the boys calling out, 'Contra los Protestants.' Of course everybody bought one, we among the rest, to see what there might be. Instead of being 'contra,' it was in favor of liberty for all, freedom of speech for all. The editor quoted several things that he heard said by Catholics, that were severe cuts upon them. One, that a student of the Roman Catholic theological seminary said, 'These are not the Commandments of God, they are the Devil's, from those Protestant rascals!' We hear that one of the priests has written an article in reply,

which we are rather glad of, as it will give a chance to disseminate the truth.

"We are obliged, of course, to be constantly on our guard. We ask your prayers that our lives may long be spared, to accomplish the work for which we believe the Lord has sent us here."

Mission to Spain.

SANTANDER — A CHAPEL SECURED.

Mr. Wm. H. Gulick wrote from Santander March 11, respecting his congregation there, his efforts to secure a chapel, and the opening service there, as follows: —

"I mentioned in my last that, for our use on the previous Sabbath, a French gentleman, a Roman Catholic, living in the same house with us, opened a store-room on the ground floor of this building, and that it was filled with about two hundred and fifty persons. The two following Sabbaths we held our services in the largest public hall of the city, being the only place that we could secure — and that at an hour that did not very well suit us. The attendance, however, was good — a promiscuous audience, reaching, on the second Sabbath, to nearly three hundred and seventy-five, well filling the room and giving good attention.

"Meanwhile I had succeeded in renting a commodious store-room for our meetings, and on the following Sabbath, the 23rd of February, we held the first services in our own 'chapel,' amidst the noise, the frolicking, and the excitements of the opening day of Carnival. The air was full of the din of ringing bells, and the streets were alive with masqueraders. There were, however, about eighty persons present at our services, who listened well to a sermon on the text 'Christ is all.' The noise on the streets was frequently so great as nearly to drown my voice; but with all the drawbacks, it was to us a memorable occasion. It was the first time in the history of Spain, that a place for regular public worship, of an evangelical character, had been opened in Santander. We could not but thank God that he had called us to do this work for him; and we plead with him, that upon the foundations now being laid in faith and prayer, he would, in due time, build a pure and spiritual church.

"The attendance on the two Sabbaths since then, has risen to about one hundred and thirty-five. We begin to see now, what we have wondered at not seeing earlier, the result of a satisfied curiosity, and, probably, of a more thorough apprehension on the part of many, that we are not of the 'true church.' We cannot yet say that we have even the basis of a permanent congregation. Our audiences are, in the main, changing throngs of curious listeners, well behaved, and generally attentive, but evidently coming to hear or to see something new. We are happy, however, to have the opportunity to preach the gospel even to such, for we know not between the joints of whose harness the Spirit may send the truth and touch the heart."

On the 30th of April he wrote again: —

"I am happy to be able to report that the attendance on our meetings has continued at an average of about eighty, among whom there are some twenty who come with perfect regularity, and listen with evident interest. We pray that the Holy Spirit may soon convert some souls amongst us.

"We are not troubled by the Carlists in any way, except as their operations along the line of the railroad of the north, that brings in all the foreign mails by the way of western France, disturbs every one who is dependent at all for his comfort on the certainty and regularity of his correspondence. What we do feel, however, markedly enough in this community, is the stir and bustle, not to say excitement, connected with the arming and drilling of the new volunteer republican regiments. It is a new era in Spain, this 'arming of the people;' and while it creates honest apprehensions in some minds, it certainly more or less excites all. This busy little city of Santander, than which there is none more peaceable and law abiding in all Spain, has already raised her regiment of a full thousand strong, composed largely of artisans, shop-keepers, and the more thrifty laborers, who are active day and night, Sundays and week days, in the all absorbing military drill. This preoccupa-

tion of the minds of many who have been our hearers, tells upon our audiences, and must naturally do so more and more; but, in the end, I do not feel sure that it may not create a condition of public sentiment that will be all the more favorable for our work."

BARCELONA — POLITICAL MOVEMENTS — SCHOOLS.

Dr. Luther H. Gulick wrote May 2d, from Barcelona: —

"I am sorry to learn that you have felt anxiety regarding us in Barcelona. I hope my letters — one each in March and April — have shown you that there has been nothing special to fear. The fact is, I never led a more quiet life, nor one less exposed to dangers. The excitements in Barcelona, which have been so grossly exaggerated by the foreign newspapers, have been mainly in the interests of freedom and order, and were a credit rather than otherwise to the self-governed populace. The country around is sadly agitated, and we are experiencing the results in the increased cost of living; but otherwise Barcelona is untouched, and we have good reason to hope it will continue to be. You must not, however, believe the reports which you are undoubtedly receiving about the utter defeat of the Carlist cause. That element of discord is by no means ended, though it has of late experienced considerable disaster.

"On the 1st *inst.*, we had a public examination of our Girls' Boarding School, and on the 5th we shall re-open for the closing quarter of the school year. Mrs. Gulick has a Bible class for women on Sabbath afternoons, and a meeting with them Tuesday afternoons, in our house, at which fifteen to twenty attend. She has also undertaken to continue a Benevolent Sewing Society, commenced by a lady now returned to England.

"The sick poor come so frequently to me for medical assistance, that I must before long devise some missionary dispensary system. Mr. Alexy has given up his select school, and has opened a night school as an experiment. We are hoping soon to secure another place for a chapel, better adapted to our needs. I am happy to report that we have surmounted some of the impediments to union among the several evangelical denominations working in Barcelona, and that we now hold a public meeting once a month, in rotation, in the various chapels of Barcelona, in which all unite.

"The canard about the collapse of the evangelical work in Madrid, is but a single specimen of what will doubtless often be attempted against the good cause."

In a more recent letter, dated May 20, Dr. Gulick speaks of political matters at Barcelona as "looking worse" than at any previous time.

Austrian Empire.

SUGGESTIVE INCIDENTS.

Mr. Clark wrote from Prague, March 24th: —

"When circumstances require a mission to devote its main strength to the study of the languages peculiar to the field, there is but little progress to report, except in mastering the needed languages. Our teachers say of us, 'You are advancing by rapid strides.' We are painfully anxious to reach that proficiency which will warrant our entering, with full strength and full time, upon active and aggressive work. There is opportunity to do an important work with German books and tracts, but as yet we have used but few, as we purpose to put no literature in circulation until satisfied that it is adapted to the work in hand. Something has been already done, and with encouraging results.

"Let me give you, briefly, several incidents which illustrate, in some measure, the need of Christian work and prayer here. They come to us from reliable sources.

IMAGE WORSHIP.

"In a Bohemian village, a potter of unusual skill devoted part of his time to making images of 'saints.' On one occasion he had such remarkable success that his neighbors could not wait for the image to dry before they embraced it, adoringly.

This, of course, disfigured the saint and annoyed the potter. But it awakened such reflection as, with God's blessing, led him to renounce error and come directly to the Saviour. 'These people,' said he to himself, as he afterwards related, 'are certainly very stupid to act so over an image which I have made. Such devotion must be worthless. I ought not to make images'! His training, under priestly influence, while it kept him from coming at once to the light, did not prevent farther thought, as follows: 'If the people had waited until the priest had consecrated the image, then their devotion would have been proper.' But this thought satisfied him only a moment, for he remembered that the priests had not yet consecrated several images which he had made, and which had been placed by the wayside, although they knew the people were adoring them every day. 'Now,' said he, 'the priests are either lazy or else they know very well that the consecration of the image does not add to its value'! The potter was thus led to seek instruction in the way of life, and he is now rejoicing in the privilege of coming directly to the Saviour. Therefore, being justified by *faith*, *he* has peace with God; but there are doubtless not a few in this land who make a superstitious use of images in worship. On and near churches, and on bridges, there is no lack of images, and to see people before them in devout adoration is no uncommon sight."

A REMARKABLE CONFESSION.

"It is so seldom that a Romanist says anything in favor of Protestantism that the following confession is truly remarkable. A servant, who had been for some time in the employ of a prominent Catholic official, was afterwards engaged by a Protestant family. At first *curiosity* led her to attend church with them; but soon the *truth* which she there heard made her a regular attendant. About this time she met her former employer, who accosted her familiarly: 'My daughter, how are you prospering these days?' 'Quite well, I thank you,' she replied; 'still I fear I am not doing just right, for I now attend the Lutheran church.' 'You need not fear to go there,' said the official; '*you will receive more truth from them than from us.*' There are doubtless not a few among the Catholics who *in heart* make the same confession, but who have not the frankness to say is openly, nor the courage to take a correspondingly consistent position."

JESUITICAL LOGIC.

"A nobleman here was repeatedly urged by his wife to go to the confessional; but he as often declined, urging that, as he could not believe in the infallibility of the Pope, the priest would not grant him absolution. At length he yielded to his wife's entreaties and presented himself before the priest. Various questions were asked, but none relating to infallibility. The nobleman then told him frankly, 'I do not believe in the infallibility of the Pope.' To this the priest replied, 'We will not consider it this time,' and he pronounced absolution. A few days after this occurrence the nobleman met a distinguished Jesuit, and as his mind was not at rest, he asked him; 'Is absolution of any value when pronounced by a priest in favor of one who plainly asserts his disbelief in papal infallibility?' 'But,' said the Jesuit, 'are you quite sure that you do not believe in papal infallibility?' 'I cannot,' said the other, 'accept such an unreasonable doctrine.' 'But,' continued the Jesuit, 'you accept the doctrine of the Trinity?' 'Certainly.' 'And do you understand it?' 'No.' 'But you accept it, and you must in like manner believe in papal infallibility.' The nobleman thought a moment, and replied, 'I see it now, I am convinced.' How strange that a man accustomed to do any thinking for himself should be deceived by such fallacious reasoning! One can but pity the multitudes here who are expected to place the mere statements of men on an equality with doctrines which rest upon the plain declarations of God's Word. A field like this, where there is so much of error, so much of Sabbath-breaking, infidelity, and rationalism, calls earnestly for faithful *prayer* and self-denying Christian work. The churches must not forget Austria in the monthly concert and at the family altar."

European Turkey Mission.

A FAITHFUL HELPER.

Mr. Haskell, of this mission, now in the United States, furnishes the following notice of one whose death is felt as a great affliction: —

"In the summer of 1868, a young merchant from Eski Zagra called upon one of the missionaries at Philippopolis. He was naturally a very religious man, and had been a devout follower of the teachings of the Eastern Church; yet he had learned enough of the views held by the missionaries to put him in great doubt as to the truth of his own religious opinions and the genuineness of his religious life. The conversation, at this call, was a very earnest one on the gospel way of salvation, and his own immediate duty in relation to it.

"The next week the missionary received a long letter from this brother, whose name was Natcho K. Yambouloff, saying that after a sharp conflict between his conscience and his inclinations, as to following the advice given him, he had resolved, by the help of God, to obey conscience and do his duty. This proved to be no easy task. He soon recollected that while in partnership with a rich man in Eski Zagra, sometime before this, he had, in making purchases for the firm in Constantinople, by means of false returns, cheated his partner to the amount of $500. With, it is believed, no suggestion from any one, he converted most of his property into money, and taking one of the missionaries of Eski Zagra with him as a witness, went to that former partner, confessed his guilt, restored the stolen money, and asked his pardon. The surprise created by this act all through the community was very great. Such a fraud was no strange thing; but that one unsuspected should of his own accord confess such guilt and make such reparation, was an astonishment, — not a rare, but a *solitary* case in the history of that city.

"On account of this 'foolishness,' as well as his general adherence to the Bible, and obedience to its teachings, his wife and two children were taken from him by her father, and to the last refused to return. I was present when she appeared before the Governor and mixed council of Eski Zagra, renounced him as her husband, and wished a divorce from him. He asked her reason. 'I married you an Orthodox, and you have become a Protestant, and I won't have you.' And although he asked her to expose, before all, any improper word or act of his since he became a Protestant, this was all she could say against him; and no wonder, for a more blameless life is seldom lived in any country.

"On the opening of our station class for the training of helpers, in October, 1871, he wished to join it, and although so advanced in years, being now about thirty-seven, having a little early education, good natural ability, and great application, he did well as a student. But his great excellence was in his Christian character and attainments. He was thoroughly conscientious and spiritually minded; ever ready, in a prayer-meeting, to offer warm, fresh, and earnest petitions, two or three times in an evening if others did not occupy the time. I well remember his fervent prayer the morning we left Eski Zagra last spring. He had been asked to lead our devotions, and after thanking the Lord for the coming of the missionaries to teach his people he continued, — 'And we thank thee, O Lord, for that most beautiful verse in the whole Bible, "Go ye into all the world, and preach the gospel to every creature." Had it not been for that verse, we never should have had missionaries or learned the way of life.' Perhaps under no circumstances could that text seem more precious than it did that morning.

"During the vacation last summer, he took charge of the Sabbath services in Philippopolis, doing some work also in the neighboring villages. He resumed his studies with the class in Samokov last fall, and was, as before, the reliable counselor of the missionaries, and the trusted friend and elder brother of his fellow-students. Last December one of his classmates was severely sick with malignant erysipelas. His life was despaired of for a time, and during all the sickness Natcho was most faithful in his care of him, relieving the missionaries of much responsibility. After this other student had nearly recovered,

Natcho was taken in the same way. In spite of the best care and medical advice to be obtained, the disease increased upon him, until the evening of the 6th of January, when his spirit quietly passed away. In the words of a missionary sister in the field, 'Our Father has touched *every one* of us in the missionary circle, in the very apple of the eye. He has taken from us our *dearly beloved brother, Natcho.* Yesterday afternoon funeral services were held at the girls' school-room, and all that remained of our dear brother was laid away from our sight. No one need tell *you* the hope we had centered in this devoted, truly consecrated man. How we depended upon him in our mission work, both present and future, you know. But the Lord tells us, "My thoughts are not your thoughts." Trusting fully in infinite wisdom and love, we would heartily say, "Thy will be done." The last day and evening of his life he was unconscious, and so left no last words. Indeed, no testimony of peace and trust in a loved and loving Saviour, was needed from him. All felt that in his every-day life he knew a near and precious union with Christ.'

"And so this humble, faithful, earnest servant of God has gone thus early to his rest. I never knew one of whom it might more truly be said, 'He walked with God, and was not, for God took him.' I had felt *sure* — if God should permit me to return to my beloved work among his countrymen — of the warmest grasp from his hand, and the most hearty words of welcome from those lips which are now silent. Is it not natural, then, in thinking of that 'better country, even the heavenly,' whither, I trust, I am following this beloved pupil and brother, to anticipate from him, with assured confidence, such a 'welcome home,' as no language on earth has fullness or richness enough to express?"

Western Turkey Mission.

TAUGHT OF GOD — NOT IN THE SCHOOLS.

WRITING from Nicomedia, on the 18th of March last, Mr. Spaulding reports a tour by Mr. Parsons and himself, in their field, from which they had returned "constrained to thank God and take courage," in view of the evidence they saw of progress in the good work. They had as their companion a native brother, of whom Mr. Spaulding says: "The history of this man is one of peculiar interest. Fifteen years ago he was an itinerant minstrel, officiating with violin, or other musical instrument, at the weddings and feasts of the old Armenians. Into all the degrading rites and brutish excess of these carnivals he entered with the zest of a sanguine temperament, as yet unsanctified. Having frequent occasion to use the Turkish language in business, he borrowed a copy of 'Rise and Progress,' by Doddridge, translated into the Armeno-Turkish, that he might obtain a better knowledge of that language. But that wonderful book proved to be for the salvation of his soul. He there learned to speak a better language, even an heavenly. He was thoroughly convicted of sin, and weeping bitterly, sought and found mercy. Thenceforward he was a man radically changed in character, and earnestly devoted to the cause of his Master. No longer was he found in those places where the time goes merrily and thoughts of God and heaven never come. His voice, that had previously been employed in the vile or silly songs of revelry, was now heard singing the songs of Zion, or speaking cheering words to those lowly believers who were hard pressed with inward conflict or outward persecution. He became a 'fisher of men.' We have reason to believe that *thirty* souls have found Jesus through his direct instrumentality. Yet this man is illiterate. He never trod the halls of a theological seminary, but his living conjunction with the truth of the gospel, and with Him who is the living embodiment of truth, has served him better than a whole life spent in the schools and among books.

"Soon after his conversion he suffered persecution, being stabbed and left for dead, by an enemy of the Protestant faith. His reputation for spotless integrity is of much assistance to him in his itinerant work. Not long since, while in a Turkish village, he was arrested and thrown into prison for a debt, which he solemnly de-

cleared was already canceled. On the day of the trial he was able to produce no proof to support his version of the matter, but the Turkish court gave him a cheerful discharge, saying, 'We have known this man for many years, and have never known him to lie or cheat; his testimony is true.' Only the strongest conviction would have induced a Turkish tribunal to take the word of a Christian 'dog' in preference to the testimony of one of their own race."

ARMASH AND KOORDBELENG.

"At *Armash* we found the brethren mourning the loss of one of their number who had recently died. The authorities of the monastery refused him a burial in the old Armenian cemetery, and his remains were interred in his own garden. This circumstance caused the Protestant community to bestir itself and secure a suitable place for the burial of its dead. No assistance was asked from us. The work in this village seems to be of a most deeply spiritual character. Vital Christianity has struck its roots so firmly into the soil that all the efforts of wicked men are of no avail to destroy it. Bishops, vartabeds, priests, and their deluded followers, have instituted persecution after persecution to crush the little band; but as oil poured upon fire only causes the flames to become brighter, so these persecutions but serve to develop the graces of God's saints, and make them more valiant in defense of the truth. This village is noted, far and wide, as being a hot-bed of vice and a dark habitation of superstition; but we hope the influence of holy lives, and the plain preaching of Christ's gospel, will ere long change its dubious reputation."

"In Koordbeleng the work is most prosperous. A little more than one year ago there were only three families there who were willing to avow themselves friends of Christ. Now there are fifteen, and the day before we left, they were about sending a messenger to this city to negotiate for a separate community."

A NEW THING AT CESAREA.

Mr. Barrows wrote from Cesarea (370 miles east-southeast of Constantinople), March 29: "I have just attended one of the meetings of a new society, formed here in Cesarea, and as I was much interested in what I saw and heard, I am prompted to give you some account of it. This society is similar to what we, in America, call literary, or debating societies. But it was not suggested by the missionaries, the people started it themselves. This will not seem unimportant to those who have seen something of Oriental life. In the meeting which I attended there were sitting, side by side, and kindly discussing themes previously proposed, Protestants, Armenians, Catholics, Greeks, and one Mussulman. This was a new sight in Cesarea, and to me a very significant one. A few years ago, Greeks, Armenians, and Mussulmans would have hardly consented to meet together in that manner; and if they had done so, no Protestant would have been admitted. Now, altogether the best educated and most influential men of this society are Protestants. Two of these are the pastor of the Protestant church and the teacher of the Protestant school; able and earnest men. Though it must be confessed that some of the instructions given, by various speakers, were not faultless, and that the whole thing, as compared with similar societies in America, was not of a very high order, it yet seems to me that two most desirable objects will be promoted by this organization. It will tend to create a feeling of mutual good will, and of respect for each other, among these different sects and nationalities, which have so long hated and despised one another; and also, in connection with this, a desire for improvement. But, in the second place, it gives the Protestant members of this society an excellent opportunity, without intruding themselves or giving offense, to instruct the people in religious truth. Many will come here who will not come to the Protestant church. I cannot but hope that much good will ultimately result from the movement."

MORAL COURAGE.

Mr. Smith notices the addition of nine members, on the first Sabbath in January, to a church recently formed at an outstation of Marsovan, and gives the follow-

ing illustration of Protestant regard for the Sabbath: "An incident that fell under my obervation a few days ago, while on a visit to an out-station, will show that our Protestants have some reverence for the Sabbath, together with a good degree of moral courage. The Sabbath I was there, the Governor of the town sent to one of our brethren (not a member of the church), wanting to buy a vessel to water his horse with. The brother returned answer that he could not sell it to him on that day, as it was a *holy* day. The Governor then sent an officer ordering him to give the vessel or come himself. He declined to go, and also said that he would not sell him the vessel on that day if he would fill it with gold. Just then the preacher happened along, and offered to lend the Governor one of his own for that day, saying that he could then purchase one on the morrow; and so the matter dropped."

Central Turkey Mission.

THE CHANGE AT HADJIN.

In the Herald for May, at page 169, Mrs. Coffing notices what seemed to her, especially, a pleasant contrast, as she attended the formation of a church and the ordination of a pastor at the out station Hadjin, in September last. Mr. Perry, of Marash, writing on the 24th of February, notices the same matters thus: "The occasion was one of the most joyful which I have ever attended. The revival at Hadjin bears the marks of Divine power. In the examinations for church membership, doubtful cases were left to be attended to afterwards. Those admitted by profession of their faith, at the organization of the church, numbered sixteen. Of their own accord they met together and were registered, without exception, for the payment of tithes. They assume one half of the support of their pastor now, and promise to pay the whole of it, by a regular increase of their subscription, to be completed in five years.

"The candidate for the pastorate, Baron Panos, completed his course in our theological school last summer. He was examined in public on Saturday, and the church organization, the ordination and installation exercises, were held on the Sunday following. The chapel was full to overflowing. Many came to hear, but could not get in. But eleven years before, Mr. and Mrs. Coffing were driven out of the city by a mob. Four years before, Mr. Montgomery and I preached on a house-top, chiefly to strangers who came to see and hear us. Now they have a regularly organized Protestant community and a church more than one half self-supporting, a pleasant chapel, a faithful and successful pastor; and the spirit of inquiry is general in the city. The whole neighboring region is cleared of robbers, and in their place the work of evangelization is spreading among the villages. Since the church was organized, fifteen men have been formally added to the Protestant community, and the congregation has so much increased that the chapel is already too small to accommodate it."

Mr. Perry notices pleasant facts in regard to other out-stations of Marash; states that the theological seminary at Marash has a new class of thirteen, and in all, thirty students; and says the third church at Marash — which has grown up around the theological seminary, and seems to be one of the incidental results of that institution — was organized in October with fifty-three members, and is self-supporting. He states, also: "The religious interest in all our churches, though not what it was a year ago, is yet good. The inquiry-meetings are often full, and the cases there show that the Spirit is gently carrying on the work of conversion among us."

Eastern Turkey Mission.

VAN.

A note from Mr. Knapp, dated Van, January 24, says: "During the eight Sabbaths I have preached here, I have had an average audience of forty. To show that the truth is beginning to take effect, I may state that last Sabbath, while Mrs. Knapp was holding a meeting for the women in the old city, her meeting was much interrupted by a woman who came in, and in a

vociferous manner charged all the excitement now existing to us, and said our presence here was arousing the people to sin! As Mrs. K. was mounting her donkey to return, a jug, filled with earth, was aimed at her from the roof of a house, and, striking her knee, was broken in a score of pieces. A jug was also, at the same moment, aimed at the head of the wife of a native helper, but missed its mark. When the party resumed their journey the same boys poured a great quantity of earth upon Messrs. Barnum and Scott. The affair was reported to the Pasha, who now has four men and four boys imprisoned. The result will doubtless have the effect of publishing the gospel, as well as intimidate those who think of crushing out our work."

Mahratta Mission — Western India.

PLEASANT ITEMS FROM BOMBAY.

Mr. Harding wrote from Bombay, April 12: "There is a growing interest in our work in Bombay. The attention given to our open-air preaching has been more satisfactory of late than ever before, and one person seems to have been brought to Christ during the last week, in connection with that work. He seems quite decided and very happy. Mr. Vishnupunt, the native pastor, is abundant in labors. He seems to have received a fresh anointing for his work, and it would be hard to find, anywhere, a more faithful, loving, and judicious servant of Christ than he is. Dr. Seelye's visit to Bombay enlarged the sphere of our labors, and we are trying to follow up the work which was thus opened to us. In several cases interest awakened when he was here continues without abatement, though none have, as yet, forsaken all to follow Christ."

Japan Mission.

SABBATH SERVICE AND SCHOOL AT OSAKA.

Mr. Gulick wrote from Osaka, April 14: "Assisted by Mr. Gordon, three weeks since I commenced to hold a public Sabbath service in the Japanese language, which has been attended by an average of fifteen, mostly from among the young men who attend our day-school. The services partake somewhat of the character of a Sabbath-school. Those whom we can influence, though distrustful of the Government, do not expect persecution so long as no stir is made.

"Mr. Gordon and myself unite in teaching a day-school, in which the first exercise is that of reading from the English Testament and from Dr. Hepburn's translation of the Gospels, in which all the school unites. We have had in all, from the opening of the school three months ago, about ninety scholars, but they are constantly changing, new ones coming and the older ones leaving. A restless love of change characterizes young Japan. Our present number of scholars is twenty-five."

TOLERATION NOT YET GRANTED — PROSPECTS.

When publishing, in the June Herald, letters from Japan in regard to the withdrawal of ancient edicts against Christianity, it was intimated that this hardly amounted to an "edict of toleration," as it had been termed. It would seem now to be, *perhaps*, doubtful whether it was even so near an approach to the granting of full toleration as it was at first understood to be by all Christian parties in Japan. Mr. Gulick wrote, April 14: "I wrote you on the 4th of March regarding the removal of the edict-boards upon which was posted the edict against Christianity, and said that this act was hailed on every hand as an important step toward the granting of entire toleration to the Christian religion. But again have the friends of Christianity and the shrewdest observers been deceived. The government has since issued a notice, which has been widely published, to the effect that all the old edicts against murder, arson, robbery, etc. (including that against Christianity), have been withdrawn 'because the people are thoroughly acquainted with them and know them by heart.'

"'The Japan Mail' says: 'This no more removes the edict against Christianity than those against murder, arson, robbery, etc., which are interdicted, and thus all our re-

joicings are premature.' One such case revives, in a moment, all the distrust which a long experience of Asiatic governments has created in the world at large."

The prospect, however, is by no means unpleasant. Mr. Gulick wrote again, April 17th: "Although the action of the imperial government upon the subject of religious toleration, has not been of that decided and unequivocal character that we could wish, the progress toward the attainment of such liberty is constant, and rapid. We have, in the latest Yokohama papers at hand, the statement of one of the Roman Catholic priests, that the Christian prisoners in the province of Owari, have been set at liberty. Our informant adds, 'We have grounds for hoping that all the other Christians, deported in 1868 and 1870, have also regained their liberty.'

"One most gratifying feature of the present, and sign of happy augury for the future, is the starting into life of many native newspapers. The freedom at present enjoyed by these messengers of day, the most of which are entirely under native management, certainly does credit to the government. I inclose copy of a translation of a most remarkable article, from the pen of a Japanese, which has just appeared in a native newspaper published in Kobe. The author is a Japanese youth, who owes much of his enlightenment to Mr. and Mrs. Greene. He is now with one of Mr. Greene's brothers in Evanston, Ill., and has lately made a profession of religion. The brightest hopes may well be entertained for a people who can produce, publish, and freely circulate in their native tongue, such sentiments as these, among the reading masses."

"'CHANGE OF RELIGION.

"'Man must have instruction. If he have not instruction he is like a bird or beast, said the sage.

"'There are in different countries various systems of instruction, — in China, that of Confucius; in India, that of Buddha; and in the countries of the West, that of Jesus. Besides these there are many others, among which, in our own country, is that of Shintooism.

"'From antiquity Shintooism has been supplemented by the teachings of Confucius and of Buddha, and men have adhered to one or the other according to their inclination. Consequently there have been disputes and contentions on every side, and the progress of the people has been without unity.

"'If a new system be adopted, what shall it be? Although I am not sufficiently enlightened to judge properly which may be right, the teaching of Confucius, of Buddha, of the Shinto, or of Jesus, yet I desire to express my poor thoughts on this subject.

"'Among the systems of our country, that of Confucius is the first. By means of the well-known principles of benevolence, justice, patriotism, and truth, this system incites men to virtue and seeks to win them from vice, and is itself good; but while men are skilled in the discussion of these principles they fail to live in accordance with them, and hastening on to hypocrisy and conceit, they come at last to forget where the true doctrine is. Though now and then some scholar, lamenting this sad state of affairs, has tried to stem the tide and to bring back the doctrine to its original purity, he has failed.

"'As for Buddhism, it teaches little that is of use in the daily life of men, and its priests, content with an outward conformity to its precepts, have deceived themselves and others, and thus led the way in sin, and through their roundabout teaching and wonders, the foolish people have been confirmed in their folly.

"'Our Shintooism, — how or by means of what books it is taught I do not know. Aside from the account of the age of the gods and the book of prayers, I have seen nothing. Does it teach from these? Assuredly Shintooism cannot stand alone.

"'In various countries of the West there is the system of Jesus. It is founded on the worship of the Lord of Heaven, and forbids the worship of idols of wood and stone. It teaches that which is of daily use to men, and the tendency is towards an increasingly careful observance of its precepts. Its teachers, in proclaiming its

doctrines, teach what is for the benefit of all, and thus silencing a narrow spirit, incite to a broader and better, which teaching is the secret of the civilization of the West.

"'Since the government of the Tenno has been renovated, the time has come for the abandonment of evil habits. A religion there must be, but if Shintooism is proposed we know not how to teach it; if Confucianism or Buddhism, these will not do.

"'If, therefore, despising the foolish charge of changing the natural customs and of defiling the country, the religion of Jesus be introduced, it will be well for the people. Nor will such a course involve anything incompatible with the customs of the country or true reverence for our ancestry. If this religion should be tolerated, it would spread like a fire in the dry grass of the plain when lighted at a hundred points. Should some who hate this religion break out in rebellion, this, by the thoughtfulness of the followers of the new religion, might be easily subdued.'"

PLEASANT MOVEMENT BY NATIVE PHYSICIANS.

Dr. Berry, writing from Kobe on the 18th of April, mentions the following incident: "The Japanese physicians (now numbering nineteen) who are in daily attendance at my dispensary, realizing my present want of room for dispensary patients, interested a number of their friends, who have pledged themselves to contribute a sufficient amount to carry on my dispensary in a separate and finely located building, saving to our Board the rental of the same, the cost of medicines, and the expense of servants, in all about $75 per month. They have already commenced making the necessary alterations in the building, which will no doubt be ready for occupancy by the first of May, just the time when I shall be in want of it; for an English resident physician has promised me that he will take the care of the foreign hospital from that time, so that I shall be deprived of the dispensary-room, and wards for my temporary hospital, with which the trustees of the foreign hospital have favored us, in consideration of my care over the few foreign hospital patients.

"I cannot speak too highly of the course which these native physicians have taken, nor of the high motive which has prompted them in it. Not only will it tend to confirm their already enlisted sympathies in behalf of their own suffering poor, but it will develop that important feature of missionary operations, *self-support among the people.* Two of them have, so far as they are able, already adopted my course in their daily practice, dispensing medicines to the *poor, gratis.*"

Micronesia Mission.

LETTERS of various dates, from September 27, 1872, to February 19, 1873, have recently been received — some of them by way of the Samoa Islands and Japan — from the brethren on Ponape, Messrs. Sturges and Doane, bringing down notices of events there from the time the *Morning Star* left with Mrs. Doane, in September, — in other words, from the date of letters which appeared in the Herald in February last.

WORK OF NATIVE HELPERS.

Mr. Doane wrote just after the departure of his wife, September 27, deeply feeling the loneliness to which he was left. A few days later, October 4, he wrote again: "I returned from Kiti (my old home) a few days since. It was refreshing to see how the Lord is working there through natives. A school of some thirty scholars is kept up, and possesses much interest. Quite a settlement is being made, natives putting up houses of more than ordinary worth. Quite a number of natives are coming in from regions east of the place, as preparatory for joining the church. The Lord is certainly working there, beautifying that spot where so much labor has been put forth and so much prayer offered, yet one of the hardest spots on Ponape.

"10th. One of our native teachers — David — comes in this evening from a short sojourn up a little east of us. He comes with heart warm and face all aglow with the cheering news he has to tell, of his peo-

ple putting up a good meeting-house (at *Anak*). All are interested. He speaks of other places also, where much interest is manifested. Thus is the Lord working there, and Satan hindering. How often have I sailed by those places when in darkness, offering the silent prayer, 'Jesus, Master, bless this dark people.' Are those whispered prayers being answered?"

PERPLEXITIES.

On the 13th of October, Mr. Doane mentioned his disappointment in regard to the king of one tribe, who declined to aid in building a church. On the 16th he wrote: "We have kept this day as one of fasting and prayer. We may perhaps call it our *monthly* day of prayer. We are feeling the need of drawing near to God just now. No blessing seems to rest on the word preached, none are inquiring the way to Zion, the king and some high chiefs are freely drinking, a few church members have fallen, and thus the outlook is dark and painful. We *must* return to our Father, or perish, and I am taking this course of a monthly day of prayer to lead the people back. May it be a success. O for some 'drops of mercy,' as in days past.

"19th. Recently we have had a sad illustration of the words of Jesus — 'How hardly shall they that have riches' — in this case *many wives* — 'enter into the kingdom of heaven.' A chief of considerable rank, married to five women, seemed to feel the pressure of the truth. He came and built a house near the mission, remained here some two months, and seemed quite in earnest to know of the new way. But when the time arrived for the communion, and he asked to join the church, I told him we should expect him first to put away his concubines. He had before been properly married to one of his wives, but when now he saw it was necessary to put away the others, he felt that was a step too difficult to take, and that mainly, I fear, because to lose them would in reality be losing so many work women, or slaves. And he preferred to keep them rather than to take Jesus and his cross."

LIGHT BREAKING IN.

In December there were brighter indications, and on the 13th of that month Mr. Doane wrote: "The day is breaking a little. Under date of October 13th, I referred to the king of the U tribe as disappointing me when I called to have him take part in the work of erecting a meeting-house. Since that time, by some influence or other, — I trust that of the blessed Spirit was not the least, — he has been led to take up that very work, and he and his people have put up a very fair native building for a meeting-house. And he has taken also an advanced step. He and some four or five of his natives have been *married*. Just how much this means I know not, though Christian *marriage* is always regarded as the initiatory step to Christian *baptism*. I suppose they will, in time, be asking for this, but we can hardly, as yet, take them into the church. They must give more and better evidence that they have been born again. However, as far as they have gone, we see that the day is breaking up there, and so we sing — 'The rosy light is dawning.'"

GOOD NEWS FROM PINGELAP AND MOKIL.

"*December* 29. Very pleasant and encouraging news reaches us from *Pingelap* and *Mŏkil*. That from the first named island is peculiarly so. The *Morning Star* took back two natives from that island, who had been here studying for a year with Brother Sturges. They, with some others, about four years since, were brought here to work for a foreigner, on a cotton plantation. That failed, and the men were left to drift about and shift for themselves. Finally they went to live with Mr. Sturges, to study, preparatory to returning home by that sweet messenger of mercy to these poor islanders — the *Morning Star*. They return and go to work, get up a *meeting-house* and gather the people together, and do the best they can to worship God. They write how much of a change has already come over the people — to them, no doubt, marvelous.

"And thus God works, thwarting Capt. Hayes' wicked plans — hiring of the king that island for $10 a year, to be paid in *trade*, and with the further agreement that *no person* should land on the island to live or trade, without his permission. We, for this reason, could not get in there

when we tried, two years since. But the dear Father is wonderful in his ways of working. He takes some of the natives of that island who are *here*, brings them under divine influence and our teaching, sends them back, and the good work goes forward. The light breaks forth notwithstanding all Capt. Hayes' treaties, and fines, and plans to keep it out. Now we know the *people* will want a better teacher than they have, and we are looking for one.

"And here is a note from a *foreigner* in Mŏkil — a man friendly to the work: 'We are getting along here well. We want two dozen slates, two dozen John's Gospel's, two dozen Sacred Story Books, one half dozen Hymn-books, some slate pencils, and paper for writing.' Such is the order to us from that infant mission, on that island from which, a few years since, the call was for anything but food for the mind, and *songs* for the heart. For these 'drops of mercy' we bless the dear Master, take heart and toil on.

"*January 6th*, 1873. Yesterday was communion with us; thirteen adults were received to the church, and two infants baptized. I hope one couple, if not more, will give themselves to the work of the Lord. Our young men are slow to take this work up. We are needing quite a number for home and foreign work."

MISSIONS GAINING FAVOR.

Writing again in February, Mr. Doane says: "It is a happy fact that the cause of Christian missions is gaining ground in the favor of the commercial world, and of governments also, and those who may not be strictly classed with merchants. I refer to this because, within the last two or three years, Messrs. *Godfrey & Son*, of *Hamburg*, having their general agency for the Pacific at one of the Samoan Islands and wishing to extend their business among the Caroline Islands, have, through their agent there, Mr. Weber, written of their friendly feelings towards our mission, and have charged all the captains commanding their vessels to respect the missionary work. It may be, indeed, that this firm have always felt thus friendly; but however this may be, such, a few years since, was not the feeling generally in the world. The brethren at the Hawaiian Islands felt this very severely when even, if not our own government, yet men commanding its vessels, and consuls, too, felt that missionaries had no rights which they were bound to respect. We have seen the same thing in Micronesia; but, as I have said, a change is coming over the business world. Men are beginning to see that missions are a *blessing* to a people. This heavy firm is seeing that, in a commercial point of view, missions pay. In conversation recently with a captain commanding one of the Company's vessels among these islands, though he was not a religious man, and took only a *money* view of the work, I found he felt that missions and missionaries were no hindrance to *his* work. He readily confessed that Christianity, with its civilizing influence, made better business for him. Natives reached by missions wanted more clothing, and household utensils, and other articles of trade, which brought much more profit — because more of them were sold — than simply *tobacco* and *rum* and *guns*, the staple articles of most islanders unchristianized and uncivilized. He would like to see missionaries planted on all the islands of the Caroline group; and he stands ready to do all he can in his way — offering passages or taking messages — to help. Here is a note he recently left with me, containing a charge to all his agents how they were to treat the *Morning Star*: 'I hereby request all my agents in the Caroline Islands to help and further the mission in every respect; and in case the *Morning Star* should come to your station, to help her the same as you would do to me.' How different this from another captain, who had often wished the former 'Star' sunk, and when he heard she had been wrecked, stood on his deck and gave *three cheers*."

PROGRESS AT TWO OUT-STATIONS.

On the 7th of October, 1872, Mr. Sturges wrote from Kiti, having started on his "circuit": "I called in at Japalap on Wednesday, and found my people very glad to see me. They had commenced getting out the timbers for the 'parson-

age,' — a house for Jemej, their teacher, whom they have elected for a year, with perfect unanimity, and with the promise of support and the use of the parsonage. Jemej has served them well one year. He comes to me for his 'sermons,' spending two or three days a week; and in this way he seems to feed his people about as well as I could. I shall return to them in a few Sabbaths, and quite an addition to their church will then be made.

"After calling at one or two places along the coast, we reached here at early morn, and found it very pleasant to be welcomed back to this my early home. I find much the most of a village springing up on the 'mission premises' to be found on the island. 'All the Christians' are putting up houses, and each family is to have a separate home, a thing so hard to get elsewhere, and so important to our work. They are accustomed to live so much in herds, like sheep, all crowding in a single house, that family comforts and distinctions are hardly known. I have been out this morning laying out some cross streets, and planning for them to locate their houses so that there may be some order. They are taking the initiatory steps to building a church, the one they now have being quite too small for the increasing congregation. The school is in a flourishing condition. To-day I shall put the church and school on the people, and they will support them.

"Yesterday was the communion, and twenty were baptized. Others stand propounded. Opposition to the truth has pretty much ceased. The chief who burnt our church still holds on in the old way, but cares little what his people do; so he does not hurt us much.

"I hope we shall be able to take some accession to our class in training for teachers from this place. It is also in mind to improve the first good opportunity that may offer to get our teachers off to the west. It seems hard to keep them waiting a whole year for the return of the *Morning Star*. They and our churches feel the disappointment, yet are disposed to look upon it as from the Lord."

A DANGER PASSED.

Writing at different times in November, Mr. Sturges notices the sickness and death of "the good chief Ejekaia," who had served long and faithfully as the head of the Christian party. When his death was obviously near, the missionaries and Christians feared serious trouble, as there was no chief of high rank among their friends to take his place — the one who would naturally succeed him being "a fearful savage." Before his death, however, the Christians were gathered together to hear his parting counsels, and "held an election, and unanimously voted for the only available man of their number as their civil head." When he died, "multitudes moved with hurried but cautious steps, every one grasping his knife or sword." But on the day of the funeral, — which was attended by a very large company of all parties, including the king, — titles were given, and the *election* was confirmed. Mr. Sturges writes: "It seems too good to be true — God be praised. The chief our Christian party elected is to be chief by this day's approval. Under him it will be an easy matter to reunite the tribe, and we may hope for a restitution of good feeling."

ADDITIONS.

On the 25th of December Mr. Sturges wrote: "I am on my way home from Kiti, where I have spent a very happy week. The church is united and doing well. I admitted ten on profession, and five by letter from Renan. They have most of the timbers out for their new church, and it is very encouraging to see how willing and united they are in this enterprise.

"*January 14th*, 1873. Last week we — all our Ponape churches — observed as the week of prayer. At this place I made special efforts to have meetings attended, and was quite encouraged. We held three meetings every day. I was especially glad to see many who seldom attend our prayer-meetings, especially the young, present. The first Sabbath of the year I held the communion at Oua, and the next at Japalap. To the latter church twelve were admitted. The parsonage there, for their teacher, was dedicated, and signs generally are favorable. One hundred and twenty girls and boys, just the ages for school, seated in two groups, as they always

sit in our congregations here, made a very pretty filling up of the audience of some five hundred. O, if we only had the 'laborers,' how great might be the harvest! It is delightful to have plenty of work. I sometimes wonder why the Master, always so wise, has left us to work alone, keeping back our companions,[1] who would so gladly join us in the work."

MISCELLANY.

AMERICAN MISSIONS IN TURKEY.

The (English) "Nonconformist," of April 23, 1873, says: "Two efforts have been made, during the last thousand years, by Christian nations, for the conversion of the Turks. One was an attempt to convert them by force, in the Crusades; the second is the attempt to evangelize and civilize them by truth and kindness; and this has been nearly altogether the work of the Americans, during the life-time of the present generation. Entering upon their chosen undertaking when a single false step might have been fatal to their hopes, they planted themselves at Stamboul, in days now long gone by, and devoted the lives of some of their ablest men to laying the foundation of a mission whose ramifications now extend over the whole empire. They translated the Scriptures, they wrote books, they composed tracts, they edited newspapers, reviews, and magazines, they engaged in works of practical benevolence, they established Sunday-schools, they poured forth a flood of truth from their printing-presses, they sold, they gave, they expounded the Word of God, they trained, in a flourishing seminary at Bebek, numbers of young men in sound scholarship for the work of the ministry and other departments of service, and extended from Constantinople, as from a watch-tower, a wide-reaching survey over the battle that was being fought by their fellow-laborers from Adrianople in the north to Erzroom and the Euphrates in the east and south. To this missionary phalanx, well might Lord Stratford de Redcliffe say, in his parting address on relinquishing his embassy, 'I have noted with deep interest the discretion which, almost without exception, has invariably tempered your zeal, the happy consequences which in many important respects have attended your exertions, and the still happier prospects which, though slowly, are nevertheless perceptibly opening for your encouragement in a most difficult and most hazardous field of duty.'

"Years have elapsed since these words were uttered, and though enterprise has made enormous strides since that day, the chosen method of first attempting the awakening of the Armenian Christian population, who are scattered among the Mohammedan millions, has been attended with signal success. Figures but imperfectly represent moral influences, but experienced readers will understand what is implied in such facts as these: Up to the present time the Americans have established in Turkey 222 common schools, have founded 78 churches, have educated and licensed 110 pastors and teachers, have opened 200 preaching stations, have founded four theological colleges, have set up 12 girls' schools, and around these various institutions have gathered a Protestant population of over 20,000 souls. They have circulated, in the various languages of the empire, 400,000 copies of the sacred Scriptures, besides 500,000 other religious and useful books, many of them translations of European favorites and classics, and a host of college and school books, such as grammars, and works on arithmetic, astronomy, algebra, physiology, mental science, and domestic economy.

"We are not surprised to learn that the moral results of such stupendous labors are beginning to draw the favorable attention of the Sultan himself. The moral teaching that has emanated, for so many

[1] The wives of both the missionaries on Ponape, it will be remembered, are away on account of ill-health.

years, from so many centres, has made a perceptible impression on a society rotten to the core. The intellectual influence, too, of these transatlantic strangers, begins to assert itself in Constantinople. On the lofty shores of the Bosphorus, precisely on the spot where the Persians passed into Europe under Darius, waves high the star-spangled banner over Robert College, a great institution for the higher education of Turks, Armenians, Jews, Catholics, and Protestants alike, founded by the princely liberality of a single New York merchant, whose name it bears, and accommodating 250 students, who all are taught English, and are initiated into English literature. A similar college at Beirut, where Arabic — the language of 100,000,000 of mankind — is the common tongue of the institution, is occupied in spreading sound medical science, and Christian knowledge over the whole of Syria. And the College of Aintab is expected to carry on the good work of civilization in the Turkish language, over the vast extent of Karamania and Armenia, in the interior. The Americans expend 50,000*l.* a year on their Turkish missions, besides the 100,000*l.* which they have invested in the permanent institutions which we have described. It gives us no small pleasure to render our homage to this noble example of energy and well-directed expenditure."

A MEDITATION.

[The following was sent to the Missionary Rooms written on the blank part of a circular sent out with the Missionary Herald, a few months ago. It is worth reading. — Ed.]

This came with the February Herald, to remind me that I ought perhaps to send something for the cause of missions. It is written that the Lord loveth a *cheerful* giver, but I am not. I do not love to give away my money. It is like the taking of a bitter pill, for I do not give because I love to give, or because I am decided that I ought to give, but for the fear that I may do wrong in giving nothing. I presume there are many like me, else they would give less or more. The faculty, conscience, sometimes is placated better with a small sop than by nothing. Likewise we are in better repute among the brethren if we give a little than if we do not, for there is a general impression that nearly all ought to give something. Now what we possess is by the blessing of God, I believe, and how much of it he wants returned to his treasury is difficult to determine. Everything is his, and he can get along without any contribution from me, but perhaps he would be better pleased with a small donation from me as an evidence of a grateful heart for favors received and acknowledged thereby, than if I gave nothing. Sometimes I think I will send $5, then $3, and then $2, for I am ashamed to have my name affixed in your list to a smaller sum: and yet to put away $5 goes hard. So I have been, for three months and more, debating how much I will give, and remain now a very unstable and undecided *little money-loving* man.

And who does not love money, for what can you do without it? "Money makes the mare go" out in the world, and quite considerably in the church, for most of us who profess to be children of God love the things of this world, as we say, just enough to supply our wants; and I notice that there are *few* who have more than enough for *that;* and if you present a contribution paper it causes long faces; and hence I infer that it shoots a pang of grief through the heart. I would go some distance to see a man who really loves to give all his surplus earnings to the Lord; and if you reserve a part, there is the trouble to say what part, or how much.

Now you see what a quandary I am in just because Mr. H—— has worried me, disturbed my peace, and stirred up my avarice, by sending the February number of the Herald. I am strongly inclined to buy my peace by sending him a small contribution. He will not know whether it is little or much for me; but will it not encourage him to send another, in hopes of getting *more* out of me? If I do *not* send, will he stop sending, and so not stir me up again? For it is annoying to be so stirred up, as you see that I am by a host of contending feelings. I will not *now*

decide what I will do. I will put it off a little while, and see if I can *forget* it. Who knows but the writing of the above may cajole me into the belief that I have discharged my duty in the premises. Sometimes we can *talk* down a sense of duty, and why can I not do it by *writing*? Sometimes I say I will see if the Lord will not send Peter's trout with an X in his mouth that I can send to you; but if the V comes, it is not plain that it is my duty to send it. O dear!

27th April, Sunday. I inclose $2, *received to-day*, for the use and benefit of the A. B. C. F. M.

P. S. I received $2.50 (I retain the fifty cents) for a visit to a man sick with consumption. I wish I had charged $3, and sent all. It would have been a very reasonable charge for the visit, but it is better to charge too little than too much for one's services, even if the avails are given to the Lord.

ANOTHER TRANSLATION OF THE NEW TESTAMENT.

On Friday evening, April 11th, there was a joyful gathering at Honolulu. Mr. Bingham writes: "On the morning of that day I was permitted to complete the translation and proof-reading of the Gilbert Islands' New Testament. What words shall I use to tell you of my great joy! It has been a blessed privilege, for which I would ever be thankful to my Master. During the fourteen years in which I have been more or less engaged in this work, my health has repeatedly been such as to make it seem very doubtful whether I should ever be able to finish it. But my life *has* been spared; and I call upon my soul to bless the Lord.

"Friday evening was made the occasion of thanksgiving to God for this special mercy. We called together some fifty of our friends and neighbors, and more especially the members of the Hawaiian Board and their wives, saying to them, 'Rejoice with us.' They began to assemble about half-past seven o'clock. Among them was His Majesty, to whom I had sent an invitation."

The Honolulu "Friend," noticing the occasion, says: "Sixteen years ago, away nearly 2,000 miles to the S. W. from Honolulu, there were living 30,000 or 40,000 inhabitants on the Kingsmill or Gilbert group of islands. They were living in the very lowest state of heathenism, without a written language, reported very cruel and savage, dwelling on low coral islands, without any commodity except cocoanut oil to exchange for articles of civilized life, and having no desire for trade except for tobacco. Their clothing consisted of the veriest fig-leaf arrangements made of the pandanus leaf. Among such a people, Mr. and Mrs. Bingham took up their abode in 1857, and commenced the study of their language; and now, after sixteen years have rolled away, he has completed the translation of the entire New Testament.

"At the gathering to which we have referred, nearly all the old missionaries residing in Honolulu were present. It was eminently a social and congratulatory occasion. His Majesty honored the gathering by his presence, and the informal but highly appropriate manner in which he conducted the venerable Mrs. Thurston to the adjoining room, where a generous repast was spread, was a most pleasing feature of the occasion. Before partaking of the 'good things' which were provided, there were some exercises worthy of note. Prayer was offered by the Rev. Lowell Smith, the Rev. Mr. Pogue, Secretary of the Hawaiian Board of Missions, most appropriately addressed the Rev. Mr. Bingham, who read an 'historical sketch of the translation.' One most interesting feature of the gathering should not be omitted. Several Gilbert Island natives came forward and received each a copy of the New Testament, on that day completed. The price having been fixed at 60 cents, each one paid for the book as it was handed out. Among them was the one who has been assisting in the work of translation, and his intelligent countenance and prompt answers indicated that an educated Gilbert Islander will take a high rank among Polynesians."

A CHANGED SAVAGE AND THE SLAVERS.

At the late annual meeting of the London Missionary Society, Mr. Lawes, a missionary from Savage Island, said, "The vile Peruvian slavers, who visited our island some years ago, took away, on one occasion, a large number of young men; and at night a fine youth was brought on shore a corpse, shot through the head by the wretches who had visited the island. The next day was our ordinary service day, and, instead of preaching, we had a prayer-meeting, and I called upon an old man to pray who a few years ago had been the most feared and dreaded warrior on the island. His Christian name was David, and his own son, a few weeks previous, had been taken. He stood up and prayed, and I shall never forget his prayer. He prayed for those who were sorrowing, whose sons and husbands had been taken away; he prayed for the stolen, that God would be with them; and then he prayed for their vile captors, that God would have mercy upon them, lest they should die in their sins. The cruel, bloodthirsty warrior, had become a disciple of Him who prayed, 'Father, forgive them, for they know not what they do.'"

A WORD TO CHURCHES AND PASTORS BY A LAYMAN.

(From the Address of E. M. Blatchford, Esq., at the Triennial Convention, Chicago, April, 1873.) "How can the tide of selfishness, which in this age of worldly enterprise threatens to engulf the Church, be stayed, unless Christians exemplify, in their own lives, the positive commands of their Lord for entire, hearty service? We forget the meaning of our Christian calling, 'Come out from among them, and be ye separate.' We forget God's ideal of discipleship, 'Ye are the temple of the living God.' The Christianity of to-day is endeavoring, by a so-called rational, innocent conformity, to win the world. Brethren, never can it be done. Our business life, our social life, our home life, must be of a type so pure, so exalted, that even casual observers will recognize its divine source. And our *children* must be imbued with these fundamental principles of Christian living, if we would see the Church advancing in an upward path. We are unworthy to bear the Christian name unless we so identify our work with Christ's work, that we can say, 'It is all for Thee.' For such standard-bearers does Christendom wait.

"And here, brethren who are pastors, permit me, as a business man, to assure you that you need not hesitate, from fear of giving offense, to urge upon your congregations this duty of liberality, so vital to perfectly developed Christian character. We often have special, powerful, eloquent pleas for certain benevolent objects; but do we, when no special cause demands an immediate collection, have from our own pastors the duty of systematic, generous giving presented as essential to vital godliness, as a necessary part of Christian worship, as a proof of Christ's religion in the heart? We are too apt, in pleading for these grand enterprises, each one so essential to the onward movement of Christ's kingdom, to identify with them our poor selves in such a way as to shrink and stammer, when we should with boldness plead for the Lord Jesus in the persons of his poor, thus failing 'to declare the whole counsel of God.' Where in God's Word do we find his commands doubtfully stated, encumbered with those fatal conjunctions *if* and *but*? They are not here. The commands ring out clear, — 'Thou *must*.' — 'Thou *shalt*.' Thus God speaks, and ye are his ambassadors.

"A brother from a feeble frontier church says: 'My church cannot afford one cent for anything outside our own field.' My brother, I appreciate your case; but I believe this is a false position. Act on this principle, and you would dry up the fountain itself. The means that will afford even the scanty support to your church, will supply a *mite*, at least, to the claims outside; but enough to convey sympathy and encouragement to an object of Christian benevolence, and secure a reflex influence of strength to yourself and your flock."

LENDING UNTO THE LORD.

From an earnest missionary band at the Sandwich Islands come letters expres-

sive of heartiest thanks for the gift of a carriage sent them not long since by Boston friends, at the suggestion of a lady, who, having been for several years a resident at the Islands, knew the needs of that company of faithful laborers.

The Bingham family, as missionaries there, have long been known to the religious public. Now the second generation occupy the missionary premises, "reaping" where their parents "sowed."

Miss Lydia Bingham, Principal of the Kawaiahao Seminary for native girls at Honolulu, writes, on the reception of this timely gift, with that "keenness of pleasure that is akin to joyous pain," how deeply they have all been touched by the generosity and thoughtfulness of these New England friends.

TO RETIRED PHYSICIANS.

A WANT IN CHINA.

SOME months ago, Dr. Osgood wrote from Foochow, China, as follows: — the want has not yet been met; who will meet it?

"I am in need of an articulated skeleton and a set of anatomical plates. There are a few young men here (two of them Christians) who are desirous of studying Western medicine; and as it is impossible to teach Anatomy by actual dissections here, it becomes almost indispensable to have a skeleton (one wired together) and a set of plates. It may be that some Christian physician who has retired from practice, or the widow of some physician, has either the plates or the skeleton, and would gladly donate the same to aid the medical work in China. I shall be pleased to acknowledge such a donation by a letter, and will send the annual report of the hospital to the donor."

THE PRESBYTERIANS PAYING A DEBT.

THE Presbyterian Board of Foreign Missions were constrained to report a debt of $128,000 at the recent meeting of the General Assembly at Baltimore. What should be done? The Missionary Committee reported a motion in favor of retrenchment. There was opposition to this policy, and the matter was laid upon the table, in order to test the willingness of the Assembly to lift the debt at once. Then commenced a hearty and earnest giving of pledges, personal, and for a specific church or Presbytery, and in a short time $75,000 were pledged, in about two hundred subscriptions; "and the stream was still flowing when it was cut off by action intended to extend the appeal to the whole church." We heartily congratulate our Presbyterian brethren — the Board and the missionaries — in view of a movement so auspicious.

GLEANINGS.

—— DR. JESSUP reports twenty-eight as received to the church at Beirût, Syria, during the last year — a larger number than in any previous year of the mission's history. The average Sabbath congregation is from 450 to 500, and the Sabbath-school, numbering from 300 to 400, is full of energy and work. Mr. Bird writes, "The light is surely spreading in this land" — Syria.

—— The Foreign Committee of the Protestant Episcopal Church in the United States announce, that since the day of prayer for an increased supply of missionaries, in December last, a missionary physician has been raised up and appointed for Japan, five young men in the Theological Seminary in Wisconsin have expressed an earnest desire to be sent to the foreign field; two presbyters and four deacons in Hayti, colored men, are waiting for appointment; and from some others, also, in seminaries and elsewhere, the response comes, "Here am I, send me." Is there more missionary zeal among Episcopalians than in other denominations?

—— The Lieutenant Governor of Bengal has just taken measures to extend female education in his Presidency, but demands that it be based on religion. "Natives will not have their daughters taught without the moral safeguards given by religion, whether Hindooism or Christianity." Efforts so much lauded for a time in the other direction, have utterly failed.

—— About 11,000 pupils in the schools of India are now learning English.

—— Prof. Seelye's example has called out a course of lectures at Bombay, for students and educated natives, by Dr. Wilson, of the Free Church Institution. One of them contrasted the Prayers of the Bible with those found in the Vedas and Avesta.

—— Mr. Coan reports his monthly concert collections as having averaged $100 a month for several years. The whole number gathered by him into the churches under his care, on profession of faith, exceeds twelve thousand. What a record for *one* missionary life!

—— What Rome teaches may be seen from the following extracts from a work entitled, "the Glories of Mary," which is heartily commended by the late and present Archbishop of Westminster: "In heaven we have but one advocate, and that is thyself [Mary]; thou alone art truly loving and solicitous for our welfare." — Page 158. "All who are saved are saved only by the means of this Divine Mother." — Page 71. "Mary so loved the world as to give her only begotten Son." — Page 469. The (London) *Record*, May 5, 1873.

BIBLIOGRAPHICAL NOTICES.

The Reformation. By GEORGE P. FISHER, D. D., Professor of Ecclesiastical History in Yale College. 8vo. pp. 620. New York: Scribner, Armstrong & Co.

IT is not our purpose to repeat the commendation so generally bestowed upon this volume, as a clear, concise, impartial, and, withal, eminently *readable* history of the Great Reformation. It has special interest for us in presenting the attempt made, the success achieved, and the subsequent failure to revive a pure Christian faith in those nominally Christian lands in which the American Board has recently established missions. We would gladly have a copy of Dr. Fisher's work placed in the hands of every missionary engaging in this new effort, and in all our Seminaries abroad for the instruction of young men in preparation for the ministry.

One lesson only can we refer to as taught with emphasis in these pages — the futility of all attempts at the renovation of the Church of Rome from within. The grosser practical abuses that creep in under the shadow of ecclesiasticism, may be purged away, or suspended for a time, without impairing the strength of the system. Men of culture in Italy, that seemed not far from the truth, yet remaining within the pale of the church, eventually became its ablest supporters, and helped to turn back the tide of reformation that at one time seemed likely to reach the shores of the Mediterranean. "Come out from among them and be ye separate" — a command with a most precious promise — suggests the only method justified by experience in dealing with Rome, or the churches of the Orient.

Suggested Emendations of the Authorized Version of the Old Testament. By ELIAS RIGGS, D. D., LL. D., Missionary of the A. B. C. F. M., at Constantinople. 12mo, pp. 130. (Retail price, $1.00.) Andover: Warren F. Draper. 1873.

This little volume is one of the incidental but rich fruits of twenty-six years of labor in the study of the text of the Scriptures, while translating them into the Armenian and Bulgarian languages. Its publication is timely, while the high reputation of the author, as among the foremost of Oriental scholars, — hardly less esteemed for his patient accuracy than for his reverence for the sacred volume, — will justly command respect for such a contribution to biblical learning, from his pen.

Prof. Thayer, of Andover, as a labor of love, has kindly seen the work through the press, and added a few notes of interest. Prof. Thayer's estimate is expressed in an introductory note, as follows: — "The unlearned reader will be gratified to find texts which have been enigmas to him, cleared up by a rectification of the rendering; and in his daily perusal of Scripture, this little volume will prove to him a summary of many commentaries. The student, in his turn, will be interested to discover what view is taken of obscure passages by one who, to occidental learning, has added the advantages of a life

spent in biblical studies amid the languages and customs of the East."

If some good friend would put two hundred copies of this work into our hands, we would gladly give them a world wide circulation among the missionaries and the native pastors who read English.

We would like to join with this another volume, just from the press of the American Tract Society, Boston :—

The Ministry we need. By SETH SWEETSER, D. D. (Price 75 cents.)

This is a book for the times. No minister, no student, can read it without finding his views of the high duties, the precious privileges, and the solemn import of the sacred office, enlarged, and his heart quickened to a new consecration to Christ and his cause. We bespeak for it a circulation in all our colleges and seminaries.

Prof. Seelye's Lectures in India.

The "Bombay Guardian" of April 12, says: "We are happy to announce the publication of 'The Way, the Truth, and the Life,' Lectures to educated Hindoos, by Professor Seelye. Four lectures delivered by Professor Seelye when among us, recently, are included in this very handsomely got up volume. The first lecture is on 'The Desirable End of Progress,' the second shows the Christian Religion to be worthy of Examination, the third treats of 'The Light of Life,' and the fourth is on the 'Need of a Divine Work in Man's Redemption.' We may be in error, but we have the feeling that nothing more admirable than these lectures has ever been given to the theists of India. They are characterized by profound thought, logical statement, real clearness, simplicity, frankness, and faithfulness. The sincerity, and cordial, kindly feeling of the lecturer are constantly manifest. We cannot but hope that this little volume will be accepted by our native friends in the same spirit in which it has been written. The volume has been published in different bindings by the Bombay Tract and Book Society."

DEPARTURES.

REV. S. B. STONE and wife, of the Zulu mission, sailed from New York in the *Canada*, for Liverpool, May 17, returning to their field in South Africa.

Rev. Thomas L. Gulick, son of Rev. P. J. Gulick, of the Sandwich Islands mission, educated at Rutgers and Williams Colleges, and Union and Andover Theological Seminaries, and Mrs. Alice E. (Walbridge) Gulick, from Chicago, Illinois, sailed from New York, May 17, in the steamer *Anglia*, for Glasgow, on the way to join the mission in Spain.

DEATHS.

AT Rocky Hill, Conn., May 15, Mrs. Mary C., wife of Rev. John C. Smith, of the Ceylon mission.

The Woman's Board of Missions has not only been called to a sore affliction, but has sustained a heavy loss, in the death of Mrs. Louisa F. Bartlett, wife of Homer Bartlett, Esq., the efficient Treasurer of the Board since its organization. She died at her home in Boston, on the 27th of May.

DONATIONS RECEIVED IN MAY.

MAINE.

Cumberland county.
Harpswell Centre, Cong. ch. and so. 5 00
Portland, High st. ch. and so. 350; Plymouth ch. and so. m. c. 5 mos. 60.78; State st. ch. and so. m. c. 17.32; 428 10
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Vine Street ch. and so. 740.00; Woman's Board, 15.80; 755 80
Maverick ch. and so. 314.42; Woman's Board, 389.17; 703 59
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E Street ch. and so. 70.00; Woman's Board, 7.00; 77 00
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Old Colony Mission School, 65; Woman's Board, 30; 95 00
Albert Fearing, 100; Mrs. Albert Fearing, 100; E. R. L., 5; T. R. Blaney, 3; a friend, 1; a friend, 1; Other donations and legacies, particulars of which have been acknowledged, 7,746.85; 7,956 85
44,315 96
Acknowledged elsewhere, 41,511 83
2,804 13
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Cambridgeport, Prospect st. Cong. ch. and so., of wh. 12.84 m. c. 165 84
Concord, Cong. ch. and so. 14 39
Malden, Cong. ch. and so., in part, to const. JACOB P. HOLM, H. M. 50 00
Newton, Eliot ch. and so., balance, 67; E. W. N., 500; 567 00
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Utica, a friend, 1 00
Walton, 1st Cong. ch. and so. 48 97—1,520 68

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Montclair, 1st Cong. ch. and so. (of wh. from Samuel Holmes, to const. S. J. HOLMES, H. M., 100; and from J. B. Beadle, to const. EMMA A. and CHARLES H. BEADLE, H. M., 200); 618 73
Orange Valley, Cong. ch. and so., monthly coll. 41.41; systematic coll. 68.90; 110 31—729 04

Legacies. — Montclair, Zenas Baldwin, balance, 20 66
749 70

PENNSYLVANIA.

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Pittsburgh, Welsh Cong. ch., Ross Street, 72 90—172 90

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Dayton, I. Inskeep, 9 00
Marysville, Cong. ch. and so. 9 00
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Nelson, Cong. ch. and so. 24.27; Rev. Hiram Bingham and wife, 10; 34 27
Oak Hill, Welsh Cong. ch. and so. 17 50
Oberlin, 2d Cong. ch. and so. 53 76
Point Valley, Cong. ch. and so. 10 00—351 76

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Olivet, 1st Cong. ch. and so.	37 68	
Port Huron, 1st Cong. ch. and so.	50 00	
Richland, 1st Presb. ch. m. c.	5 00	—148 18

MISSOURI.

La Grange, Rev. John Schaerer,		3 00

MINNESOTA.

Wilmington, D. P. Temple,		10 00

IOWA.

Chester, Cong. ch. and so.	13 01	
Council Bluffs, Cong. ch. and so.	46 50	
Davenport, Cong. ch. and so.	21 50	
Kellogg, Cong. ch. and so.	24 05	
Marion, Cong. ch. and so.	27 58	
Mason City, Cong. ch. and so.	30 00	
Monticello, Cong. ch. and so.	22 00	
Sioux City, Cong. ch. and so.	33 15	
——, a friend,	50	—218 29

WISCONSIN.

Emerald Grove, Cong. ch. and so.		13 80

NEBRASKA.

Lincoln, 1st Cong. ch. and so.		10 00

OREGON.

Forest Grove, Cong. ch. and so.	18 00	
Portland, Cong. ch. and so. m. c.	9 80	—27 80

CALIFORNIA.

Oakland, 1st Cong. ch. and so., 2 mos.	147 50	
Sacramento, Cong. ch. and so.	115 23	
San Francisco, Green st. Cong. ch. and so.	7 08	
South Vallejo, Cong. ch. and so.	3 24	—273 05

COLORADO TERRITORY.

Denver, James H. Learned,	26 00	
Greeley, Rev. L. W. Allen,	10 00	—36 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Zulu Mission, Umtwalumi, m. c. 15.07; Umzumbe, m. c. 7.81; Amanzimtote (6 months), m. c. 20.80;	43 68

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	785 60

MISSION SCHOOL ENTERPRISE.

Maine. — Searsport, Cong. s. s. 11.85; North Waterford, Cong. s. s. 2; Friends, 3;	16 85
New Hampshire. — Antrim, Cong. s. s. 5.50; Bennington, Cong. s. s. 27.75; Gilsum, Cong. s. s. 15; Hanover, Cong. s. s., for Madura mission, 26; Mason Cong. s. s. 21.20; Newcastle, Cong. s. s., for Satara, 7; Sanbornton, Cong. s. s. 29.17; Walpole, 1st Cong. s. s., for school in Madura, 30;	161 62
Vermont. — Georgia, Cong. s. s. 10; New Haven, Cong. s. s. 10; Randolph Centre, Cong. s. s. 6;	26 00
Massachusetts. — Worcester, Mrs. Knox's class in Central Cong. s. s., for Ceylon,	70 00
New York. — Brooklyn, Armstrong Juvenile Mission Society of Plymouth ch., for Kalgan, Tientsin, Batticotta, and Madura, $28 each, 112; Cazenovia, 1st Presb. s. s., for little girl in Miss Payson's school, China, 40; Miller's Place, Cong. s. s. 12; New York, Helping Hand Asso'n, 46.37; Miss Lynde, 10, by Mrs. S. W. Howland;	220 37
Pennsylvania. — Farmington, 1st Cong. s. s. 20; Philadelphia Branch of W. B. M., £60 11s. 4d., for Miss Porter's or the Bridgman School, 343.06;	363 06
Illinois. — Chicago, Tab. s. s., "Faithful Band," 2; Granville, Cong. s. s. 13.70; Joy Prairie, Cong. s. s., for support of scholar in care of Mrs. Fairbank, 20; Sandwich, Cong. s. s. 8.02; Springfield, Band of Helpers, through Miss Chapin, for Tungcho Boarding-school, 117.58;	161 25
Canada. — Montreal, s. s. of Zion Cong. ch.	29 28
China. — Peking, Friends, for Mr. Holcombe's school (100 from S. W. Williams), 195.65; Native church-members, for chapel expenses at Tungcho, 22.10; Mrs. Goodwin, through Miss Andrews, for Tungcho Boarding-school, 60;	277 75
Tungcho, Friends, for Boarding-school,	142 79 —420 54
	1,468 97
Donations received in May,	15,446 19
Legacies " " "	13,551 12
	$28,997 31

Total, from Sept. 1st, 1872, to May 31st, 1873, $277,487 36

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Norridgewock, Cong. ch. and so.		10 00

NEW HAMPSHIRE.

Claremont, Cong. ch. and so. m. c., for Mexico,	14 00	
Gilsum, Cong. ch. and so.	10 00	
Greenland, Cong. ch. and so.	20 25	
Wakefield, Rev. S. Clark,	5 00	—49 25

VERMONT.

Lyndon, S. B. Mattocks,	10 00	
St. Johnsbury, South Cong. ch. and so.	89 85	—99 85

MASSACHUSETTS.

Boston, Miss Louisa Thompson,	20 00	
Cambridge, a friend,	2 00	
Clinton, 1st Evan. ch. and so.	24 75	
Danvers, 1st Cong. ch. and so. 28.06; Maple st. Cong. ch. and so. 51.02;	79 08	
Groveland, Cong. ch. and so.	7 50	
Monson, A. W. Porter,	400 00	
Newburyport, Belleville Cong. ch. and so.	55 18	
Paxton, Rev. T. L. Ellis,	25 00	
Saundersville, Cong. ch. and so.	15 00	
South Weymouth, 2d Cong. ch. and so.	35 00	
Springfield, C. M.	500 00	
Stockbridge, Cong. ch. and so.	98 75	
Taunton, Winslow Cong. ch. and so.	38 36	
Townsend, Ortho. Cong. ch. and so.	4 00	
Walpole, Cong. ch. and so. (of wh. 20 for supply of pulpit),	52 00	
W. Newton, Mrs. Jonathan W. Hayes, for Mexico, 50; for Spain, 50;	100 00	
——, a friend,	25 00	—1,481 62

RHODE ISLAND.

Pawtucket, Rev. C. Blodget,	10 00	
Providence, Pilgrim Cong. ch. and so.	39 39	—49 39

CONNECTICUT.

Hebron, 1st Cong. ch. and so.	6 00	
New London, 2d Cong. ch. and so.	112 80	
West Woodstock, Cong. ch. and so.	6 75	—125 55

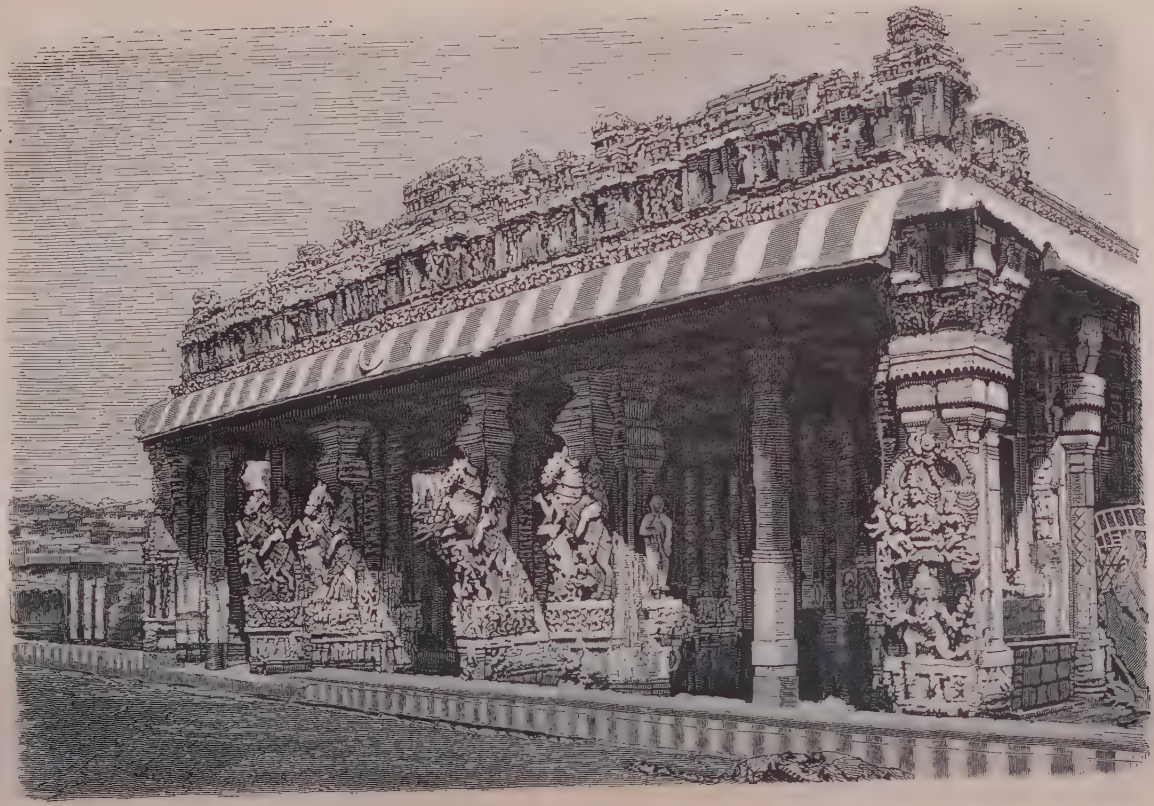
ILLINOIS.

Oak Park, 1st Cong. ch. and so.	23 27	
Rockford, 2d Cong. ch. and so.	118 79	
		—142 06

CANADA.

Keswick, Thomas Smith,	4 68	
Yorkville, Andrew Hamilton,	50 00	—54 68
		$2,012 40

Total for Nominally Christian Lands, from Sept. 1st, 1872, to May 31st, 1873, $12,164 30



NEW CHŌL'TRY—MADURA.

THE

MISSIONARY HERALD.

VOL. LXIX. — AUGUST, 1873. — No. VIII.

THE NEW CHŌL'TRY — MADURA.

By Rev. J. T. Noyes.

The picture is a view of another of those magnificent monuments of antiquity built by the old Tamil kings, centuries ago, in the city of Madura. Some of these old buildings have been described in previous numbers of the Herald (April, 1868, October, 1871, and October, 1872). This one is situated directly opposite to the great temple of Meenarchi, across the road. It is called "Puthu Mandapam," in Tamil, — in English, "New Chōl'try." It is also distinguished by the Tamil name "Vâsântâ," which means, in English, "Spring." It is said to have been so called in consequence of having been built as a cool and delightful retreat for the god Siva, during the sultry month of May — in Madura the hottest month of the year. It is surrounded by a narrow watercourse, made of stone; intended, it is supposed, to cool the air during the hot months. This edifice, which in the beautiful finish of its work, and in its grand magnificence, excels all others in Madura, is three hundred and thirty-three feet long and eighty-one wide, divided, internally, into a nave and two side aisles, with passages at both ends. The roof is flat, being constructed of immense granite slabs, resting upon one hundred and twenty-eight massive pillars, each twenty-five feet in height, hewn from a single block of granite, and carved in the ordinary Hindoo style. The labor of carving must have been enormous, and it is difficult to conjecture how the pillars could have been placed in position by any power which the Tamilians are known to have possessed in that dark age. Unlike the old palace (Herald for October, 1871), the architectural style of which seems to be a mixture of the Hindoo and Saracenic, the "New Chōl'try" is purely Hindoo in its style; and the square and massive character of its general construction blends strangely with the minute decorations and singularly fantastic finishings. Among the ornaments are ten groups of sculptured stone images, which represent the ten Pandian kings, larger than life, with their wives in smaller figures, placed in front of ten of the massive pillars. Tirrumala Nayagan, the last of the dynasty and the munificent founder of the "New Chōl'try," stands first in the row of groups on the right, with his two wives, one on each side, and a female servant. The first thing which attracts attention on entering

at the front is the massive platform, occupying nearly the whole width of the nave, which, together with twelve large, beautiful pillars, smooth as glass and black as jet, supporting an ornamented canopy, is wrought out of a beautiful stone, composed of dark syenite sprinkled with a green variety of scapolite, known as the "*black Madura granite.*" This remarkable building, according to Wilson, was begun in 1624, was twenty-two years in building, and cost upwards of a million pounds sterling. But the authority which puts the cost at £20,000, the date of beginning the work 1626, and the time of completion seven years, is the more credible. It has been justly said, that "this and the other solidly constructed and highly ornamented buildings which engaged the attention of Tirrumala Nayagan, could not have been built by any other than a despot possessed of boundless wealth." This man, the greatest of all of the Pandian rulers, was crowned king of Madura in the month of January, 1623, when he was between thirty and forty years of age, and his successful reign extended over a period of thirty-six years. During his time the Jesuit missionaries gained great influence in Madura. Robert de Nobili, the most famous of them (see Herald for February, 1872, p. 56), assumed the garb of a Hindoo ascetic, and professed to be a high caste Brahmin, from Rome. Thus, as a Christian propagandist in disguise, he schemed and labored many years. He made a considerable number of proselytes, with the direct countenance and assistance of the king, over whose mind he is said to have gained an extraordinary ascendency. Some say that Tirrumala Nayagan was converted, and on this account was clandestinely murdered by the Brahmins. But the Jesuits seem not to have believed it; for their records declare that he died as he had lived, an impenitent sinner.

Whatever the truth may have been in his case, one thing is certain, two or three centuries of missionary labor by the Franciscans and Jesuits made no permanent impression upon Hindoo society. No missionaries were ever more indefatigable and persistent. They were unscrupulously deviceful in their methods; they had unbounded means at their control; and the influence of kings was exerted to forward their schemes. No other missionaries were ever so favored on the human side; and yet, beyond the building of a few churches and the considerable number of proselyted heathen, to whom they gave Christian names, and a baptism of water without a previous baptism of the Holy Spirit, they accomplished nothing, or next to nothing. The citadel of heathenism continued as firm and unshaken as the old stone palaces and temples. The Brahmins retained all their former influence, and caste and superstition were in no degree weakened. In the line of human progress nothing had been done. Every old custom and institution remained intact.

It remained for Protestant missionaries to introduce, with the preaching of a purer Christianity, education for all classes, and to inaugurate the innovations which are fast changing the social habits of the people and their time-honored institutions. *Vastly* more has been done within the last fifty years to enlighten and elevate the people, not to speak of Christianizing them in the true spiritual sense, than was done by the labors of the Romanists in *three centuries.* Give us fifty years more, and the world shall see not only Madura, with her two millions, but all India, with *two hundred millions*, by the blessing of God on the preaching of a pure gospel, transformed, evangelized, and numbered among the Christian nations.

THE USES OF WEALTH.

Mr. Gladstone has recently made some remarkable statements upon the vast increase of wealth in England. Some American Gladstone could, doubtless, show a corresponding or even greater increase in this country. Wealth represents the accumulated results of labor. Educated labor, even of the hands, is far more productive than ignorant; but when science substitutes machinery in productive industry, and the results are multiplied thirty, sixty, and a hundred fold, the increase of wealth can hardly be realized. Add to these results the consequent increased value of real estate, not only in the older portions of the country, but still more in the newer, as they are opened by railways to an ever swelling tide of population, and we may form some conception of the vast increase of wealth in the country, without reference to the statistics of the census tables.

This is the wealth of a Christian nation, the fruit of a civilization quickened, energized, and developed in its manifold relations, as nowhere else in the world, by the gospel of Christ. The uses to which this wealth shall be applied, are well worthy the gravest and most prayerful consideration of every thoughtful Christian man. True, much of it is in the hands of men who are quite indifferent to any such questions, yet a fair share — may we not say more than their numerical proportion — is possessed by Christian men. Is it used *wisely* by the great majority of the professed Christian men and women of our churches, — as a wise economy would dictate, — for the promotion of the kingdom of Christ?

With this great increase of wealth, has there been anything like a correspondent increase in unselfish Christian offerings for missionary objects — home not less than foreign? With the advance in wealth, lifting men *above* the limits formerly set by the duty of supplying the necessities of one's own household, ought not the *ratio* of expenditure for Christian benevolence to that for one's own comfort, and the comfort and happiness of those dependent on him, to have increased rather than diminished? What is the fact, not in general simply, but with *you*, my fellow-servant of the Lord Jesus? Has the time yet come, when Christian congregations can be justified in spending their tens and hundreds of thousands on church edifices, when half, or a quarter, or even a tenth as much would have sufficed quite as well for the purpose of hearing the truth and gathering in the outlying masses? While the larger part of our fellow-men have not yet the opportunity of knowing the purposes of love and grace in their behalf, — are actually *starving for the bread of life*, — can we properly indulge in church luxuries, spend our thousands on church architecture and artistic music, while our hundreds only, not to say our tens, are grudgingly bestowed to save them that are ready to perish? Good men are often constrained by denominational pride, or the example of worldly-minded men in the congregation, who will give to the objects above-named, but not for those more purely Christian, and so find themselves crippled in their ability to help on the latter? But ought it to be so? Is the cause of Christ really advanced, in the long run, by such concession to the spirit of the world?

But coming nearer home, — are we, as Christians, justified in a style of household expenditure that keeps even pace with that of those who have nothing else

on which to spend their wealth? The elegant house and grounds, the costly furniture, the luxurious entertainments, the lavish expenditure on travel, home and foreign, not to speak of other things, are too often accompanied by the scanty offering for the cause of Christ. We would indulge in no tirade against the use of wealth for promoting a refined taste and the most generous Christian culture, to the fullest development of all the powers with which our humanity is endowed. This we believe in. But we do ask of those whom Divine Providence has blessed with the means of such enjoyment, that a due proportion of their income be given to Christ; that his cause be *first*, not the last — to be left out possibly altogether, or put by with the scantiest pittance.

The way has been opened for the largest activity of Christian benevolence on every hand. The world is open to the influence of the gospel. But the "purchasing" value of the money given, for example, to the American Board now, is, to say the least, not greater than was that of what was given by the same constituency thirty years ago. Yet how has the foreign field of this same constituency been enlarged, and its responsibility increased, by the orderings of Providence!

The time has come, in the natural growth of the work, when new expenses must be met, not counted on thirty years ago, in the line of a Christian literature, in church building, and in the establishment of Christian institutions of learning — even more necessary abroad, at the present time, than at home.

It is an occasion of hope and gratitude, that of late so many large gifts and bequests have been made to colleges and seminaries at home, till they amount to hundreds of thousands, and even millions of dollars yearly. This is a worthy use of funds, — though we might sometimes suggest a different distribution, — that those that have not, and are equally deserving, might share with those that have. The time has fully come for such gifts to establish and endow institutions for Christian education in the foreign field as well as at home. Closely connected as such institutions are with its evangelistic work, and important as they are to its permanence and full development, the Board has never felt at liberty to appropriate its funds directly for such objects. It has never had the means to spare from its immediate work of evangelization. It has indeed been obliged to expend a good deal for the establishment and support of schools and seminaries for the training of evangelists and teachers, — this has been strictly necessary, — and also to make grants in aid of church building; but it has never made appropriations to establish colleges properly so called, though gladly commending them to Christians of wealth, specially interested in this form of benevolence. Next in importance to the support of the living preacher, — American or native, — which must ever claim the precedence, must be reckoned institutions for Christian education. It is through the influence of such institutions that it is expected, in due time, to pass over the Christian work, which we begin, to native hands. The proper missionary work will then be done. Already is this change from foreign to native hands far advanced in some of the older mission fields.

Shall the foreign field have less regard, in this respect, than the home? Is it not equally given us to cultivate for Christ, — and not so far away as it was, but coming nearer every month, every day? Not less than a hundred thousand dollars are now needed for institutions of the character referred to — for

Jaffna College, in Ceylon, already begun, with the best prospect of usefulness as a thoroughly Christian college; for the Home at Constantinople, for which the Woman's Board has already secured $25,000, and needs as much more to establish a first-class institution for the Christian culture of woman at the point of widest influence in the Turkish empire; and for a college at Aintab, in the Central Turkey mission, to which the native Christians have contributed with a liberality and self-denial which are the best guarantee that they deserve help from Christian friends in America.

Who can estimate the value to Christian civilization of the funds devoted to the founding of such institutions as Yale, Amherst, and Williams Colleges, Andover and Mount Holyoke Seminaries, or of Robert College, at Constantinople, and the Syrian Protestant College, at Beirut? And still there is room for such benefactions, and opportunities of equal promise for the social and religious elevation of millions of mankind. Wealth in the hands of the stewards of Christ has its high privileges, as well as its sacred duties.

MRS. MARY SNELL SMITH.

(The following notice of this excellent woman, who died at Rocky Hill, Connecticut, on the 15th of May last, after a missionary life of thirty-six years in India, was prepared for the Herald by a relative, but has been somewhat abridged.)

Mrs. Smith was a person of rare natural gifts and graces, coupled with eminent devotion to Jesus. She was born in Cummington, Mass., September 21, 1814. Her father, Ebenezer Snell, was a man of true New England type, well read, thoroughly versed in the Bible, sound in judgment, and loyal to Christ. Her mother, a most lovely Christian woman, died when Mary was only eight years old, giving her, with the benediction of maternal love, this dying injunction, "Mary, you must be a Christian; you must love Jesus." These words went to the heart of the child and could never be forgotten. They were the good seed sown, which afterwards resulted in her conversion. The "law work" was very long and painful in her case, but it prepared her for a most cordial acceptance of Jesus at last, and the benefit of that thorough preparatory work was seen in all her subsequent life. When twenty years of age, she attended school for one term in Shelburne, Mass., and became an intimate friend of Miss Fidelia Fiske, afterwards so noted in missionary annals. Miss Fiske's influence upon her was most blessed, in leading her to Jesus, and in preparing her mind for mission work. She at once conceived an ardent desire to pursue her studies, and prepare herself for some field of eminent Christian usefulness, but her father's pecuniary circumstances at the time did not permit this course. Two years later she united with the church in her native town, coming forward alone, in a time of general declension, and when there were almost none except old people in the church. Very soon after this, there came to her an invitation from the American Board to go to India as a teacher. Her father refused his consent to her going alone, and then, almost immediately, she was asked to engage in mission work in India, as the wife of John Steele, M. D., a young man of rare worth

and promise. There were many obstacles, but she felt that the Lord was taking her at her word, and asking her to ratify the vow of consecration which she took in joining the church, and she decided to go. She was married to Dr. Steele November 11, 1836; twelve days later they sailed from Boston, and reached Madras March 23, 1837. On leaving the ship she took a cold which brought on rheumatic difficulty, so that she was unable to walk for several months. Dr. Steele's health soon failed, and after a long struggle against disease, he died of consumption, October 6, 1842. This was a very sore trial, and not till she stood over his open grave did Mrs. S. learn to say, with no reservation, "Thy will be done"; but that lesson of submission and trust she never needed to learn again.

Although so sorely bereaved, she determined to continue in the field. Subsequently she became acquainted with Rev. J. C. Smith, of the Ceylon mission, and they were married October 13, 1843. She then immediately took upon herself the whole care of providing for the household, that her husband might not be distracted or hindered in his work. But while she made a model Christian home in that dark land, her influence over the teachers and pupils in the boarding and other schools was very great. Her heart was always so warm with the love of Jesus that she had the right word and the right ministration of love for every one.

Mrs. Smith visited her native land but once during her long period of service, and then only for the sake of prolonging her life-work upon missionary ground. She reached this country, with her husband, in May, 1857, and went back again in 1860, though her health was still so poor that many feared she would not survive the passage. But God spared her life for eleven more years of missionary service, when it became evident that both she and her husband must quit the field. The needs of an invalid daughter also impelled them; and reluctantly they sailed from Jaffna, March 23, 1872. The daughter died on the passage, and was buried at sea, off the coast of Portugal.

Hardly had they reached their native land ere the eldest daughter, with whom they had found a home, also sickened and died. Mrs. Smith went through all these repeated trials without a doubt or murmur, her faith in Jesus triumphing over all seeming ills. She passed through the winter cheerfully, and with signs of improving health, but in the spring she ventured beyond her strength, in a work which showed her continued devotion to the missionary cause, and was taken sick with pneumonia, of which she died after four days of extreme suffering. Her end was peace. The mention of Jesus would bring a radiance of joy upon her countenance when she was in the greatest bodily distress. Her work was all done, and well done, and she was ready to go.

She never regretted, in her darkest hours, her choice of the missionary work. Her faith never faltered, her enthusiasm never flagged, her love for the heathen never became chilled. Like Mary of Bethany, she did what she could, and was approved.

ANNUAL MEETING OF THE BOARD.

The attention of persons designing to attend the meeting of the American Board at Minneapolis (to commence on the 23d of September next), is specially invited to a notice from the Committee of Arrangements, on the last page of the cover of this Herald.

MISSIONS OF THE BOARD.

European Turkey Mission.

RENEWED PERSECUTION AT MERICHLERI.

WRITING from Eski Zagra, April 28, Mr. House states: "The spirit of persecution has again broken out where we thought it had already spent its force. The brethren of Merichleri are in the midst of quite a severe storm. Their new school-house, or chapel, has been pulled down by their fellow-villagers. It was, I think, while they were at their evening service, a week ago yesterday, that a mob surrounded their building and began to break in the windows and threaten the life of Traicho (our helper). He escaped in some way through a window, and the next day the mob deliberately pulled the building down. Traicho and the brethren immediately went to Cherphan and complained to the authorities. The case is now being tried. A large number of the offenders are in prison, but it remains to be seen what the result will be.

"I suppose the real mover of this outbreak was a man of the baser sort, who was sent a few weeks since from Philippopolis, ostensibly to be a teacher at Merichleri, but doubtless the main object in sending him was to root out the Protestants from that village, if possible. The rapid progress of the work there has been, for some time, a matter of chagrin to those who oppose the work in Philippopolis as well as in this city. The man seems to have been well chosen for such work. He is a bold, unprincipled, bad man. He gave circulation to absurd and wicked stories about the missionaries and the Protestants, and at last has succeeded in goading on the people to this deed of violence, of which they will now have plenty of time to repent. They threaten, even now, I believe, in their rage, to *kill all the Protestants.* The brethren have been somewhat fearful, and the women, some of them, were so frightened that they have been sick. Mr. Marsh went to Cherpahn immediately after we heard of the trouble, and has not yet returned. Mr. Locke, of Samokov, on his way to Constantinople, has brought us word of the progress of events. The examination of witnesses had commenced, and the Turkish government seemed ready to put the matter through. Mr. Locke mentions one very interesting incident, as showing the noble stand which the Turkish government is taking on the question of religious liberty. One of the villagers, in his testimony, happened to let slip the exclamation, 'We are not going to have any Protestants there.' Whereupon the Turk, who was conducting the examination, was exceedingly provoked, and burst out into a vehement little speech in favor of toleration, saying the Sultan tolerated the Jew, the Orthodox Greek, the Moslem, and the Protestant; and who was *he* to say that they would not have any Protestants in their village.

"The affair is creating a good deal of excitement in Cherpahn, has given a good opportunity to Traicho to preach the truth there, and we hope this persecution will only serve, as others have, to give a new impulse to the work in this land."

PROGRESS AT YAMBOUL — RAILROAD.

Mr. House also writes: "A week or two since I made a tour to Yamboul, another of our out-stations, and was very kindly received by the brethren. I became deeply interested in the progress of the work there, for Yamboul is another bright spot in this land. The brethren seem deeply in earnest, and are carrying on the work by themselves, without a helper; for we have now no helper to send them. I understand that the brethren take their Testaments and tracts with them to their shops and places of business, and read with others as they have opportunity. They have been meeting on the Sabbath in the guest-room of the head-man's house, and the room is filled. One of the best teachers in Yamboul made me a visit. He seems to be deeply interested in the truth, and preached, in the Bulgarian church, quite an evangelical sermon on the Sabbath previous to my visit; but he

seems still to be fearful of coming out boldly and openly as a Protestant.

"I wish I could report some interest in Eski Zagra, but I cannot. We have evidence, however, that the people right about us are now disposed to be *friendly* to us, as neighbors."

THE PASTOR AT BANSKO.

Mr. Locke wrote from Samokov, April 18: "We are all much rejoiced and encouraged by the conduct of the pastor of the Bansko church. It would do your soul good to have an hour's talk with him I am glad to be able to say, that under his preaching the church-members here have been blessed already. He can reach and touch their *hearts* as we never can.

"The whole plain of Rasloge (embracing thirteen towns, of which Bansko is the largest) has been awakened by the work at Bansko, so that the lately-arrived Bulgarian Bishop testifies that the men of that region are very unlike all others in his diocese. He told Pastor L—— 'This is your work'; which is a fact.

"On Monday last, April 14, 1873, the railroad was completed between Constantinople and Gerran Bey, eleven hours distant from this city. We are now but three days from Constantinople."

Central Turkey Mission.

WOMEN'S WORK IN THE MARASH FIELD.

Mrs. Coffing, of Marash, prepared a report in April last, of the work of native teachers, Bible-women, etc., in that station field, under the supervision of the missionary ladies there, which is certainly encouraging. She says:—

"At Terebakan, the teacher has instructed a small, mixed school, and eight women, while her work from house to house has been such that Mr. Montgomery, when visiting there last winter, said she was doing more work than any of the preachers that had preceded her. In Hadjin, the Bible-reader has given lessons to twenty-five women, visiting at least twenty of them daily; and the girls' school has averaged twenty-five pupils for six months, some of the girls being quite large.

"Both these workers have had their strength taxed to the utmost, reading and explaining the Scriptures to serious inquirers; while the women who regularly attend the chapel services have increased from eight to twenty-nine, since last July; and our last letter from there gives us the hope that some of them have passed from death to life.

"In October, we sent one of our high-school graduates to *Albustan*. When she had been there a month, the pastor wrote that she had over thirty girls and fifty women. We at once wrote that she must drop the women, as no human being could do justice to so many. The school has kept its numbers, and though we cannot speak from personal observation, as we do of the other places, all the reports have been most favorable.

"At *Zeitun*, a graduate of the middle-school teaches a mixed school of fifty-five scholars, some of the boys being larger than herself. But she retains perfect control of them, and has them all well classified. Not more than twenty of these are children of Protestants, yet thirty of them attend the Sabbath-school, and Miss Williams says she has succeeded in teaching them to sing better than any other natives she has seen. The Bible-reader has seventeen regular scholars. These she visits in their houses four days in the week. On Wednesday they all come to her, and having read their lesson, they have a general exercise in reading, figures, and singing, after which they have a Bible lesson and a prayer-meeting. Most of the seventeen have either finished the Primer or are now reviewing it. When a woman has reviewed the Primer her husband presents her with a Hymn-book.

"The teacher, on entering a house, asks, 'Have you prepared your lesson?' If the answer is a negative one, she says, 'Then I have no work here,' and goes on to the next house. In these visits she finds opportunity to read to ten or twelve other women almost every day. Sabbath morning, in the chapel, she gives them a lesson from the Catechism; at noon she meets them in a private house, going to a differ-

ent one every Sabbath, and thus reaching many who would not come to the chapel. The Sabbath we were there, twenty-six were present at this meeting. The lessons are from the New Testament. In the afternoon all again attend the preaching at the chapel. The women who regularly attend now number twelve; some of whom give good evidence that they love Jesus.

"The success of these girls in the out-stations has more than met our highest expectations. Yarpooz, Fundajuk, Nurpet, and Sis, are all ready for just such workers, while Hadjin, Albustan, and Zeitun could each profitably employ another. But where are the girls? To raise up such workers is our chief work. In many of our out-stations they are our only hope, for we not having the Armenian, and the women understanding no Turkish, can do little for them directly."

"In the city, ten female teachers have been employed, the people paying eight of them. The school committee also promise to assume the salary of one teacher in the high-school, from January 1, 1874.

"In visiting the villages we found much more readiness among the people to give their daughters [for the school] than we had hoped for; and eighteen girls came in during the first months. These have constituted our *boarding department.* But though willing to send their girls, they have little idea of the cost of an education, or of its value."

"In the Second Church we are trying the experiment of a *Committee* of *Women;* whose duties are, to select Sabbath-school teachers; to see that no female member of the church stays from Sabbath-school or the Wednesday meetings without a sufficient excuse; to see that every member pays something *weekly* for the Lord's work; to examine into all quarrels, and as far as may be remove all difficulties between sisters.

"The Committee was elected and commenced their work the 1st of January. At their first meeting they pledged themselves to visit every female member, for religious conversation, at least three times a year. So far they have worked well, but remembering the old adage, 'A new broom sweeps clean,' we prefer to try them longer before saying much of their work."

Eastern Turkey Mission.

VISIT TO KARS — ATTEMPT TO ENTER RUSSIA.

A LETTER from Mr. Pierce, of Erzroom, noticing a visit to Kars and other out-stations in the northeast part of Turkey, is of interest specially because of its intimations in regard to Protestantism in Russia, and the difficulty of doing anything for those there who would gladly receive the Scriptures, and might welcome a visit from evangelical preachers. Kars is a city near the borders of Turkey, something more than one hundred miles northeast from Erzroom. In going to the place several other out-stations were visited, and are noticed in Mr. Pierce's letter. He writes: —

"Much has been said and written, within the last three or four years, about Protestantism and Protestants in Russia, especially in parts bordering on Turkey in Asia. As Erzroom is not far from the border, we often see individuals from those regions, who tell us of large Protestant communities already formed, of the burning desire of multitudes to learn the truth, and of the terrible persecutions and trials to which they are subjected at the hands of the Government. In several instances, these persons have purchased large numbers of books — mostly Bibles and Testaments — with the hope of being able to get them across the line, and sell them to the poor people, hungry for the Bread of Life. Last autumn a man called on me, who had taken the long journey from Russia to Harpoot for the purpose of putting one of his little boys into the Protestant school; and learning that there was a good school here, he came to beg us to receive another son, whom he proposed to bring on this spring.

"In view of these and many similar facts, we have long felt it our duty to make an attempt, at least, to visit those persecuted brethren, and see if something could not be done for them, either in the way of securing a measure of religious freedom, or of furnishing them with books.

"As it was our plan to visit Bayazid and Kars this spring, it seemed just the time to carry out our long-cherished purpose of visiting Russia. Accordingly, through the English consul, we sent our American passports to the Russian consul, asking him to 'vise' them, so that we might be able to travel without trouble. You can imagine our feelings when he refused to grant our request, saying that he had orders not to vise passports of *clergymen!* To maintain a show of friendship, he offered to write to Constantinople, to his superior, and if possible obtain permission to grant our request. After waiting nearly a month, he finally informed us that the matter must be referred to Tiflis. It was useless to delay longer, and we started, March 11th, for Bayazid, still hoping that we might be able to cross over to Kars through Russia. . . . .

"From Bayazid, where we spent a part of three days, we made an attempt to cross the line and go to Kars by a short route, through a part of Russia. But the attempt was vain. We were obliged to turn back and reach Kars by a much longer road. The chief object in retaining our hold on Bayazid is the hope that from there we may be able to introduce books into Russia. Merchants are constantly going and coming, and several have already expressed a willingness to make the attempt to get books across the line. But there is really no way by which our books can be lawfully introduced into Russia; for the censorship is in the hands of bitterly opposed Armenians, and they allow nothing to slip through their hands.

"In order to reach Kars, we were obliged to return to within two days of Erzroom, and go by the winter road, thus making our journey much longer than it would have been could we have gone through Russia. However, after encountering rain, snow, and mud, and enduring long days of hard travel, we finally reached the place. During the last two years Kars has not been occupied; but a few months ago a preacher was sent there, with his family, and he is now laying foundations. Two men call themselves Protestants, and they seem to be of the right stamp. Many more are friendly, and occasionally attend service. They are to procure a better house, and open a school — by request of several influential men. The preacher has already sold nearly six hundred piaster's worth of books, and there is a great call for Bibles, of which, at the time of our visit, he was entirely out.

"When he went to Kars, several months ago, he took with him a variety of books, such as are freely sold in Erzroom and in various parts of Turkey. On arriving, his books were seized, and all religious books except Bibles and Testaments, were retained; the Government claiming to have orders from Erzroom to that effect. We called on the Pasha, and did what we could to have them given up. He produced an order to have the books examined by the Armenian and Catholic priests, and if they said they were objectionable, to stop the sale of them, if not to release them. Accordingly he called several priests, who simply looked at the title-pages, and decided that they were injurious books. . . . . We can now only appeal to Constantinople. These same books have already been examined there, and are openly sold every day in all parts of the empire except at Kars. You can draw your own inference.

"We shall strive to maintain a firm hold on Kars, both on account of the large Armenian population in the city and on the surrounding plains, and on account of its nearness to the Russian border. By having energetic preachers at Kars and Bayazid, with a good supply of books constantly on hand, we feel confident of being able to do something for our persecuted brethren in Russia. With God's blessing, we may yet find a way to visit them, though at present, we, American clergymen, are forbidden to place foot within the Czar's domains."

Madura Mission — Southern India.

FAITHFULNESS OF NATIVE HELPERS AND CHRISTIANS.

DURING the recent absence of Messrs. Noyes and Chester from the field, Mr. Rendall had the supervision not of his own work at Battalagundu only, but also

of the Periakulam, Dindigul, and Pulney stations. On the 18th of April last he wrote from the sanitarium, at Kodikanal, in regard to these several stations, noticing especially meetings with helpers, and their reports. He states: —

"I have recently spent two days at Periakulam, with the helpers of that station. Their monthly meetings are seasons of great interest and profit to us. The reports and discussions bring out many defects in our work, and many things to encourage and stimulate us, so that all feel it good to be present. The previous month had been fruitful in securing extra contributions for benevolence. One pastor reported over twenty-four rupees towards his salary, another over seventeen, and a third over fourteen. It is now manifest that the three pastors in the valley will realize half of their salaries, an advance may soon be made, and kept up until the whole salary shall be raised by the people. The pastors are in good heart. I urged to constant and patient effort to lead the people to give joyfully, and to lead *all* to give *something*.

"Temperance has required a share of our attention. Nearly a year ago the helpers took up the subject, and resolved that they would do all in their power to discountenance the use of intoxicating drinks among the people. This step was much needed, as the people are in great danger from intemperance. Every village has its licensed toddy-shop; and intemperance is greatly on the increase among all classes of Hindoos. The pastor at Kamban has been active in this reform, and at our meeting we were all very much interested in his report respecting the assistance he had received from the *women* of the congregation.

"The Spirit of God is working on the hearts of the people in various parts of the station. One of the pastors spoke of a most interesting communion season in connection with his church. He had prayed for God's blessing, and had held preparatory meetings in several villages, and at the time appointed the people came together in such numbers that not more than half could get into the church. They were deeply interested, and many seemed to receive a new impulse by the exercises. Six persons presented themselves as inquirers.

"We had a long discussion, or rather conversation, at our monthly meeting, respecting a new consecration to the work of the Lord, and I was impressed with the remarks made by some on this subject. Some are longing to see the power of God manifest as in revivals in America. They were struck with the statements made respecting such revivals. One pastor, in his remarks said, 'Is not Jesus, who is thus triumphantly working by his Spirit there, able and ready to work here among us?' He then, in the most simple and fervent manner, exhorted all to consecrate themselves anew to Christ.

"One young man was received to the church at Silukkuvapatti [in the Battalagundu field] in March. A most interesting incident took place a few weeks ago in that village. A member of the church was visiting a village in the Dindigul station. While there he met one of the Christians in the village, and in the course of their conversation they spoke of the need of Christians being more active, and doing more for the cause of Christ. The Dindigul Christian said, 'Why not call a meeting for all the church-members, and let us discuss these points? At all events, let us ask the missionary if he has any objection.' I told them that so far from having objections to such a meeting nothing would give me greater joy, and I hoped the meeting would be called without delay. They had drawn up topics for discussion, among which were — 'The better observance of the Sabbath; Better Attendance at Church; Increase of Benevolence; and Efforts to reach the Heathen.' The church at Silukkuvapatti, although without a pastor, is increasing in influence and strength.

"At the last communion season, held by the pastor at Battalagundu, three pupils from the boarding-school were received to the church. Two were connected with the girls' department. The Lord has thus graciously blessed this department, and it encourages us to labor for the education of the young.

"At the last monthly meeting at Dindigul many encouraging incidents came out in the reports of the helpers. They feel the necessity of faithfulness in the absence of their missionary. The work is beginning favorably in the villages. Under the supervision of the pastor they had completed one itineracy among the heathen, in March, and were ready to commence another in April. The helpers were in good heart respecting their work, whether pertaining to labors among the heathen, the instruction of Christian congregations, or the conducting of schools for the young. Nearly every catechist reported that he had visited as many as thirty villages, to preach to the heathen, during the previous month; and beside the schools for children, they had conducted ten night schools for the education of young men. Dindigul is far in advance of the other stations under my care, in education. The work in the town itself is of great magnitude. A large and important dispensary, a large and flourishing Anglo-vernacular school for boys and young men, and other important schools for girls and boys, show the foundations which Mr. and Mrs. Chester have been laying for the glory and honor of God. I trust they will soon be enabled to return to carry on the work to completion."

"I have not been able to visit Pulney, but do what I can for that station by a correspondence with the pastor there. In both Dindigul and Pulney there have been additions to the churches, and to the congregations. God is thus bearing witness to the labors of our native brethren."

Ceylon Mission.

RETROSPECTION—THE WORK AT BATTICOTTA.

THE death of Mr. Sanders, and the present absence of Dr. Green, have thrown much labor and care upon Mr. Hastings, who has charge of the commencing Jaffna College, and supervision of the station-work at Batticotta. The 15th of April last was the twenty-sixth anniversary of his arrival in Jaffna. Writing on that day he was led, very naturally, to look back upon the past, recalling the cheering impressions, the bright anticipations, of his first months on missionary ground; the chastening effects of more experience — of disappointments and apparent failures — upon the feelings (have not pastors at home the same experience?); changes in the mission — deaths, returns to America, and other removals; the smaller number of laborers now than then; the reduced amount expended by the Board in Ceylon; changes in the native churches and among native helpers, etc. He then writes: —

"The figures are suggestive, and rightly viewed they are not discouraging. They show progress in some directions. And many changes have taken place which cannot be represented by figures. There is more independence, and more intelligent views of the object of the mission. There is a more cordial coöperation with us in the work on the part of native Christians. There is far less of the money inducement influencing people to profess Christianity. Our gains, if apparently less, are more real and more reliable. The churches are better organized and less dependent upon the mission, and the native pastorate has been fully and successfully inaugurated. With the increase of prosperity, worldliness has greatly increased, and presents a formidable obstacle to the growth of the church. But we look for better things. All that we seem to need is the outpouring of the Spirit, to realize an abundant harvest.

"The present state of the work at this station is not discouraging. There are evidences that we labor not in vain. The native pastor has reported his own work. Mr. Hunt and myself are enabled frequently to supply his pulpit on the Sabbath, while he goes to the out-stations to preach. We have formed a plan to join forces, and visit every part of this field during the year. The plan contemplates spending at least a week, each month, in some distinct portion of the field, in laboring from house to house and from village to village — the two native pastors and catechists and colporters engaging in the work. Last month a company, accompa-

nied by Brother Smith, visited the most distant islands. Since then, another company has spent several days on another island, in laboring with the catechist stationed there. They seemed to enjoy the work, and returned encouraged. Early next month a smaller company expect to go to two other islands, which have been very seldom visited. The native pastor at Navaly will join this company. I think it does the laborers good, thus to go together to some other part of the field than that which they usually visit."

THE COLLEGE — MANY CARES.

"There was a good deal of religious interest in the college the latter part of last term, and several expressed a hope that they had become Christians. Three, all of whom had been baptized in infancy, were received to the church at the beginning of this term. There are four others, from influential heathen families, who express a full determination to follow Christ, but are now hindered by their relatives from making a public profession of their faith. The lads are dependent upon these relatives for the means to continue their studies, and threats of withdrawing support, and leaving them in the midst of their course, have a good deal of influence upon them. Mr. Hunt preaches regularly every Sunday evening in Tamil to the students, while I hold meetings with them on Saturday evening and Sabbath afternoon. Prayers are attended daily, morning and evening.

"Since Dr. Green left, the care of the medical department has devolved upon me. A week or two since, a class graduated. Mr. Howland and Mr. Smith attended the final examination with me, and two or three of the former graduates came in to assist. This is an addition to my cares, but I hope to be able to manage matters through the native superintendent, with only occasional visits to Manepy. Taking up such a variety of work makes it quite impossible for me to accomplish anything as satisfactorily to myself as I could wish."

PROPOSED MEMORIAL — MOVEMENT OF EDUCATED FEMALES.

Writing again on the 23d of April, Mr. Hastings states: "There was a very interesting meeting of some of the educated females, held last Saturday, to arrange for raising a fund among themselves, as a memorial of Mr. and Mrs. Spaulding's and Miss Agnew's labors for female education. They propose to raise a sum the avails of which are to be used for the education of girls in the Oodooville boarding-school. Next year (1874) is the 'Jubilee Year,' of the school, and it is intended to have the fund ready to be presented on that occasion. The movement is entirely their own, and they take hold of it with a good deal of interest. All such movements are encouraging, and if this should open the way for making the school self-sustaining, we shall rejoice."

Foochow Mission — Southeastern China.

THE FORWARD MOVEMENT.

THE Herald for June noticed the intended sending of helpers, by this mission, to several places in the northwestern part of the province. Dr. Osgood wrote April 1st: "We recently sent six helpers up country, with the design of renting in three important places. They succeeded in renting rooms at Yang Kau and Chuang-so. The gentry made some trouble at Yang Kau, which resulted in the helpers leaving the village for a time and returning to Foochow. Brother Woodin referred the case to the U. S. Consul here, who succeeded in getting the Chinese officers in Foochow to direct the magistrate there to observe the treaty and see that our helpers were not molested. And in this connection I may remark, that we are highly favored in Foochow in having a faithful, efficient consul, who cares alike for the interests of all American citizens.

"Yesterday three helpers started for Kenning city, which is about one hundred and fifty miles from here, and is the principal prefectural city in the interior of this province. They hope to be able to rent premises there, and should they succeed, Brother Woodin and myself will probably go up and spend some two or three months. Two men from Kenning came to my hospital, and offered to return with us and rent us a house. They said that, last year, they came to the dispen-

sary and got well. We deemed it best to send native agents with them, as they will excite less opposition at first than foreigners would."

On the 7th of April he wrote again:

"We have tried again to make an entrance into Kenning-fu, but could not find any one who dared to rent to us, as the gentry, some three years ago, posted a notice threatening any one who rented to foreigners with being driven out of the city, and having his house demolished. Brother Woodin and myself expect to go in person and try again in the autumn. We have secured chapels at two stations, one hundred and fifty miles in the interior, and hope to make a beginning in the up-river work."

North China Mission.

A SPRIGHTLY LETTER.

On the 14th of March last Mr. Goodrich wrote from Yücho, 120 miles west of Peking. The letter was received at Boston June 17, having been three months on the way: —

"I was to write you at San Francisco, and, except a scrap, I haven't written you yet. What can I do — the months will not roll back — but *kotow*, and make a most humble apology?

"For the love that brought us safely, we did not forget to set up our memorial heap, only we have not written you. That God should bring *us*, dry shod, over waters larger than all the continents, seemeth as worthy an object of devout thanksgiving as when he took the Israelites safely over the Jordan.

"What a change from America to China — and Yücho. From spendid palace-cars and a grand steamer, to a little canal-boat — from Tientsin almost to Peking — a boat drawn by two *men* (sometimes three, when I went on shore and hitched in), and, afterwards, to a mule litter, which 'sister' rode, and a donkey, which I bestrode, except when I preferred to walk. When we came to a river, six men on either side of the litter steadied that in crossing, and as for me, one man led my donkey, and another carried *me* on his naked and oily shoulders. So we came to this Pisgah station of our mission. It is coming DOWN to come to China, our mountain location notwithstanding. Why, the money that built my father's barn would build twenty houses like the one we live in so comfortably. The grand part of our house is built of brick, and the more common part — the every-day part — of mud. These things, however, I scarcely need to think or write about, any more than about the pointers to a clock — only they are an index, on this great dial-plate, pointing to heathenism.

"I do wish that good men at home who imagine, forsooth, that the Bible of China — The Four Books — holds equal rank with *The* Bible, could understand that the difference between heathenism and Christianity is the difference between having Confucius and The Four Books, and having Jesus and the Bible. It is the sun, not the moon, that takes the frost out of the earth, and death out of the air, and makes the world a place where *men* can *live*. God bless Prof. Sewell for his tract on the Bible. When shall China have a loving faith in the dear Book? Then, and not before, will she put off her baby clothes? Why, your own little daughter is far in advance of any Chinese scholar I have met, in her knowledge of moral truths. But I did not write all this to you of purpose; I ran over. Out of the abundance of the heart, you know ——.

"I have written you that we arrived. I must tell you what we found. 1. A beautiful Mason and Hamlin cabinet-organ. It arrived in Peking before us, and, by some mistake, had come over twelve miles of stone-road in a *cart*. Such a cart, and such a road! The road was level once, very long ago, — among the antiquities of China, — but now, with its fearful joltings, it shakes a *man* quite out of tune to ride over it. The Chinese say of it, 'Ten years of joy, and ten thousand years of grief.' With trembling I unpacked the instrument, and found it — perfect. Two or three keys needed a speck blown from them, and that was all. The organ has been a great blessing to us this winter.

It has brought a thousand persons to our house, to whom it has preached the gospel. It has, also, so wrought upon the (*un*musical) instincts of our large-lunged, loud-voiced helper, that he can actually sing three or four hymns almost in tune. Many thanks to Mason and Hamlin for their noble gift. I am glad they are preaching a musical gospel round the world.

"2. We found three large boxes of Jayne's valuable medicines, a very generous gift from the proprietor. Some of them we have found invaluable, especially his carminative balsam. Diarrhea and dysentery fear it as heathen civilization fears the gospel. It has proved a great blessing to us and to the Chinese.

"And 3. I found my boy, *my* Timothy, an opium-taker! Alas, my poor boy! But I'll not try to write you about that. God grant you may never have a friend who is a slave to opium. But the fetters *seem* to be broken, and I rejoice over him tremblingly. A good evidence that my boy — 'Everlasting Blessedness' — has reformed, is that he is giving his tithes. So do most of the church in Yücho at present — following his example. They seem happy in doing it, but they will need a good deal of grace to continue such a liberal contribution. This weekly tithing makes us very happy and hopeful just now.

"I wish I were a painter, so I could draw for you a picture. It would represent three interesting scenes, and these scenes would show you that a missionary cannot *always* be preaching and teaching from morning till night. We are just now in the midst of a little episode in missionary life. [Special events in the families of servants had prevented their rendering the usual assistance for a few days. Ed.] Our helper, meanwhile, is off on a preaching tour. For two days, therefore, being entirely without help, I have had the responsibility and the *work* of *preparing all the meals* for ourselves and our beloved brother Pierson. Think of your missionary cooking! Ah, I have learned the mystery of many things I never thought to know, since I became a missionary.

"One word more. We sympathize with you over the Boston fire. And yet we do not expect the missionary work will suffer. Isn't it through suffering and losses that God opens the hearts and the coffers of his people? I doubt not there are Christian coffers deep enough, and Christian hearts large enough and warm enough, to supply our wants. My own dear church — God bless her — always stands in the gap in times of emergency. On this side we will try to be economical with our means, *and* generous in our offers of a free gospel.

"I am wondering if the windows of heaven shall be opened this year. A few drops have fallen here, and we are looking up."

ITEMS.

Mr. Blodget reports the baptism of five persons in February, during a week's absence in the country. Four of these were in one town, where others are reading the Scriptures, and are favorably inclined towards the gospel. On the 27th of February he wrote: —

"We expect to choose a deacon in our native church this week.

"The yellow-tiled roofs of the Imperial buildings, covered with glazing so very hard, and so utterly impervious to rain and moisture, present a surface apparently impossible to all vegetation. But what do we see? The wind scatters over it the light dust. Then come seeds, floating in the air, or borne thither by the birds. The heat and the moisture vivify them. Despite of every obstacle, the grass grows, and even trees, rooting themselves on the roofs of lofty pagodas, or of ancestral halls, and live there during long seasons of drought, when the fields, even, are a barren waste. So is the imperishable seed of God's word in this difficult soil — the hearts of the Chinese."

Mr. Smith reports (April 5) some labor among English-speaking sailors at Tientsin, specially by himself and Mr. Porter while they are engaged in the study of the Chinese language; "as the apparent result of which twelve sailors have united with the little church, most of whom give excellent evidence of a change of heart."

Japan Mission.

THE CALL IS STILL FOR MEN.

MR. DAVIS, at the close of a letter dated May 2, in which he mentions some persons whom he hopes to see in Japan, remarks: —

"I have no fear that all the Secretaries will think we are getting too many men for Japan; but some of the powers that be may. Let me say, then, that we have sent no personal appeal to any one. We have stated facts, and they have been published, but the Lord of this harvest is doing the work. God has been opening this land, in this wonderful way, for ten years. His hand has wrought the marvelous changes which have now reached their climax in the taking down of the edicts against Christianity all over the Empire, and in the liberation of those who have suffered in prison so long for the name of Christ, and who boldly declared their faith in him, as Mr. Greene met some of them, while hundreds were passing through here on their way back to Nagasaki, during the last two weeks. And the same Power has caused these great facts to take fast hold of the public mind in America, and to fasten conviction on the hearts of some chosen vessels whom we want for this work. It is the Lord's doing. He knows where he needs men better than we do. Were I making an appeal for Japan now, in view of this crisis moment of her history, in view of the toleration which has come, and in view of the fact that we have semi-official information that the opening of the whole country is already incorporated in the treaties which are being prepared, I should ask for *forty* more families, that we might put, *at once*, even before they had acquired the language fully, a station in each center of a million people among these 15,000,000 or more who have fallen to our lot, in this crowded part of Japan."

THE SCHOOL AT OSAKA.

Writing from Osaka, May 9th, Mr. Gordon thus refers to the hopeful condition of the school there: —

"Soon after we located here, Mr. Gulick and I opened a school in which Bible-reading was a prominent feature. It was quite an experiment, for it seemed not improbable that the use of the Bible might frighten our scholars away, as it had done in other places; but we have been agreeably disappointed. Our school has increased in numbers and interest, so that it was never more prosperous than it is today. We began without charging anything for tuition, as the school-room is on our own premises. But with the hope of *benefiting the school*, we determined, after a few months, to make a charge; and the result has been a marked improvement in the character of our scholars and in their attendance. More than a score are now carefully reading the Bible daily."

Micronesia Mission.

PLEASANT ITEMS.

MR. DOANE wrote from Ponape, April 7th: —

"A few days since I visited a part of my parish east of this a few miles. The visit did me good. I was rejoiced to see, at one place, the prosperity of a school but recently started, and kept by natives. I have before referred to that place. Its *king*, and a chief next in rank to him, are preparing to join the church. The *ruler* is a fair reader of our books, seems in earnest, certainly has changed much within a few months. But two years ago he cared but little to see or hear a missionary; and but a few months since, as I have before narrated, he refused to make any response when urged to take part in building a church. Now, he and his people have put up a small church, and also a small dwelling for a teacher; have a school; have bought of me slates and spelling-books, and some gospels; and to-day will begin their monthly contribution to the Lord and his blessed cause. Surely all this is cheering; how much brighter than those dark days of ava-drinking and drunkenness and fights!

"Passing from this place I called at another, where we have a church of some thirty members. It is *fruiting* now. A few are preparing to join the church. There is also a school there, in good condition, with some thirty scholars — bring-

ing their slates, spelling-books, arithmetics, and geographies. Recently a very good church building was dedicated, and now a teacher's house is being erected. Thus the good work prospers there, and we take heart.

"From islands east of us good reports, with the bad, reach us. The Master is there, working with simple means — feeble hearts and hands. A pleasant incident comes from the *Live Oak*, now in port — Capt. Welden and lady. When passing Strong's Island, natives boarded the vessel, and being asked the news, replied, — 'O, good news. No fight, no steal.' Good news indeed! That island is being beautified by Jesus. He is walking its shores, and laying his healing hand and beautifying touch on many a heart there. The charge of some six vessels cut off there, lies against that people; but now they say, — 'No fight, no steal.' Jesus is certainly there. And so is he walking among other islands of Micronesia; and of many can it be said, — or of parts of them, — 'No fight, no steal.' O, blessed One, come thou and visit all our islands; lay thy healing hand on multitudes of eyes now blind, and hearts leprous with sin, and heal all. Beautify, O beautify all with thy healing, saving, beautifying power, as thou only canst."

Dakota Mission.

A PLEASANT MISSION MEETING.

Readers will bear in mind that the relations of Messrs. T. S. and J. P. Williamson have been, at their request, transferred to the Presbyterian Board of Missions. They still labor, however, much as before, in concert with the missionaries of the Board among the Dakotas, and a meeting of the mission was held recently at the house of one of these brethren. In regard to this meeting, and the general state of the mission, Mr. S. R. Riggs (the father) wrote, on the 18th of June: —

"Our annual meeting has just closed its sessions. It was held at the Yankton Agency, on the Missouri River, and was indeed a very *grand* affair. We met at the station of J. P. Williamson, which he has occupied only about four years. But during these four years the change that has taken place among the Yankton Dakotas is truly marvelous. Dr. Williamson, who came among the Dakotas thirty-eight years ago, was there to compare the *then* and *now*. A. L. Riggs and his family, from the Santee Agency, were there. And, what has never taken place before, every one of our seven native pastors was present. Our licentiates were there, also, and our elders and deacons were largely represented. Messengers from the churches and teachers in Sabbath-schools were there. Indeed, a large company for our Dakota field, of more than one hundred from other villages, were there. Forty persons came over from the Sisseton Agency, a distance, by the way they traveled, of nearly three hundred miles. They had rivers to swim, and were ten days on the journey.

"And in this grand convocation we were much cheered by having with us our friends and brothers, Rev. S. J. Humphrey, of Chicago, District Secretary of the American Board, and Rev. Mr. Avery, pastor of the Presbyterian church in Sioux City. They greatly helped us in our meeting.

"I should be glad to photograph this assembly of Dakotas, which for three days and a half crowded the very pleasant church of our brother, J. P. Williamson, but I dare not attempt it. The marvelousness and the earnestness of the gathering gave, even to us old men, a new inspiration. Now, however, I shall be quite satisfied with presenting some of the present aspects of the field and the work.

"And first, it seems fitting to say that during the year past the roll of mortality has been unusually large; so that the actual advance in the number of church-members connected with the *nine* churches in the whole Dakota field is only fifty — 775 now against 725 of last year. But the number of additions by profession in the whole field has been *seventy-nine*. Subtracting that portion which is under the special supervision of the Presbyterian Board, *we* have seven churches, with an aggregate present membership of 598, and additions by profession, during the year past, of *sixty-eight*. Six of these churches

with an aggregate membership of 375, are on the Sisseton Reservation, near Lake Traverse, in Dakota Territory, and the seventh is the Pilgrim Church, of 223 members, at the Santee Agency, in Nebraska.

"All along the line we have held our own, with small advances. This is something to be thankful for. Just now the churches on the Sisseton Reservation are passing through somewhat of an ordeal. Headed by those who are, on the part of the Government, the recognized chiefs of that community, polygamy and old heathenism have been making determined efforts to get rid of the present agent (Rev. M. N. Adams), because of his Christian character, and because he is the nominee of a Mission Board. It is to be hoped, for the sake of good morals and for the upholding of the religion of Christ, that polygamy will not be permitted to triumph; but that, on the contrary, this present form of opposition may work for the furtherance of the gospel.

"On this Sisseton Agency two government school-houses were erected last year; and the agent is authorized to build two more the present summer. He is also charged with erecting a building for a manual-labor boarding-school, which is to be placed in close proximity with our mission station at Good Will. This position of the school will give it the advantage of the spiritual and religious influence of the native church. We shall hope, hereafter, to have the work of education carried on mainly through the schools supported by the Government. But for the higher education in this whole Dakota field, we shall look to the institution at the Santee Agency, under the personal care of A. L. Riggs."

MR. THOMAS L. RIGGS' NEW STATION.

"Beyond the Yankton Agency, up the muddy Missouri, we enter the territory of the wild part of the Dakota tribe. About one hundred and twenty miles' overland travel brings us to Crow Creek, or Fort Thompson. The Episcopalians have a mission there among the Brules. We pass by them, and after something less than one hundred miles' travel more, reach Fort Sully, only a few miles distant from the Cheyenne Agency. A year and a half ago, Thomas L. Riggs went from Chicago Theological Seminary, and, single-handed, commenced a station there. Everything was new. The Indians were numerous and wild, scattered along the Missouri River, in villages of from a dozen to one hundred teepees in a place. Many of them professed a desire to have a white teacher, but without any real sympathy with or appreciation of the work he should do, or of the proper relations he should bear towards them. Hence, instead of helping, they threw in his way a great many obstacles. This was nothing new in our missionary work. It was the old story, so often repeated to us more than a third of a century ago, on the banks of the Minnesota and Mississippi.

"As yet a beginning only has been made. On the west side of the river, in sight from the garrison, a small, sawed log-house has been erected. The work of teaching has been commenced, by the employment of native teachers, mainly, as yet, from the Santee. I spent a few weeks there last spring. On the first Sabbath of my visit, at the Dakota service, a few men were present, and many more women and children. It was the same experience which we had gone through years before — the women are the first to hear the gospel. Martha Redwing, the wife of one of the native teachers, has found the best materials to work upon. Quite a number of women with young children have attended her school, and have been learning to read Dakota. Her weekly prayer-meeting is attended by more than thirty women and children; and when she left recently, for a little visit to her friends at the Santee, they parted from her with crying. Thus we see that the teachings of the gospel are taking some hold of the minds and hearts of those Teeton women. It is true the chief men came to me on one occasion, with the grave request that I would teach my boy Thomas wisdom. When their women and children come to learn, it would be well, they said, if he would feed them; and whenever he saw any of them not well clad, he should give them clothes. Then the women and children would all like to

come to school. I told them that was an old story too. The Santees used to say the same things to us, and with greater reason, for they were much more destitute a third of a century ago than their brethren the Teetons are now. The experiences of the children, in the missionary work, are very much like those of their fathers. Yet there is this difference between *then* and *now*. Then the voices that called to prayer were foreign voices; now they are mainly of their own people. Then the Christian life came to them in a foreign garb, difficult to be understood; now it comes to them with more of a native look. The word has really, to them, become *incarnate*.

"And now what can I say more? There are golden harvests to be reaped from the word sown among the various bands of the Teetons. The native workers can be obtained, but they need skillful direction and supervision. The young man *Thomas*, and his wife, must not be left to work alone in that centre of heathenism. Two missionaries, by traveling alternately, with native assistants, among the villages up and down the Missouri, could do much more than double what one can do. Besides, it is not exactly safe — certainly it is not pleasant — for the one wife to remain alone. That noble Christian woman, Mrs. Gen. Stanley, of Fort Sully, wonders why there is so little interest in the Dakota work. And it is barely possible that One infinitely higher and nobler and better, wonders why there are so few to help in carrying the gospel of salvation to these Redmen."

Western Mexico.

PREVAILING SPIRIT OF INQUIRY.

THE letter from Mr. Watkins, of Guadalajara, published in July, presented facts of much promise in regard to the work in that place, as it appeared in April. A letter signed by both the brethren there, Messrs. Stephens and Watkins, dated May 24th, is of no less interest. It states: —

"We rejoice to tell you that the Holy Spirit is in our midst, awakening dead souls. There is a wonderful spirit of inquiry among the people. Every paper and tract we publish is eagerly bought up and read. The more scandalously the Catholic papers speak of us and of our work, the greater seems to be the anxiety of the people to know of the truths we teach. Not only in this city, but through the entire State, our tracts have gone, and have been blessed of God. We receive news almost daily of different towns awaking and sending here for news and papers respecting this religion of Christ. For our work we *must* use the press, and use it freely. It is the only way in which we can send the truth through the country. And we must have a press of our own, for the Catholic presses here refuse to publish anything for us.

"To give you some idea of the people's thirst for knowledge, — yesterday morning we received a fine assortment of tracts through the kindness of Rev. Mr. Phillips, of Mexico; to-day they are all sold by boys who cry them on the street. One man spoke for a thousand of Jonas King's tract, — 'La Iglesia Oriental y la Latina,' wishing to send them through the country. With a press we could quickly strike off as many of this, and others that are called for, as necessary.

"All these things are strictly forbidden to be read, even on pain of excommunication; yet groups of people may be seen standing around some person reading them, each listening attentively. The boys are also forbidden to sell them on the street, and even maltreated by the priests for so doing; but they do not stop, and the fire spreads.

"The Catholics are now printing eight different papers weekly, whose great object is to attack us. From the pulpit, also, people are warned from visiting or speaking with us; but the very violent language used in mentioning Protestants, has been (with but little exception) more in our favor than against us. Only once have we been pelted on the street. One afternoon, as Mr. and Mrs. Watkins and I were returning from a visit, we were attacked by a party of men and boys, who commenced throwing stones, two of which struck Mr. Watkins, confining him to his bed three days. The entire city was in-

dignant at the outrage, and some of the papers said plainly, 'The rascals did it to please their confessors.' It was a bad blow for Catholicism, even if it did hit Mr. Watkins. Our friends increase every day, and the prospects promise well. We know there will be hard fighting for some time, but it must melt away before the Spirit of God.

"We have already made an outlay of about two hundred dollars for printing Bibles, etc. We sell our papers and tracts, except to those we know cannot buy, and to the prisoners and soldiers.

"We are happy in having the Governor and the State officers on our side, they aiding us in every possible way."

MISSIONS OF OTHER SOCIETIES.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

THE Report of this Society for the year 1872, gives the following summary of its foreign missions: —

STATIONS.	Missionaries.	Assistants.	Teachers.	Members.	Probationers	Churches.	Prob. Value.	Parsonages.	Prob. Value.	Missionary Collections.	Collections for Current Expenses.	Day Schools.	Pupils.	S. Schools.	Pupils.	Native Chn. Male Helps.	Deaconesses.
Africa . . .	26	–	15	2,065	174	31	13,710	6	$11,500	783	–	15	450	25	1,309	–	–
S. America .	4	1	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
China . . .	11	10	6	1,095	710	–	*50,000	–	–	–	–	6	96	–	869	72	13
Germany and Switzerland	73	–	–	6,230	–	40	321,313	26	–	9,560	–	–	–	229	10,071	–	–
Denmark . .	4	1	–	320	–	2	–	1	–	–	–	–	–	–	1,169	–	–
Sweden . .	32	–	–	1,648	1,461	9	14,210	–	–	1,098	$2,962	–	–	–	1,954	–	–
Norway . .	8	32	–	1,054	164	9	25,048	–	–	269	4,266	–	–	13	835	–	–
India‡ . . .	36	111	269	758	448	14	21,850	22	59,250	–	†31,475	159	4,783	159	2,764	–	–
W. India . .	6	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Bulgaria . .	3	3	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Italy . . .	2	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Mexico § . .	2	2	–	–	–	–	–	–	–	–	–	–	–	–	–	–	–
Total . .	207	162	310	13,170	2,957	111	396,171	55	$70,750	11,710	$7,228	180	5,329	426	18,971	72	13

The appropriations for these missions, for 1873, amount to $373,825.75. There are also missions among the Indians of our own country, for which the appropriations are $6,650. The missions in Mexico and Japan are new — commenced in 1872.

SOUTHERN PRESBYTERIAN BOARD.

"The Missionary," the monthly organ of the Southern Presbyterian Board, has been recently enlarged and much improved. The June number gives the brief but comprehensive twelfth Annual Report of the Board. It appears that the receipts for the year were $47,875.10, — $5,204.71 less than for the previous years. 690 churches contributed, while 815 made no contribution. "In a great majority of cases," it is said, "ministers and church sessions are mainly responsible for this sad deficiency. It is questionable whether a single one of the 815 defaulting churches would have refused to contribute their mite to this great cause, if the subject had only been properly presented to their attention.

"There are now connected with the Church, and looking to it for support, three missions among the Indian tribes of our own country; one in Italy; two in the United States of Colombia; two in Brazil; two in China; and one about to be established in Mexico, — eleven in all.

"The whole missionary force in the field, at the present time, consists of eighteen ordained missionaries, of whom four are natives of the country where they live, three male assistant missionaries, fourteen female missionary assistants, and ten native assistants, making forty-five laborers in all; and all depending upon the contributions of the churches for the means of support."

Four male and three female laborers were sent out within the year.

* Church property, churches and parsonages, $50,000. † School-houses, $31,475.

‡ Since the above came to hand we have received the statistics of their late Conference, which show an increase of 107 members, 3 churches, 1 parsonage, 31 Sunday-schools, and 1,609 scholars.

§ Inaugurated December, 1872.

RECEIPTS OF ENGLISH SOCIETIES.

"EVANGELICAL CHRISTENDOM" gives the following view of the income of various benevolent societies in England, as reported at the last May anniversaries: —

	1782.	1873.	
BRITISH AND FOREIGN BIBLE SOCIETY	£184,196	£188,837	
PRINCIPAL FOREIGN MISSIONARY SOCIETIES —			
Church Missionary Society	153,697	156,440	
Wesleyan Missionary Society	148,585	156,910	
London Missionary Society	111,517	115,070	
Society for the Propagation of the Gospel	97,603	113,124	
Baptist Missionary Society	27,846	38,611	
Moravian Missions	15,554	15,478	
South American Missionary Society	9,353	10,719	
English Presbyterian Missions	7,000	9,541	
Turkish Missions' Aid Society	4,500	4,164	
			£620,057
COLONIAL, JEWISH, AND OTHER MISSIONS —			
Society for Promoting Christianity among the Jews	36,054	33,009	
Primitive Methodist Missions	25,804	32,257	
Colonial and Continental Church Society	33,778	31,013	
United Methodist Free Churches' Missions	11,771	13,923	
British Society for the Jews	8,378	7,851	
Evangelical Continental Society	3,300	3,206	
Colonial Missionary Society	2,901	3,479	
Foreign Aid Society	1,140	1,839	
			126,577
HOME MISSIONS —			
Additional Curates Society	55,190	58,376	
Church Pastoral-Aid Society	50,015	48,399	
London City Mission	40,598	40,670	
Bishop of London's Fund	38,192	29,970	
Wesleyan Home Missions	26,414	30,046	
Irish Church Missions to the Roman Catholics	20,410	23,445	
Incorporated Church Building Society	17,728	12,093	
Church of England Scripture Readers' Association	11,238	12,590	
Army Scripture Readers' Society	9,838	9,946	
British and Foreign Sailors' Society	7,868	8,074	
Missions to Seamen	7,413	8,301	
Home Missionary Society (Congregational)	6,590	6,483	
British and Irish Baptist Home Missions	5,440	5,082	
Protestant Reformation Society	3,804	4,092	
Irish Evangelical Society	2,902	3,507	
Midnight Meeting Movement	1,492	1,060	
The Prison Mission	..	3,197	
			305,331
RELIGIOUS EDUCATIONAL SOCIETIES —			
British and Foreign School Society	11,911	20,079	
Home and Colonial School Society	6,307	6,157	
Christian Vernacular Education Society for India	8,280	7,889	
Ragged School Union	8,023	4,099	
Wesleyan Education Committee	7,195	7,033	
British Syrian School Association	6,266	9,295	
Indian Female Normal School Society	4,959	6,061	
Sunday School Union	2,646	2,854	
			63,467
MISCELLANEOUS —			
Religious Tract Society	121,943	127,599	
Book Society	7,612	7,612	
Church Association	..	7,154	
Young Men's Christian Association	3,698	5,056	
Bible Translation Society	1,964	2,351	
Lord's-day Observance Society	916	1,059	
Working Men's Lord's-day Rest Association	816	930	
			151,761
			£1,456,030

UNITED PRESBYTERIAN BOARD. — (AMERICAN.)

THE "Christian Instructor" gives the Report of the United Presbyterian Board of Foreign Missions, for the year recently closed, which presents the following summary of the work: —

"The missions of our Church are, in the order of their founding, in Syria, India, Egypt, and China, with their leading centres at Damascus, in Syria; Sealkote and Gujranwalla, in India; Alexandria and Cairo, in Lower Egypt, and Osiout, in Upper; and at Canton, in China. In these missions there are 21 stations and outstations, 15 licensed and ordained American missionaries, 22 American female missionaries, 1 printer, 2 physicians, 97 native ordained ministers and teachers, 18 churches and 563 communicants, 21 schools and 2,322 scholars. $4,680.24 were contributed by the native churches in Egypt, and there are about $100,000 of mission property.

The receipts of the Board for the year amounted to $50,646.60 The expenditures were, $55,164.39.

Five new laborers — 2 men and 3 women — were sent out by the Board within the year, and one missionary and his wife returned to the work after a visit home.

Of the mission in Syria it is said: "There are in all, of communicants and adherents, about three hundred and fifty in connection with this mission, who call themselves and are recognized as Protestants. Ninety-three have been received by the mission as communicants; eighty-eight of them on examination, five on certificates."

In many respects the most interesting mission of the Society is in Egypt, and of this mission the Report states: "It was formally commenced in Cairo, in 1855, and after being established in Alexandria, in 1857, it has thence gradually extended until it embraces at present the following leading points or centres, namely, in the order of their location, Alexandria, Monsura, Cairo, the Fayoum, Osiout, Moteab, Nakhayleh, and Koos. At each of these points there is a church, having in them all 431 communicants, and an increase during the past year of 92 by profession and 8 by certificate. In the nine leading schools there are 1,015 scholars, of whom 605 are males, and 410 are females. The spirit of benevolence, and of effort on behalf of the gospel and their own improvement, has been happily seen among the native converts in this mission during the year. Their contributions amounted to $2,139.50; tuition fees, $1,246.24; and their building fund $1,294.50, — being a total of $4,680.24. In this mission the number of laborers at the present time is 8 ministers with their wives, 1 physician and wife, 5 female missionaries, 2 native ministers, 1 native licentiate, and 52 native helpers; being a total of 78 laborers in this field. The printing press has sent out 298,000 pages of useful religious reading matter during the year."

BASLE MISSIONARY SOCIETY.

THE fifty-seventh report of this Society was submitted to its friends by Inspector Josenhans on the 3d of July, 1872. It was found that the income for the previous year had been 864,167 francs, and that the disbursements had amounted to 888,492 francs.

The sources whence the *donations* made to this organization are mainly derived, will appear from the following table: —

Countries.	*Auxiliaries.*	*Individuals.*	*Half-batz coll.*
Switzerland	97,154 fr.	141,514 fr.	81,308 fr.
Germany	124,529	76,945	153,434
Other Lands	15,387	34,590	2,564
Mission Field		14,034	

The productiveness of the half-batz collections (or, as they are now called, *half-batz and kreuzer collections*) is very significant. It proves, conclusively, that frequent offerings, though small, will yield a large income in the course of a twelvemonth.

The chief items of expenditure are as follows: For the African mission, 218,653 fr.; for the India mission, 384,741 fr.; for the China mission, 70,078 fr.; for the Missionary Institute, 76,164 fr.; for administration, etc., 86,750 fr.

The following table will show the working force of the mission, European and native, as also the number of communicants: —

	European Laborers.		Native Laborers.					
	Men.	Women.	Deacons.	Catechists and Evangelists.	Christian Helpers.	Female Teachers.	Heathen Teachers.	Communicants.
INDIA.								
1. *Kanara.*								
Mangalur	13	6		4	6	8	1	578
Mulki	2	2	1	5	7	2		252
Udapi	7	3		9	4			199
Honor	2	1		2				12
Merkara	2	2						12
Anandapur	2	1			1			47
2. *South Mahratta.*								
Dharwar	2	1			1		5	21
Hubli	3	2		4	1	1	4	63
Bettigeri	2	1		2	2		1	36
Guledgudd	2			1	1	1		41
3. *Malabar.*								
Kannanur	6	4		9	3	1	4	227
Talatscheri	3	2		5	7	1	5	191
Tschombala	1	1	1	3	1			80
Kalikut	5	4		6	6	2	2	286
Kodakal	1	1	1	2	3			125
Palghat	2	1		7	4	1	2	59
4. *Nilgaris.*								
Keti	3	2						22
Kotargiri	1	1		1	1			23
AFRICA.								
1. *Akra.*								
Christiansborg	11	2		5	3	1		161
Abokobi	2	3		4	1	3		136
2. *Adangme.*								
Odumase	3	1		2	1	2		46
Ada	2	1		1	1			46
3. *Akuapem.*								
Akropong	7	6		9	2	1		376
Aburi	2	2		3	2	5		195
4. *Akem.*								
Kjibi	3	2		2	1			20
5. *Anum.*								
Anum	2	1						
CHINA.								
Hongkong	2	2		2	1	1	1	123
Lilong	3	2		4	3		1	165
Tschongtschun	1	1		2	2			80
Njenbangli	1	1		1	3			101
	93	59	3	95	68	30	26	3,718

About one third of the men in the first column are unmarried; and about the same number are laymen.

CHINA INLAND MISSION.

THIS mission, commenced by English Christians, perhaps fifteen years ago, — to be "unsectarian, and the missionaries connected with it to labor without guaranteed support from man; being satisfied with the promise of Him who has said, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,'" and "for the evangelization of districts away from the ports, and eventually, if possible, of all the wholly unoccupied provinces," — has now 81 laborers — 12 married missionaries and their wives, and 7 single missionaries, together with 45 male native assistants, and 5 native Bible-women and female school-teachers. The stations and out-stations are "over thirty, in which there are resident laborers. Many other places are reached by itinerant efforts, in some of which there are converts."

(ENGLISH) BAPTIST MISSIONARY SOCIETY.

THE eighty-first Report of this Society, published in its "Missionary Herald" for May, gives the ordinary income for the year as "the large sum of £38,611 2*s.* 11*d.*; ($193,056 gold), exceeding the income of the previous year by £6,776 8*s.* 7*d.*" The number of missionaries is not given. The missions noticed are three in Europe, several in the West Indies, one in Africa, one in Ceylon, and several on the continent in India. The baptisms of the year, "in stations both in the East and West, including Jamaica, have amounted to quite 2,000."

Statements in regard to the work among the Sonthals are of special interest. The mission to this people was commenced in 1865, and the Report states: "The enlargement of the mission, and the increase of converts, have been of a very interesting nature. Under the title of the 'Home Indian Mission,' a committee of the missionaries and brethren manage the affairs of the stations. For the first two or three years the progress was slow. At the end of 1871 the converts numbered only thirty-five persons. During the past year, however, a remarkable work of grace has appeared among the people, and not less than two hundred and twenty have been baptized into Christ. In addition to these there are hundreds of inquirers, and the whole district appears to be stirred. 'There is no need,' says the Rev. G. H. Rouse, who lately visited the mission, 'to have paid native preachers, because the whole Church is a preaching Church.' Children have been the means of leading many to Christ. Of the boys attending school, fifteen or twenty have been re-

ceived into the church, and prayer-meetings among them are frequent. In several cases the boys have gone out, of their own accord, to preach to their heathen fellow-countrymen..... Eighty-five persons were on one occasion baptized at once, including five Christian households, — fathers, mothers, sons, and daughters.

"This interesting movement, among a people understood to be the descendants of the original inhabitants of India, has some advantages not to be found among the Hindoos..... The Gospel has not to encounter the pride of caste, nor have the converts to dread the loss of caste, since the chiefs have lately decided that no one is to become an outcast on account of being a Christian. The traditions of the tribes also favor the reception of the Gospel, as they singularly resemble, however corrupted, portions of Scripture history. Six brethren are now engaged among this most interesting people, and the missionaries earnestly urge the Committee to add to their number.

"Next to the Sonthals, the largest number of conversions has taken place in the large and rapidly-increasing mission in the district of Backergunge. There are now thirty churches in this district, with a membership of 921 persons. They meet in thirty chapels, which are the centres of circles of villages, from which the congregations are drawn, and in which schools are held from day to day. The native Christian community, consisting of the families of the members and inquirers, and of others who are seeking the way of salvation, numbers about 3,700, persons, of all ages, scattered in the numerous villages of this populous but swampy region. It is interesting to remark that the churches take the deepest interest in the maintenance of discipline, in the examination of candidates for their fellowship, and in the diffusion of the Gospel around them; and the Committee are happy to observe an increasing liberality in their gifts for the support of Christ's cause."

MISCELLANY.

RELIGIONS OF JAPAN.

THE interest which is now felt in Japan and the progress of events there, naturally leads to inquiry respecting the religion of the people. Letters from missionaries often refer to three so called religious systems, — Buddhism, Shintooism, and Confucianism, — but what are these systems as prevalent among that people?

The following statement in regard to *Shintooism*, condensed from an article by W. E. Griffis, is taken, mainly, from a recent number of the "Watchman and Reflector." Mr. Griffis does not consider Shintooism as a religion, strictly, "since religion means more than rites, outward morals, or a system of state craft." (The same might be said of Confucianism, and even of Buddhism.) Its admirers see in it a system of pure theism, containing a pure code of lofty morals, and elements capable of regenerating Japan. He, on the contrary, after having studied it fully, with the best opportunities, declares it to be, in its higher forms, simply a cultured and intellectual atheism, with no faith, no Scriptures, no hope; and in its lower forms, blind obedience to governmental and priestly dictates; too cold, lifeless, and abstract to become a religion for common people. He thinks it doubtful whether it existed, to any great extent, as a definite system, before the introduction of Buddhism, about the beginning of the fourth century. The latter, in less than two hundred years, became, what it still is, the popular religion, while the former — having been worked up into a more orderly system, and having had engrafted on it the moral teachings of Confucius, ancestral worship, and the apotheosis of emperors, sages, heroes, etc., and having amplified the national traditions, especially that of the divine descent of the Mikado — became the religion of the emperor's court and of a large class of the literati.

Shintooism vaguely recognizes one Cre-

ator and some millions of lower gods, who preside over the hearth, the kitchen, marriage, birth, the mountains, the valleys, the affairs of life, and all the objects of external nature. Their names are, to a large extent, names of natural objects, as the sun, earth, air, fire, etc., etc. The religion seems to have been, originally, a form of nature-worship. The doctrine of immortality, apart from that of the deified, is not distinctly taught in the Shintoo system.

Mr. Mori, late minister from Japan in the United States, gives the following as "central dogmas of the three creeds" of Japan:—

"The Buddhists believe in a future life, dependent upon the principle of cause and effect.

"The Confucians, in a present life, guided by the reason of humanity.

"The Shintoos, in a past life; and they live in fear or reverence of the memories of the dead."

Dr. Chaplin, in a a recent article in the "Baptist Missionary Magazine" states:—

"*Buddhism* was introduced into Japan from Corea and China, in the sixth century, and succeeded ere long in quite superseding the primitive Shintoo faith. In its doctrine of a future life of rewards and punishments, it supplied one great defect of Shintooism, but it brought in a new set of gods, and with it idolatry. It however inculcated several important virtues, as benevolence, self-denial, etc.

"It is difficult, at present, to ascertain how far the Buddhism of India and Burmah has been modified in Japan. It early formed a union with Shintooism, and has been affected by national characteristics."

"The teachings of *Confucius*, the great Chinese sage, were introduced into Japan in the third century of the Christian era. They form an important part of the instruction in every school, and are held in high estimation by the educated classes. Although, as a mere system of morality, and not of religion, Confucianism may consist with the profession of Shintooism or Buddhism, yet in many cases conformity to these religions is merely external; and it has doubtless had a powerful influence in producing that indifference to religion, amounting often to skepticism, which is said to be characteristic of the educated people of Japan.

"Shintooism and Buddhism, as religions, are radically defective, and cannot stand against an enlightened civilization, while Confucianism, as being un-religious, if not anti-religious, leaving God quite out of the account, fails to meet the deepest wants of man. All these must therefore give place to a better system."

BISHOP WHIPPLE ON MISSIONS TO THE INDIANS.

At a recent meeting with the Board of Indian Commissioners at Washington, Bishop Whipple stated: "My wildest dream of what might be done for the Indians has been accomplished. I had never conceived in my heart that a work could be done for the Indians equal to that which has been done within the last ten years, and more especially during the last four years, in which we have had the coöperation of a Christian government. I have taken pains to trace the history of the breaking up of the Indian missions in the past, and I could bring evidence, in very many instances, of missions which have been broken up through the influence of parties who represented the American government, directly or indirectly; and I am very sorry to say, that when I first visited those Indians of Minnesota, in two or three instances I had individuals ask me whether the Jesus that I had told them about was the Jesus that my white brothers spoke to when they were angry and drunk, at the agency; and when I urged the sanctity of Christian marriage, invariably the old chiefs told me in private, that the penalty for violation of the seventh commandment was that the woman's nose should be bitten off. That was the penalty of their fathers, and all the corruption and degradation had come from men of the white race. They very often said to me, 'We have never made fire-water. We do not know how to make it. It is your white brothers; they who worship the Great Spirit; they have brought this here. Go back and tell that story to your brothers.'

"In every single instance where crime has dragged this poor and wretched people down to death and degradation, it could be at once laid at the door of our own white race.

"But there were two or three things that encouraged me. The first was, that if this was a dying race there was but one question: Are they to live beyond the grave? And the very fact that they were a perishing race was but the very reason why a Christian movement should be made in earnest to try and bring to them the blessings of the Gospel of CHRIST. And another fact was this; that if they were a heathen people, there were no such awful revelations among them as there were in the heathen civilization to which the Gospel was carried by the Apostles. There are no such records in the Indian country as you can find in Pompeii and Herculaneum. I found that everywhere, the moment they were impressed with the fact that your errand was one of mercy and love, they gave you their respect and reverence; and they have always been true to their plighted faith. I say now, that as far as my own conviction goes, there is not a Christian body in the United States which can show such fruits and rewards for Christian labor as can be shown in the Indian missions among the people of the United States. It is true of our own body, and I believe it is true of all others; and it has seemed to me, at times, as if GOD had so richly rewarded us, that we might have the courage and bravery to endeavor to make atonement for that awful record which we have paid for in such terrible histories of massacre and blood."

THE FOREIGN WORK NOT OVERDONE.

THE following remarks, from the last Report of the Southern Presbyterian Board of Missions, are as applicable, in their spirit and principles, to the operations of other branches of the Church of Christ as to Southern Presbyterians: —

"Of the six stated annual collections taken up in the churches by the recommendation of the Assembly, five are intended for the home field, whilst only one is devoted to the foreign field. Education, Publication, Sustentation, Evangelization, and Church erection, are but subdivisions of the home work. They are but different channels through which the beneficence of God's people flows, and by which the home field is refreshed and enriched. But all these varied objects are just as much needed, if indeed not more so, in the foreign than in the home field; yet the Committee of Foreign Missions is expected to carry out all these objects from the proceeds of our single annual collection.

"As a Church of the Lord Jesus Christ, we stand related to the whole world of mankind. It is not to our country alone that we have duties to perform. The commission is to go into all the world, and preach the gospel to every creature. We are brought into sympathy with the blessed Saviour, and fulfill the great ends of our redemption just in proportion as we approximate this broad standard of duty. Now what are the comparative size and claims of the two great fields lying before us? Within the bounds of our own country there are forty millions of immortal beings, whose spiritual welfare we must not neglect or undervalue. Outside of our own country, in the great outlying unevangelized world, there are 800 or 1,000 millions of human beings, whose salvation we cannot ignore without bringing our relationship, as a Church, to the Lord Jesus Christ into question. But what is being done for this vastly greater field? What proportion of our ministers and what proportion of the funds raised in the churches have been consecrated to this great outlying field? So far as the ministerial force is concerned, we have less than two per cent. in the foreign field; and of funds we have sent abroad less than four per cent. In other words, for every two ministers, or less, that have been sent abroad, one hundred have been retained for the culture of the home field; and for every four dollars appropriated for the culture of the foreign field, we have laid out one hundred on the home field. In view of such facts, how can any one charge the Church with undue favoritism for the foreign mission cause?"

PRAYER FOR MISSIONS.

Mr. Spurgeon, in an address before the meeting of the London Missionary Society, in May last, said: "You believe in prayer, my brethren. We have not been laughed out of that yet, nor shall we be, because we are in the habit of praying. Those who never pray soon come to doubt whether prayer has power; but those who habitually carry their troubles and trials to a throne of grace no more doubt the power of prayer than they doubt the necessity of the vitalizing air around them. The missionary will often, I am persuaded, feel his spirit lifted by a mysterious influence, for which he cannot account; and yet, if he recollects the prayer-meeting at home, he may think, 'My brethren are specially praying for me now.' And perhaps some of you who have to lie awake half the night in pain, as I have done almost for the last fortnight, may have felt as if God had called you to be praying all night, that you might keep up the watches, and give him no rest until he establish and make Jerusalem a praise in the earth. Your midnight prayers may be bringing down upon a Livingstone showers of blessing. Brethren in Hindostan or the South Sea Islands may be receiving blessings because of your prayers. Oh! for more prayer! We must pray. Call back your missionaries if you do not mean to pray. You may refuse your contributions if you like, or give them to some common educational purpose — they are altogether as much wasted as if they were flung into the sea — unless the Church will pray, it will be in vain for it to give. But upon the condition of our churches at home will depend even the contributions that come into the mission, for I believe that those churches will give most, other things being equal, in which the religious life is the most active."

RAMKHUND — THE JAINS OF INDIA.

Having attended "a pilgrimage" at Ramkhund, in December last, Mr. Park, of Sholapoor, wrote: —

"The temple is built upon the top of the highest peak in that region, and the tents of the pilgrims were pitched on the plain below. Worshippers were constantly passing up and down the flight of stone steps which led to the temple entrance, and several native bands of music were discoursing not sweet music by any means, but were making a tremendous noise at various points among the tents; while every few moments loud cheers, and shouts of 'Jaya!' (victory) rose upon the air. The people here gathered were mostly Jains, a sect I think found largely in Guzerat, north of Bombay, but scattered more or less extensively through the country. So far as appears, their great doctrine is that no life must be taken. This doctrine they carry into practice even towards tigers, poisonous snakes, and small insects which are not usually spoken of in polite society, in a very tender and ridiculous fashion. Of course meat is an abomination, and all meat-eaters are unspeakable sinners. But these people, in their business relations, are most exacting and oppressive. Many of them are money lenders; they will go out into the fields and feed the ants with sugar; they will suspend from the tops of their temples large flat baskets containing grain for birds; but they regard it as perfectly legitimate, in the time of a man's pecuniary embarrassment, to lend him money at the rate of seventy-five per cent. interest; and then, if he is unable to pay the debt, they will squeeze the last piece out of him, and finally get away his cattle, house, land, and everything; but they wouldn't kill a mosquito on any consideration; so they are sure to go to heaven! So far as our work is concerned, we find them a tough class."

A NATIVE CATECHIST IN CHINA.

At a recent meeting in London, Bishop Russell, missionary bishop to North China, related the following anecdote of Mr. Boa, a native catechist at Ningpo: "At a place about thirty miles from Ningpo, when Mr. Boa was speaking about Christianity to between two and three thousand natives assembled in the court-yard of a large temple, a literary gentleman came forward and asked him whether he had not been instructed in the four books and the five

classics — writings of Confucius. Mr. Boa replied, 'Yes, I have'; whereupon the gentleman asked him how he, a native Chinaman, who had been so taught, could teach as foreigners did about Jesus. To this Mr. Boa replied by a sort of allegory. He imagined the case of two individuals traveling along the dangerous journey of life, and asking Confucius how they might accomplish their journey in peace and security. On either side of the road were deep pitfalls, into which any traveler might be precipitated. One of these two men fell into a pit, and hearing some one passing along appealed to him for assistance. It turned out to be Confucius, who taught very imperfectly a few things about men's duty to each other, but nothing scarcely about their duty to God. Looking down, Confucius replied to the man, 'I have no pity for you; I reminded you of the difficulties and dangers of the world, and you disregarded my warning; I put a lantern in your hand, and you allowed the light to be blown out; I have no pity for you at all, and even if I had any pity for you, I should have no power to save you.' He then left the poor traveler to perish. The other traveler also fell into a deep pit; but hearing some one, he called out for help, and Jesus looked down. Like Confucius, Jesus reminded the man that he had been taught his duty. The traveler admitted that the fault was his own, but said to Jesus, 'Have pity on me, you have it in your power to save me.' 'Yes,' said Jesus, 'I will have pity on you, and I have power to save you. I hold in my hand a long ladder which will reach down to the very bottom of the pit. Ascend it, and I will then give you my hand and assist you to go along the journey of life in peace and security.' 'Now,' added the catechist, 'you can understand why I speak of Jesus. Although I am a Chinaman, although I have been instructed in the four books and the five classics, I am now an humble disciple of the Lord Jesus Christ. I depend upon him for my own personal salvation, and therefore it is that I am desirous of making known his unsearchable riches to all my fellow-countrymen.' That was an example of the excellent manner in which these native catechists taught, parabolically, the truths of the gospel; and the native agency was, he thought, one of the strongest features of encouragement connected with the future of Christianity in that vast empire."

TAKING OFF THE SHOES.

THERE is a "station class" of young men at Cesarea, instructed in the hope that they may become helpers in the missionary work. Mr. Barrows writes: —

"The teaching of this class is by no means an unpleasant task. I am now giving them Old Testament History. These lessons here, and in the Turkish language, have for me a peculiar charm. So many things done and so many words spoken by Abraham, Jacob, and Moses, are so exactly like what I hear and see every day, that to find an explanation no reading is required. As an illustration of this, to-day we came to the passage in which is found God's command to Moses to take his shoes off his feet, as he approached the Divine Presence. Europeans and Americans take off their hats in token of respect. Here this is never done; but on the contrary, they keep their heads covered and take their shoes off. The removing of the shoe was undoubtedly in the first instance, for the sake of cleanliness, and for the sake of cleanliness it is usual now; yet there is another meaning in the act. It is a mark of respect. A villager called at my room a few days ago, and although his shoes were not at all dirty, he apologized for his want of respect in keeping them on till after he had crossed my threshold. His business was urgent, and so instead of drawing off his shoes, he said, 'I pray you not to look at my fault.'"

GLEANINGS.

—— THE Niger Mission of the Church Missionary Society is conducted exclusively by native African agents, under a native African bishop. That marks true progress in the work of evangelization.

—— Several friends of evangelization recently called on the President of Mexico

in relation to the persecution of Protestants by Romanists. They were assured by him of his purpose to protect them in their rights, and to uphold religious freedom in Mexico.

—— The sum of $38,000 has been raised for a Protestant Episcopal church in Rome, and $24,000 are needed to finish it. The title is vested in a Board of American Trustees. The church is to be named St. Paul's.

—— In Rome there are said to be 311 monasteries, with 4,226 inmates, and 163 nunneries, with 3,825 inmates. The income of these institutions is $1,400,000 a year. The Minister of Education is very properly turning his attention to such educational institutions.

BIBLIOGRAPHICAL NOTICE.

The Historic Origin of the Bible: A Hand-book of principal facts from the best recent authorities, German and English. By Edwin Cone Bissell, A. M. With an Introduction, by Prof. Roswell D. Hitchcock, D. D., of Union Theological Seminary. 12mo. pp. 432. New York: Anson D. F. Randolph & Co.

This work is an admirable digest of the best that has been thought and written on a subject hitherto left too much to professed students of theology. Ordinary readers will find it just what they want, to answer questions that are becoming more and more frequent. An Index of Authorities, extending to nearly eleven pages and over five hundred passages of Scripture cited and illustrated, will give some idea of the labor involved and of our obligations to the author. The book is well written; the style is fresh, clear, graphic, quite unlike the great majority of summaries. The authors referred to are introduced by a few happy terms, which give us an estimate of their character and the value of their labors.

No one can rise from the reading of this volume without increased confidence in the authenticity and genuineness of the Scriptures, and that the various books of which they are composed have come down to us through so many generations essentially unchanged. The evidence here presented is eminently *satisfying*. The story of the English Bible, the early revisions, the faithful labors and sacrifices of Tyndale, Coverdale, and others, should be known by all who use the English tongue.

Valuable as is this service to the cause of Christ at home, we trust that a service of greater value awaits Mr. Bissell in the foreign work, upon which he is soon to enter, and for which these studies have been giving him a special preparation.

ARRIVAL.

Messrs. Talcott and Dudley, who sailed from San Francisco, March 1, to join the Japan mission, arrived at Kobe March 31.

DEATHS.

At Beirut, Syria, April 19, Mrs. Thomson, wife of Rev. William M. Thomson, D. D., so long connected with the Syria mission, formerly of the American, now of the Presbyterian Board.

At Stamford, Conn., June 20, Rev. Josiah Peabody, formerly missionary of the Board in Turkey. He was a native of Topsfield, Mass. (born January 7, 1807), was educated at Dartmouth College and Andover, went abroad in 1841, and was stationed at Erzroom from that time to 1856, when he removed to Constantinople. He returned to the United States in 1860, on account of ill-health, and was released, from his connection with the Board in 1864.

DONATIONS RECEIVED IN JUNE.

MAINE.

Cumberland county.

Gorham, Cong. ch. and so.	27 25
North Yarmouth, Cong. ch. and so.	12 00
Portland, Rev. E. P. Thwing	5 00
Yarmouth, 1st Cong. ch. and so. Gents', 69.25, Ladies, 46.75, m. c. 24.88, to const. Elizabeth M. Benson and Deacon T. G. Mitchell, H. M.	140 88—185 13

Kennebec county.
Gardiner, Cong. ch. and so. 25 38
Oxford county.
Bethel, 2d Cong. ch. and so. 10 00
South Paris, Cong. ch. and so. 20 00—30 00
Union Conf. of Churches.
Hiram, Mrs. Gen. Wadsworth, 2; Cong. ch. and so. for Japan, 2.09; a friend, for Japan, .91. 5 00
Waterford, D. Warren, 30 00—35 00
Waldo county.
Belfast, 1st Cong. ch. and so. 10 00
Washington county.
Machias, a friend, 5 00
Robbiston, Cong. ch. and so. 14 25—19 25
York county.
Kennebunk, Union Cong. ch. and so. 54 12
Lyman, Cong. ch. and so. 15 00—69 12
373 88

NEW-HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
Rindge, Cong. ch. and so. m. c. 7 42
Coos county.
Gorham, Cong. ch. and so. 13 00
Grafton county.
Haverhill, 1st Cong. ch. and so. 47 12
Plymouth, James McQuesten, 25 00—72 12
Hillsboro co. Conf. of Ch's. George Swain, Tr.
Francestown, Cong. ch. and so. 66 76
Nashua, Pearl Street ch. and so. m. c. 7 68
Merrimac, Cong. ch. and so. 45 50—120 94
Merrimac co. Aux. Soc.
Henniker, Cong. ch. and so. 92 00
Hopkinton, Cong. ch. and so. 43 00—135 00
Rockingham county.
Exeter, Union m. c. 16 27
Hampstead, Cong. ch. and so. 7 63
North Hampton, Cong. ch. and so. 9 50
Portsmouth, North Cong. ch. and so. to const. JOHN H. HUTCHINSON and C. MORRIS TREDICK, H. M. 250 00—283 40
Strafford county.
Dover, Peter Cushing, 25 00
Gilmanton Iron Works, Cong. ch. and so. 12 00
Milton Mills, Cong. ch. and so. 28 20—65 20
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Acworth, a friend, 25
Claremont, D. M. Ide for China Mission, 10 00—10 25
707 33

VERMONT.

Addison county. Amos Wilcox, Tr.
Middlebury, Miss Isabella G. Birchard 10 00
Bennington county.
Peru, Cong. ch. and so. 21; Rev. Asa F. Clark and family, 5; 26 00
Chittenden county.
Burlington, R. W. Francis, 100 00
Underhill, Cent. Soc. 12 59—112 59
Orange county.
Brookfield, 1st Cong. ch. and so. 21 65
Orleans county.
Newport, Cong. ch. and so. 13 40
North Craftsbury, Mrs. D. W. Loomis, 25 00—38 40
Rutland co. James Barrett, Agent.
Benson, Cong. ch. and so. 22 50
Brandon, Cong. ch. and so. 23 20—45 70
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Norwich, Cong. ch. and so. 28 00
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Centre ch. and so. 218 72
" " " m. c. 77 40
West Brattleboro, Cong. ch. and so. 100 35
Townshend, Cong. ch. and so. 31 70
Saxton's River, E. H. Pettengell, 8 00—431 17
713 51

Legacies. — Georgia, Susan G. Bliss, by H. M. Stearns, Trustee, 150 00
Peacham, Rev. L. S. Watts, by Isaac N. Watts, Ex'r, 200 00
Vergennes, Mrs. Anna E. F. Smith, by J. D. Vermilye, Ex'r, add'l, 500 00—850 00
1,563 51

MASSACHUSETTS.

Barnstable county.
Falmouth, a friend, 10 00
South Dennis, Cong. ch. and so. 13 40—23 40
Berkshire county.
Hinsdale, Cong. ch. and so. 275 00
Housatonic, Cong. ch. and so. 45 00
Richmond, Cong. ch. and so. 30 00—350 00
Boston and vicinity.
Boston, of wh. from a friend, Boston Highlands, 600; Miss A. L. Ropes (of wh. $25 for Japan), 50; a friend, 20; P. 10; Mrs. Morland, 5; Miss H. M. Lang, 2; 956 50
Chelsea, Central Cong. ch. and so. 83 47—1,039 97
Bristol county.
Fall River, Richard Borden, 500 00
Taunton, Trin. Cong. ch. and so. 500 00—1000 00
Essex county.
North Andover, Trin. Cong. and so. 120 00
Essex co. North Conf. of Ch's. William Thurston, Tr.
Ipswich, 1st Cong. ch. and so. 30 79
Newburyport, Belleville Cong. ch. and so. 477.10; Whitefield Cong. ch. and so. 70.24; 547 34—578 13
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. 324; m. c. 10.37; Ladies' Foreign Miss. so. of Washington Street ch. to const. JOHN H. LEFAVOUR, H. M. 122.78; 457 15
Lanesville, Cong. ch. and so. 10 00
Peabody, Cong. ch. and so. 552.50; m. c. 88.15; to const. MISS JANE L. STEVENS, H. M. 640 65—1,107 80
Franklin county, Aux. Soc. William B. Washburn, Tr.
East Hawley, 12 00
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Chicopee, 3d Cong. ch. and so. 35 35
Palmer, 2d Cong. ch. and so. 7 43
Springfield, unabridged, 500 00
Westfield, 1st Cong. ch. and so. 84.51; m. c. 40.90; a friend, 6; 131 41—674 19
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst South, ———, 25 00
Granby, Cong. ch. and so. 8 00
Hatfield, Cong. ch. and so. 59 55
Northampton, Edwards ch. and so. m. c. 40.29; 1st ch. and so. m. c. 67.29; Agnes S. Goulding, 10; a friend, 1.50; 119 08
Southampton, Cong. ch. and so. 43 23
South Hadley, Cong. ch. and so. 118 00—372 86
Middlesex county.
Ashland, 1st Cong. ch. and so. 12 50
East Somerville, Franklin Street Cong. ch. m. c. 16 00
Medford, 1st Trin. Cong. ch. and so 223 17
Natick, Cong. ch. and so. 263 00
Newton, E. W. N. 200 00
North Chelmsford, Rev. and Mrs. B. F. Clark, 10 00
Somerville, a friend, 5 00
Waltham, Trin. Cong. ch. and so. 175 00—907 67
Middlesex Union.
Leominster, Evan. ch. and so. 29 68
Norfolk county.
Brookline, Harvard ch. and so. add'l, 25 00
Foxboro, Cong. ch. and so. 53 57

Holbrook, Winthrop Cong. ch. and so. 27.88; yearly bequest of E. N. H. 200; E. E. Holbrook, to const. CHARLES H. COFFIN, H. M. 100; 327 88
Randolph, 1st church and parish, Gents, 169.25; Ladies, 55.20; m. c. 201.90; 426 35
Wellesley, Rev. J. U. Parsons, 10 00
West Roxbury, South Evan. ch. m. c. 26 95—869 75
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Worcester co. North.
Ashburnham, Charles Peabody, 10 00
Westminster, 1st Cong. ch. and so. 34 79—44 79
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Paxton, Cong. ch. and so. coll. and m. c. 68 00
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
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Westboro, Evan. ch. and so. 190 50—212 60
——, Massachusetts Home Miss'y Society, income of Mrs. Osborne's legacy for propagating the gospel among the Indians of North America, 120 00
7,571 96

Legacies. — Andover, Mrs. Jennette M. Holt, by Joseph W. Smith, ex'r, 500 00
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Ansonia, Cong. ch. and so. 80 00
Milford, 1st Cong. ch. and so. m. c. 15 40
Naugatuck, Cong. ch. and so. 151 30
New Haven, 1st Cong. ch. and so. m. c. 17.69; North Cong. ch. and so. m. c. 5; Davenport ch. and so. 16; Elisabeth Robinson, 75; 113 69—360 39
New London county. C. Butler and L. A. Hyde, Trs.
Old Lyme, Cong. ch. and so. 23 00
Taftville, Cong. ch. and so. 15 00—38 00
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Legacies. — Hartford, Betsey Bliss, by H. I. Bliss, Adm'r, 114 75
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Cat-skill, a friend, 75
Gilbertsville, Rev. A. Wood, 10 00
Hyde Park, Sarah Willis, 20 00
Kiantone, Cong. ch. and so. 10 00
Maine, 1st Cong. ch. and so. 16 00
Moravia, Cong. ch. and so. 40 00
New York, B'way Tab. ch. Henry F. Hills, 100; Anson Phelps Stokes, 1,000; Harlem Cong. ch. and so. to const. EDGAR KETCHUM, JOHN EDWARDS, and CHARLES R. HARVEY, H. M. 319.86; Mrs. Mary H. Brown, 30; Forbes, 4.50; Mrs. James Stokes for the Theo. Inst. in Zulu Mission, 100; 1,554 36
Pike, A. P. Sherril, 1 00
Prattsburg, Mrs. L. Waldo, 10 00
Sherburne, 1st Cong. ch. and so. 146 60
Trenton, Mrs. Catharine W. Douglas, 10 00
Upper Aquebogue, Cong. ch. and so. to const. REV. CHRISTOPHER YOUNGS, H. M. 30 00
Walton, 1st Cong. ch. and so. 3 00
Washington Heights, Presb. ch. and so. m. c. 20 00
West Bloomfield, Cong. ch. and so. 124 05-2,028 67

NEW JERSEY.

Hobokus, R. 10 00
Orange, Mrs. T. A. Tomlinson, to const. FRANCES K. TOMLINSON, H. M. 50 00
Plainfield, Mrs. Oria Johnson, 5 00—65 00

PENNSYLVANIA.

Minersville, Welsh Cong. ch. and so. 12 70
Springbrook, Welsh Cong. ch. and so. 7 50—20 20

MARYLAND.

Baltimore, 144 82

DISTRICT OF COLUMBIA.

Washington, E. Whittlesey, 20; William H. Campbell, 10; 30 00

LOUISIANA.

New Orleans, 1st Cong. ch. and so. 60 50

OHIO.

Belpre, Cong. ch. and so. 21 10
Cincinnati, Deacon W. F. Church, 100 00
Gomer, Welch Cong. ch. and so. 33 65
Greenwich Station, Luther Mead and wife, 10; Wm. M. Mead, 5; 15 00
North Kingsville, Mrs. Lydia Stodard, 20 00
Rootstown, Cong. ch. and so. 18 15—212 90
Legacies. — Granville, Lemuel Rose, by T. M. Rose, 586 87
799 77

ILLINOIS.

Big Rock, R. Williams, 1 00
Chicago, Lincoln Park Cong. ch. and so. 22.48; Plymouth Cong. ch. and so. 59.52; 4th Cong. ch. and so. 33.75; 115 75
Evanston, Cong. ch. of wh. from F. Bradley, 100, to const. REV. E. N. PACKARD, H. M. 253 42
Elmwood, Cong. ch. and so. 30 81
Godfrey, Church of Christ, 76 85
Joy Prairie, Cong. ch. and so., to const. JAMES C. FAIRBANK, H. M. 91 75
La Moille, Cong. ch. and so. 11 25
Lodi, H. S. Hawley, 5; J. Isaac Snow, 5; 10 00
Lewiston, William Proctor, 50 00
Oak Park, 1st Cong. ch. and so. 104 03
Peru, Cong. ch. and so. 25 04
Rockford, 1st Cong. ch. and so. 26 00—795 90

MICHIGAN.

Charlevoix, George W. Wood, 10 00
Hudson, Cong. ch. and so. to const. Rev. B. D. CONKLING, H. M. 28 54

Memphis, Cong. ch. and so. 11; Ladies' Miss'y Soc. 5; 16 00
Richland, 1st Presb. ch. and so. m. c. 2 00
Romeo, a friend, 10 00—66 54

MISSOURI.

St. Louis, 1st Trin. Cong. ch. and so. 132 92

MINNESOTA.

Excelsior, Cong. ch. and so. 10 60
Mantorville, Zebedee Cook, 1 00
Minneapolis, Plymouth Cong. ch. and so. 14.95; Vine Street Cong. ch. and so. 5.58; 20 53
Northfield, Cong. ch. and so. 68 00—100 13

IOWA.

Algona, Haven Walston, 5 00
Eden, F. H. Hahn, 15 00
Florenceville, Rev. E. Teele, 1 00
Grand View, Ger. Cong. ch. and so. F. Bleuer, 5 00
Independence, N. Eng. Cong. ch. and so. 39 00
Muscatine, Cong. ch. and so. 89 15
Yankee Settlement, N. G. Platt, 10 00
———, German Cong. Assoc. 6 80—170 95

WISCONSIN.

Beloit, 1st Cong. ch. and so. 202.88; 2d Cong. ch. and so. 75; 277 88
Delavan, Cong. ch. and so. 35 75
Fox Lake, Miss'y Soc. of Wis. Fem. College, 6 75
Fort Atkinson, Rev. Edward W. Hooker, 5 00
Plymouth, 5 00—330 38

KANSAS.

Lawrence, Plymouth Cong. ch. and so. 72 00

CALIFORNIA.

Oakland, Alice Blakeslee's bequest, 3 00
Soquel, J. H. Strong, 3 25——6 25

DAKOTA TERRITORY.

Dakota Mission, Ascension ch. and so. m. c. 7.45; Good Will ch. and so. m. c. 16.35; 23 80
Yankton, 1st Cong. ch. and so. 8 17——31 97

COLORADO TERRITORY.

Greeley, 1st Cong. ch. and so. m. c. 5 22

CANADA.

Sherbrooke, Rev. Archibald Duff, D. D. 5 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,130 75
Chicago, Ill. Do. for Mrs. Coffing's saddle, 50 00—1,180 75

MISSION SCHOOL ENTERPRISE.

Maine. — Brewer Village Cong. s. s. 12; Gray, Cong. s. s. 8; Kingman, 3 boys for books, 0.30; Portland, Plymouth s. s. 10; 30 30

New Hampshire. — Francestown, Cong. ch. and so. 2.65; Marlboro, Cong. s. s. for school at Zulu Mission, 50; New Alstead, Cong. s. s. for school at Erzroom, 12; Sullivan, Cong. s. s. for pupil at Mrs. Bridgman's school, 15; 79 65

Vermont. — Brattleboro, Cong. s. s. 40; Brookfield, Cong. s. s. 25; Gaysville, Children's Miss'y Soc. 2; Granby, Cong. s. s. 32 22; Hartland, Cong. s. s. 12; Morrisville, Cong. s. s. for Mr. Montgomery's school at Marash, 17; Newbury, Cong. s. s. 31.93; 160 15

Massachusetts. — Andover, Teachers and Pupils of Abbott Female Seminary (of wh. 25 for colporter in China; 50 for Mrs. Mark Williams' school, Kalgan, China; 50 for station school at Tirumungalum, Madura; 113 25 for girls' school at Cesarea, Turkey), 238.25; Boston, Clara K., 1; Longmeadow, for education of Vartooki, Sivas, 35; Southampton, Cong. s. s. 11.86; 286 11

Connecticut. — Buckingham, Cong. s. s. 50; New Haven, Temple s. s., for Madura, 25; North Woodstock, Cong. s. s. 25; 100 00

New York. — Sherburne, First Cong. s. s. 123.80; Stockholm, Willie Hulburd, for a boy in India, 1.10; 124 90

Georgia. — Andersonville, "Willing Hearts," 25c. 00 25

Ohio. — Huntington, Eddie Bell Haskell, 50c.; Springfield, Cong. s. s., for catechist in India, 25; 25 50

Illinois. — Princeton, Cong. s. s. 2 40

Iowa. — Percival, Cong. s. s. 11 00

829 26

Donations received in June, 17,550 94
Legacies " " " " 6,614 87

$24,165 81

Total, from Sept. 1st, 1872, to June 30th, 1873, $301,653 17

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Sumner, Rev. A. L. 3 00

NEW HAMPSHIRE.

Henniker, Cong. ch. and so. 35 00
Hopkinton, Cong. ch. and so. 5 00——40 00

MASSACHUSETTS.

Ashland, Cong. ch. and so. 5 00
Boston, Union ch. and so. 25.70; P. 5; Eliot ch. and so. 100.19; a friend, Boston Highlands, 200; Mt. Vernon ch. and so, in part, 276; 606 89
Charlemont, 1st Cong. ch. and so. 10 00
Hinsdale, Cong. ch. and so. 28 40
Lawrence, So. Cong. ch. and so. 23 50
Newburyport, Whitefield Cong. ch. and so. 51 40
Northampton, a friend, 1 00
Putnam, 2d Cong. ch. and so. 25 00
Springfield, Unabridged, 500 00
Stockbridge, Cong. ch. and so. 5 00
Stoughton, 1st Cong. ch. and so. 26 47
Taunton, Trin. Cong. ch. and so. 10 50
Westhampton, A. Jewett, 10 00—1,306 16

RHODE ISLAND.

Providence, Union Cong. ch. and so. 120 00

CONNECTICUT.

Stamford, Pres. ch. 200; 1st Cong. ch. and so. 20; 220 00
Trumbull, Cong. ch. and so. 10 00
Wethersfield, Cong. ch. and so. 23 00—253 00

NEW YORK.

Kiantone, Cong. ch. and so. 3 40

OHIO.

Lawrence, Betsey McGuire, 5 00

ILLINOIS.

Oak Park, 1st Cong. ch. and so. 20 65

WISCONSIN.

Beloit, 2d Cong. ch. and so. 25 00

Received in June, $1,776 21

Total for Nominally Christian Lands, from Sept. 1st, 1872, to June 30th, 1873, $13,940 51

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

Vermont. — Ascutneyville, Cong. s. s. **1 60**
Previously acknowledged, $9,024 89

Total to June 30th, 1873, $9,026 49

KIOTO, JAPAN.

THE

MISSIONARY HERALD.

VOL. LXIX. — SEPTEMBER, 1873. — No. IX.

KIOTO — THE SACRED CAPITAL OF JAPAN.

By Rev. Orramel H. Gulick.

The only considerable body of fresh water in Japan is Lake Biwa, a few miles from the southern extremity of which lies Kioto, the ancient capital of the country, till about five years since the residence of the Mikado, the acknowledged ruler of the Empire.[1]

The doctrine of the divine right of kings, maintained by this thorough-going people in the highest style of orthodoxy, was supported by the theory of the emperor's divine descent. The Mikado was a sacred being, his palace a sacred edifice. He was at once the head of the church, the son of Heaven, and the ruler of the thirty-four millions of Japan. The divinity that hedges about a king never was more propitious, and seems never to have done more for a mortal, than for him who claims to be the representative of a dynasty which has held undisputed sway over this island empire for two thousand five hundred years. The city in which he lived was rendered sacred by his presence, and though filled with a thriving population of its own, the highest of the daimios, or princes who ruled the provinces, were not allowed to enter the capital unless they had some office connected with, or special business upon the board of the Central Government. Even within the last five years, and since the Mikado has resided in Yedo, no foreigners, excepting the highest diplomatic representatives of foreign powers, have been permitted to visit the sacred city. But a change has come over the country. A grand fair for the exhibition and sale of articles of Japanese manufacture, and illustrative of Japanese art, has been opened in Kioto, during the continuance of which the city has been permitted to receive foreign visitors.

In point of population, Kioto stands the third city in Japan, only Yedo and Osaka out-ranking it in that respect. Her rulers claim to represent a dynasty that has outlived every other, — one that has seen the rise, or the rise and fall, of every empire and of every dynasty that has held sway from the time that Nebuchadnezzar led his hosts from Babylon against Zedekiah, king of Israel,

[1] By a singular blunder of foreigners, this city is designated on our maps by the word Miyako, which is not the proper name of the city, but is equivalent to our word *capital*.

to the present. Like the eternal city of Damascus, Kioto lies in an extended plain of great beauty, environed with hills; but unlike her ancient compeer, not a beggar is to be seen in her streets, nor are any met with who seem to be scantily clad, or half-fed, among all her population, which numbers the same as that of Damascus — 300,000.

The streets, which are generally straight, and cross each other at right-angles, exceed in width and cleanliness those of any other Japanese city. A large portion of the houses are of two stories, covered with tile-roofs and painted. The streets are all lighted with painted paper-lanterns, which are hung from the eaves, or from the verandahs, at intervals of twenty or thirty feet. Beautiful temple grounds, filled with ancient forest trees, are scattered all over the city, while some adorn the surrounding hillsides, affording public parks and pleasure-grounds always open to the people, who stroll at will about the temples, throw in their copper contributions, or mumble their prayers, upon bended knees, to Shaka, the deified saint of the Buddhist faith, or bow before the mystic mirror of polished steel, which reflects no spiritual light upon the Shintoo worshiper.

The Mikado's palace-grounds, surrounded by a lofty wall, afford food for the imagination, as naught but the tops of the tall trees that adorn the grounds are visible from without. The walls of the castle in which lives the Governor of the city inspire respect for the people whose mechanical skill enabled them to lift such masses of granite, and to erect works of such strength.

The immense outlay of money and means in the erection of Buddhist and Shintoo temples indicates the craving of the human heart for some provision for future need. The head temple of one of the eight sects into which the Buddhists of Japan are divided measures two hundred and twenty feet in length — including the spread of the verandah at each end of the building, with width proportionate. There are also several other temples in the city, of apparently equal size. The bronze bell hanging near one of these temples measures eight feet and eleven inches in diameter, eleven inches in thickness, and twelve feet in height. The bell hammer, or tongue, is a wooden beam, a foot in thickness and eighteen feet in length. This heavy stick of timber is hung from aloft, so that the end may be swung against the outside of the bell. This bell is rung but once a year, upon some religious festival of annual recurrence.

The picture of Kioto is taken from the grounds of the Kio-midsu, or temple of the pure heart, a Buddhist temple of great size, situated upon the hills at the eastern limit of the city, and looking westward. The end of the temple building is the most prominent feature of the picture. It is said that, occasionally, votaries, after offering their petitions to Buddha or Shaka, leap from the verge of the lofty verandah of the temple, which overlooks the valley at a height of fifty feet. The belief of the devotee is, that if his prayer is heard by the god his life will be saved, but if his prayer is not heard, he professes to prefer death to a life without the favor of the gods. Some, taking this fearful leap, would be killed, while others would escape with life; but few could escape without broken bones and frightful injuries.

In the near foreground of the picture we see the top of a pagoda of the Chinese style, with its lofty spire of bronze. Filling the plain, and stretching far away towards the western hills, lies the city. The large roofs to be seen in the city are those of temples. The narrow thread of white, extending from near

the corner of the verandah-roof, is the plastered wall of the parapet of the Governor's castle. The locality of the Mikado's palace is hidden from view by the end of the temple.

This is a city wholly given up to idolatry. The intelligent, ingenious, and in some senses accomplished Japanese, are as benighted and devoted heathen as any people on earth. With the exception of a single missionary visitor, who spent a day or two in the city in 1871, the present is the first occasion of the entrance of a Protestant missionary into Kioto.[1] It is three hundred and twenty-two years since Xavier entered the city, and sowed the seeds which have borne bitter fruit ever since.

Kioto, Japan, *May* 14, 1872.

WHAT ARE THE NEEDFUL QUALIFICATIONS FOR A FOREIGN MISSIONARY?[2]

1. The missionary should have great strength of religious conviction and great depth of personal Christian experience.

Many a scene in which he will be placed, many a question he will have to settle, all the new relations he will form amid a foreign people, will test him to the bottom here. Vacillation on doctrine, or shallowness in personal experience, may do little harm in our own land, where a man is braced up on every side by others; but they will ruin a missionary's influence.

2. A missionary should be a man of sunny and hopeful Christian experience. It may be said, "Every Christian should be so." True, but they *are* not all so. And those who are not should remain amid the helpful associations and companionships of Christian lands, and not imperil their own and others' usefulness by bringing a shadowed experience into the young and plastic developments of Christianity in mission fields. The man who has to look back, or look in, upon a personal experience which is ever darkening his spirit, is not fit for the work of the missionary.

3. The ballast of a large "roundabout common-sense," in more than ordinary measure, is an essential qualification for the missionary.

The conditions or data of the problems the missionary has to solve differ so greatly from those of the pastor at home, there are so many considerations tending to warp his judgment, that if he is eccentric, or one-sided, or kinky, he will become, and will quickly be seen by shrewd natives to be, unreliable in his judgment; and then his usefulness is gone. Applying common-sense to the question of setting an example of self-denial in economy of living,

[1] It will be noticed that this article was written in 1872, during a visit to Kioto, noticed in the Herald for September of that year, page 274.

[2] These hints upon a subject of great importance, are from one who has been, for quite a number of years, doing good service in the work abroad. Sending the paper of which this is a part, in the hope that it might be of some service, he wrote, — "Don't tell anybody what you and I well enough know, that the writer hasn't half the qualifications he insists on." However this may be, his suggestions, modestly as they are put, are well worth pondering, specially by some who seem still to think that any one, with an earnest Christian spirit, will answer for the foreign field. — Ed.

I have personally known a missionary and his wife, both of whom were hastened to early graves by a false economy, whose *motive* alone could save them from serious censure.

4. The missionary must be a versatile man. I mean this not in the sense that he must be a "jack at all trades," or have the ability to learn half a dozen languages. But he must have the faculty, without making others notice it, of adapting himself to the most various and unusual and difficult circumstances; and also of turning his hand easily from one of the several departments of missionary labor to another, without mental dislocation, or loss of time or of working power, in the process.

5. The missionary should possess symmetry, both of mind and character.

I am aware that this could not be said of some of the most distinguished missionaries, — genius is generally more or less unsymmetrical, — but I aver, without hesitation, concerning those I have personally known, that their usefulness would have been greatly enhanced if they had shown a symmetrical development. As it is, you must deduct from their usefulness the mischievous influences they have set agoing. The characteristic now mentioned is manifestly far more important for the missionary who stands, it may be, nearly or quite alone in his field of labor, than in the case of ministers or teachers in our home countries. At the theological seminary where I studied, there were five professors, men of great ability, but none of them without serious defects. The five together formed a Faculty well-nigh perfect. In Yale College, where there are some seventy instructors, it will do no harm for each man to be great in some specialty alone; and it is expected this will be the case. But the missionary must, in his own person, his single character and culture and influence, illustrate what a Christian man of culture and earnest purpose is when he is "well rounded" and complete. One such man is worth many "smart" men. A missionary needs no *ad captandum* power. It will detract from his usefulness and not add to it.

6. The missionary must be a man of large sympathies, broad culture, and, in a word, a *choice* man.

He comes in contact with men of all classes and from different nationalities; generally in great commercial centers, surrounded often by intelligent Europeans. He must sometimes, single-handed, care for a theological seminary, make books, decide grave ecclesiastical questions, initiate important enterprises. He uses a foreign, often a classic, language, and he must be the peer of the learned as well as intelligible to the masses.

But strangely enough, there is an idea among candidates for the ministry at home, that only a modicum of talent is needed for the foreign missionary field. How inconsiderate the mistake. The writer once called on a company of American travelers, among whom was a young man just out of the theological seminary, then and since a much praised correspondent of the ——, and during the conversation offered to give the correspondent any information concerning the missionary work at his station which he desired. "O, thank you," he replied, "I shall have no occasion to trouble you. I shall make my own rapid observations, and give some general sketches of the result!" What do you suppose the net value of that man's observations and sketches was to the Christian public? Why, the youth was not, and never will be, fit to loosen the

sandals of the learned, venerable, and devoted men who formed half the station whose field and work he was content to report on in the ——, after looking at that work through an opera-glass from his hotel window.

It may be said that it is discouraging to Christian young men to represent the missionary work as demanding so high and rare qualifications. I do not believe it. A high aim and noble ideal is one of the best of tonics. When a young man has become profoundly convinced that none but a very Apollo can be a fit husband for a certain young lady of his acquaintance, and he would be only too glad to serve evermore the peerless one whose pure, sweet graces of person, mind, and heart have charmed him, does he leave her and seek one for whom he does think himself worthy? Indeed he does not. Or is he selfish in seeking to win one of whom he is consciously unworthy? No. His true love is the strongest possible stimulant to his highest, noblest, manly aspirations and ambitions. He will *grow* into the worthiness he lacks, though it take him all his life to do it.

But there are some who *ought* to be kept from entering the foreign missionary service, and who would be kept from it on the principles I have mentioned. Some men — good men and useful at home — have been only elements of weakness in the mission field, because wanting in one or more of the above qualifications.

I make no suggestions concerning those missionary candidates who are to be wives of the missionaries. I have personally known a very large number of such, and have yet to see one who was unworthy to be the companion of her husband's life and labor. But the cases where the wife is the better half indeed, are numerous enough. The "call" of a Christian woman to the foreign missionary service is ordinarily her own loving response, in the higher love and service of Jesus, to the love and choice of the good man God is calling into the foreign work. I do not regard it as of the slightest importance that *her* inclination to the foreign work should have antedated *his* call for her companionship. One caveat, however, I will mention. Let not a missionary lady's ambition be too broad. She must not expect to be the light and blessing of her *home* and a full missionary outside of it too. There is nothing but reckless waste of choicest resources in that attempt. *Before* my own missionary life began, I had a high estimate of a *short* and *intense* life, like that of Harriet Newell or Henry Martyn. Those beatified saints did a blessed work, and their pure influence lives after them. But their lives were exceptional. *Since* my missionary life began, I have had a growing conviction of the comparative uselessness — sometimes worse — of the missionary's first years on missionary ground, as related to the solid value of his life when experience has ripened his judgment, matured his powers, taken the conceit out of him, and mellowed his character. Dr. Riggs' weakness, after forty years of service, is worth more than the strength of half a dozen young men who have been two or three years on the ground. Let missionaries come out desiring, and *expecting*, not to *die soon*, but to *live long*.

I cannot dismiss the subject without taking the opportunity to remark that, in my opinion, the expectation at home that missionary wives and mothers will do a good deal of *missionary* work which can be reported in letters home, with the call for entertaining public letters, does practical harm. It is a temptation to the missionary lady to overwork *or* to neglect the care and education of her

own children. I have seen numerous instances of both injurious results. People at home forget that the care of a missionary's children falls on the mother far more than at home, and the demand, at home, for "something to keep up interest," is unhealthy. Letters "got up to order" ought not to see the light. We must take care not to blow too many trumpets.

THE MORAL REVOLUTION IN INDIA.

In a work just published on Indian Missions, by Sir Bartle Frere, — who for many years held a high official position in India, and has been more recently known as the Commander of the late English expedition to Zanzibar, to suppress the slave-trade, — is a very graphic description of the moral and intellectual revolution that is going on in that country; a revolution "promoted by a hundred unconnected and unconscious agencies, and affecting alike the crowds in populous cities and — what is far more important — the rural population."

After allusion to the civil courts of justice, with their novel codes and irresistible law process, the land survey and settlement departments, as the most universal and most potent of the agencies to crush and disintegrate the fossilized institutions that have lasted for so many ages, he illustrates the change now going on by reference to the sentiments of the different classes in a country village, on becoming acquainted with the "Sahibs" (English gentlemen, usually officials), and the "Dhurm Padre" (missionary).

The period soon passes by when the villagers believe, as they often do at first, "that the 'Sahibs' are atheists, without religion; and when the village matrons hush their children with threats of making them over to the 'Sahib' to be burned alive in the foundations of the court house or the bridge he is constructing."

"Probably, with very few exceptions, the evening conclave of village elders in most hamlets has long since settled, after frequent discussions, not only that the English gentlemen have a religion, but that they think a good deal about it. All who have visited the Head-Quarter Garrison station of the Province, know that some kind of a place of worship is considered as necessary as a mess-house, a canteen, or a theatre, to a complete set of barracks. They see the European soldiers marched off, with bands playing, every Sunday, to one and sometimes two or three of these churches, whither the gentlemen and ladies drive in their carriages to listen to 'Padres' of various kinds. All public work is stopped, and a general holiday is kept."

"All this the village elders know from their own observation, or from the eye-witness of respectable people." "'Religion of some kind is evidently an important business with these white-skinned people.' But its exact nature is usually for a long time a puzzle to the villagers. They do not often learn much in explanation of this mystery from the first Englishmen who visit their village. These busy officials have seldom time for talk except on official subjects. Nevertheless, the villagers observe that many of them cease from official work on Sunday. A few may make it a day of amusement; but there is generally something clearly religious about the observance. If a villager makes bold to ask a

question or two on the subject from the great man, he sometimes hears a good deal more. But usually the great man is reserved, and advises the querist 'to inquire from the first Padre he meets.'

"Perhaps a 'Padre' may visit the village while the great man is there, and then the observant villagers remark that the freest livers among the 'Sahibs' pay him marked respect — even though he may be a 'Dhurm Padre' — a priest, that is, for the love of God, *i. e.*, a missionary, and not a government official.

"Such a Padre is pretty sure to extend his walk towards the village, to converse with the elders at their evening conclave, and say a few words to the women who come to draw at the village well. He gives tracts and books to all who will accept them and promise to read them, and often goes his way with a heavy heart, and a note in his journal, expressive of his still deferred hopes that some good may follow his efforts in his Lord's service, though so little result is apparent.

"But though not apparent to him, his visit is often a most important era in the history of the village, when he least thinks he has made any impression. Like every other visitor of note, he is talked over at the evening meeting of the village elders, and the talk is generally some index to the popular opinion. A fanatic or two, the bigoted old Brahman Shastri, and a rather disaffected Mohammedan Moolla, are of opinion that 'under a well-ordered government such preaching would be stopped. If it were not for fear of British courts and British bayonets it *would* soon be stopped. It is all part and parcel of the same insidious design for taking all rent-free lands from the temples and mosques, and turning the people into Christians.' They would probably say a good deal more in the same strain, if the prudent elders did not interfere to stop anything which malicious eavesdroppers might construe into treason against Government.

"Generally the seniors and well-to-do people in the assembly are very decidedly of the opinion that, 'every man should stick to the religion in which he was born. Every nation has a religion of its own, and all are true, each for its own nation. Just as there are different sorts of eyes for birds, beasts, fishes, and reptiles, yet all see at the same time by the same light.' 'This,' they generally believe, 'must be the opinion of the Government itself; else why does Government disclaim all official connection with the missionary? Why does it not order him to teach every one in the name of the State? At any rate, this sort of preaching is never likely to come to anything. Their ancient gods have lasted too long to be set aside by any new-fangled foreign worship!'

"Probably, as regards both the views of Government and the futility of the Padre's preaching, the feelings of the speakers are less positive than their expressions, and the more sagacious have a sort of instinctive misgiving that though the Padre is not a 'Department,' his talk is likely to work more change in the village than all the Departments in India put together. But they have no very obvious grounds for their fears, and therefore say little about them.

"There are, however, two or three who do not cease to think of the subject when the assembly breaks up. In every village community will be found some men of naturally devout minds, ill-content with what their ancestral system offers them. Their hearts have been stirred by misfortune or suffering, their consciences awakened they hardly know how. They have vainly sought rest for

their souls by self-inflicted penances, and long pilgrimages, and sacrifices of what they love or value. In this state they hear something from this new religion, some words of St. Paul or St. John; or some saying of our Lord's, which seems to promise them what they have long sought, and they resolve, if possible, to learn more about it. Then there are members of the 'outside' population — the helots and serfs — who, important as they are to the village community, are not admitted to the council of elders, but talk among themselves, in a little council of their own, under the tree by their huts outside the village. There has been much to stir their minds ever since these white faces first appeared in the land. The yeomen of pure Hindoo descent, the shopkeepers and the Brahmans, still hold these outsiders, as they have done for ages past, unclean, and feel polluted by their touch; but the 'Sahibs' do not appear to think so, at least not till they learn it from the Brahmans; and every one of the speakers has some instance of his own experience, something which occurred when he was hunting or shooting with the Sahib, or when he was giving evidence in his court, or taking a message from him, which proves that the Sahib looks upon all these distinctions of caste as nonsense, and that he would not even object to drink water of the helot's drawing, provided it was brought in a clean vessel.

"Then, whenever they stir out of their own village some evidence meets them of the equalizing, leveling tendencies of the British Government — of its entire disregard for the distinctions of caste which so largely modify the action of every native administration. 'At the great public works every one gets paid according to his work — no one asks what is the workman's caste, or where he comes from. Then what incarnations of justice, equity, and equality are the roads and railroads! How straight they go! caring no more for the headman's or Rajah's field than for the helot's rubbish-heap! Everybody goes together by train, the prince and the peasant — all get accommodated according to what they pay, without distinction of caste or rank, and all arrive at the same time! It is the same with their courts of justice; if you have only money enough you may sue anybody you please, and get a decree too, sometimes, and have it executed against the wealthiest banker in the county town (though that is a dangerous experiment, by no means to be recommended, for, after all, Lukshmi, the goddess of wealth, has it all her way in this world, and bankers are her special favorites). Then, this "Lightning-post," what a wonderful invention it is! It beats even the railway as a manifestation of benevolence, justice, and equality; for every one's message goes in turn, and all for the same price per dozen words.'[1]

"Now, this equalizing and leveling policy, which at first was a great puzzle to the villagers, seems explained by what this Dhurm Padre says. 'He tells of One God over all, of One Saviour for all, and insists that this God made of one blood all mankind, that there is no distinction before Him of Brahman or "outsider;" that all will be equal in death, and all be judged by one rule after death.' 'If the Sahibs really believe this, no wonder all their doings and inventions have such a leveling tendency.' The oldest of the community of outsiders have never heard anything of the kind before, and some of them resolve 'to inquire more about what the Padre says, and, if possible, make their children attend some school where they may learn to read these books, which the Padre

[1] These are not imaginary conversations, but taken from remarks which any one who talks to this class of people may hear almost any day in their common conversation.

gives so freely, and which tell such wonderful things, not only of London and railways, and the electric telegraph, but of the new heavens and new earth, in which dwelleth righteousness.'

"Perhaps the profoundest impression, though he says least about it, is made on the young Brahman, the village schoolmaster, it may be, or vaccinator, or postmaster. He has listened almost in silence to the discussion among the village elders. He was born in the village, and had been taught a little Sanskrit by his father, in boyhood; he has received a good education in his own language, and learned enough of English to wish to learn more, at a Government school in the provincial capital. The course of study was carefully secular; and when, as was constantly the case, the scholar's inquiries wandered into fields of discussion more or less connected with religion, the subject was avoided in a manner rather calculated to pique the inquirer's curiosity. But there was so much to be learned about the world and its history and affairs, that the scholar deferred further inquiry, and at length returned to his village as a Government *employé* in some department, on a salary superior to all the hereditary allowances of the village magnates put together, and paid punctually in cash monthly. He is a rich, and would be an influential man, but he has got quite out of joint with his old playfellows and their parents; he has in his heart the most profound contempt for all that his father, the bigoted old Shastri, and his friends, go on talking about their gods, and the silly and licentious tales of what their gods did, which seem to him fit only to amuse vicious children; he is pained at their open worship of their hideous stone and metal idols, whose legendary acts and attributes appear to his awakened moral sense even more debased than their outward forms.

"But this he is forced to keep to himself. He would not willingly vex his father or his kind old mother, and woe be to him if they or their friends suspected half the thoughts that rise in his heart! So he works at his official duties; has a talk now and then with a former class-fellow, who visits the village as a surveyor, tax-assessor, or in some other public 'Department,' and who, he finds, is as unsettled as himself; and muses often on the inexplicable tangle of human affairs.

"He has never been in the way of knowing much directly about the religion of these Sahibs, and is rather glad when he hears that the 'Dhurm Padre" has come to the village. He goes to listen, and, may be, is at first inclined to treat with contempt some apparent want of school learning. 'The Padre' is evidently not as profound a Shastri as his own father, nor as great at the differential calculus as the Cambridge professor from whom he heard lectures at the Government college;' but as he listens, one social or moral problem after another, which he had been used to ponder over, and found so difficult to solve, receives new light, and a history of the world, its past and its future, is revealed to him, — so simple, so consistent, and so fully explaining many of his doubts and difficulties, that, if he could but believe it, he feels that a great weight would be removed from his mind, and he would be a happier man.

"But it is not only with regard to his own personal relations to God and his fellow-men that the young Brahman feels a new light has broken in on him. He is a patriot, after his way, though his way is different from patriots French or English, German or Fenian, in Europe. He has dreams of his own about

his own people and country which he hardly dares breathe to himself, as he mourns over the hopeless internal divisions of India, and feels that heavy as may be the yoke of the most benevolent foreign ruler, it must be borne as long as the children of India are so obviously unable to combine for the common good, and rule themselves.

"In the simple truths which the 'Dhurm Padre' urges so earnestly, with no object but the personal salvation of his hearers, the young Brahman thinks he sees the secret of that wonderful power which has enabled the people of a remote islet in the Northern Seas to subjugate the hundred millions of Hindostan, with all its ancient arts, civilization, and elements of wealth and power. The few short sentences regarding the unity and brotherhood of mankind — the responsibility of all, Emperor as well as peasant, to One God, of infinite power, justice, and mercy — seem to him to form the talisman of that mysterious success which is daily working such miracles before his eyes. If his own race, so rich in the accumulated intellectual power of many nations and many centuries, could only believe and learn this wonderful secret, what a future might yet be in store for India and her children!

"And so, as he watches the good Padre mount his pony to leave the village, in doubt whether his day's preaching has produced the slightest permanent effect, the young Brahman feels that he at least has caught a glimpse of truths which may not only change his own future but the future of India. It is but one step on a toilsome and thorny path, but he has resolved to take it, and to inquire further; to get a Bible and read the books which the Padre says contain all the whole secret of his own faith, and to learn more from some friend who has attended a mission school. And if the Truth has not lost its virtue during the many centuries since it was first proclaimed among the mountains of Judea, who shall set limits to its energy when preached in their own tongues and by their own countrymen, among the myriads of India?"

Farther on the author remarks — and few men are better fitted to give the testimony — "The missionary agencies now at work in India have the means of offering the gospel to the people of every part of India much more fully and freely than has ever been the case, with respect to such an area and such a population, in any part of the world, or at any other period of the world's history.

"The spell of caste, and all that is connected with caste, has been broken, and whatever of weal or woe may be in store for the India of the Future, the India which we knew a generation ago, frozen into forms which had remained unchanged for so many centuries, can never be seen again."

Never before was there so much to encourage effort in behalf of India; never before was the duty so urgent to give these millions now beginning to turn away from the past and groping for the light of a glorious future. Hitherto conversions have been of individuals only, here and there; the masses are coming soon!

FINANCIAL.

This number of the Herald will reach most of its readers, perhaps, a few days before the Treasurer's accounts for the current financial year of the Board

must close — just in season for a last remittance. It seems best, therefore, to state that the prospects, in this department, are by no means pleasant. A statement published in the Herald for July indicated that the receipts from *donations* for the last three months of the year, June, July, and August, must probably exceed $100,000 for the old work, and be also about $12,000 for the new work, to prevent a debt. Two of these months have passed, and the donations for the two months have been only, for the old work, $41,088.98, and for the new work, $3,228.11. The amount from legacies has also been small — 6,614.87 in June, and only $2,086.94 in July. It is known that more will be received in August from this last source, but by no means as much is expected as was received in August of last year, and unless the *donations* for this last month of the year shall *greatly exceed* those of August, 1872, there must, in all probability, be a very serious deficiency. Is it too late to avert such an evil and close the year without a debt?

MISSIONS OF THE BOARD.

Zulu Mission — Southeastern Africa.

WORK AMONG THE KRAALS.

LETTERS previously published from Mr. Pinkerton, the youngest member of the Zulu mission (stationed at Umtwalumi, with Mr. Wilder), have indicated his interest in labors away from the stations, among the people of the kraals, "up the deep, broad, and rugged valleys, where thousands of heathen dwell, who have heard little or nothing of the Saviour." Mr. Wilder says, in a recent letter: —

"The field he and I are attempting to occupy is large, and would keep half a dozen such men as we are busy in hopeful work. There are from 600 to 1,000 kraals (in old times they were called *villages*), and the large proportion of them are hard to be got at, — on precipitous hills, in deep ravines, in a roadless country, and a country more interminably mountainous than we ever saw elsewhere. It needs not only zeal, and piety, and love for souls and for Christ, but it needs *muscle* and *nerve* to work up such a field." Extracts from two letters from Mr. Pinkerton will give the reader some opportunity to follow him in such labors. Writing on the 6th of January last, he said: —

"The work, during the quarter, has been full of encouragement. Many people attend our meetings, and carry away instruction with them. They often thank me for preaching to them. The number of young persons who are learning to read and wear clothes is increasing every week. There appears to be a good degree of spiritual interest in our churches. Seven united with the church here at the last communion, and three are expected to join at Amahlongwa in two weeks. We spend a Sabbath at each of the stations, Ifafa and Amahlongwa, every four weeks.

"I have begun to hold outside meetings among the kraals on week days, and intend steadily to increase them. These days of toil in this field are rich in spiritual reward; they are worth coming to Africa to enjoy; and they promise greater joy to come."

On the 1st of April he wrote again: —

"During the past three months we have steadily advanced in the survey and occupation of our field. Although the most busy season of the year, when people must be constantly in the gardens to protect them from birds and monkeys, we have had fair congregations of attentive listeners, which are now increasing as winter approaches.

"Early in January I spent a Saturday night at Ifafa, and in the morning went to a kraal five miles distant, where the Ifafa brethren have held a service every Sabbath for several months, and have made some progress in teaching the children to read. The head-man was then absent,

acting as chief in a neighborhood about fifteen miles distant. I was cordially received, and shown into a clean hut prepared for meeting. People began to gather directly, and a mature woman, in English dress, except that a tuft of her short hair on the top of her head was prepared with red clay, took her seat on a mat in the center of the hut. A glance sufficed to show that she was a woman of character and ability. She is the head wife in the kraal, and is very influential in sustaining these meetings. She was very glad I had come. I preached to about thirty-five people, and hurriedly left to preach in another kraal, where the Ifafa people had gathered a congregation of thirty-five especially for me. I rode eight miles, in the noon sun, to this second meeting; the hut, full of people, was hot as an oven, and I preached, as I always do in the kraals, sitting on the ground. Here the men asked that the meetings might be repeated, which has been done several times.

"A few weeks since, having heard that the woman just mentioned was in the habit of praying with her children in the kraal, I went there one Saturday, and remained until after meeting on Sunday. Most hearty was the greeting I received from all the people at the kraal. I was soon seated on a clean mat, with the children crowding around me for a lesson in reading. Then the chief woman gave me an interesting account of the sermon by the native preacher on the Sabbath before, giving the substance of the whole discourse. After this she told me her history, and the history of her husband. They were taught while children by the early Wesleyan missionaries, but powerful social influences had involved them in polygamy. They have not lost their religious impressions, and now, as their children are growing up, they seek missionary instruction.

"As I sat that evening by the dim fire in the hut, and listened to those experiences, I could not but hope that God was there reviving his work. During that evening, some young men came in to inquire about Christ and his work. Before leaving they asked me to pray. Had a good meeting Sunday morning, and then I went to the house of a planter near Ifafa, who had invited me to preach to his hands. I preached first to some white people, while the boys, who know me well, got up their meeting themselves, and brought me word when they were ready. A hut full were in, and we had a capital meeting. They gave first-rate attention. God bless the Kafir boys who are away from home for months at a time, in large gangs, digging among the coffee and cane! On Monday I went home by a romantic path among the hills, and had little meetings with two chiefs, Mangcengceza and Zabela.

"At another time I spent three days among kraals more remote from religious influences, had a Sabbath service with a chief and his people, and interesting conversations at other places. This was a rough trip, over high, rocky hills, crossing the ugliest stony river in the country, called the Ixuha, and the paths overgrown with grass and bush.

"A few days since I arrived, on a hot morning, at the kraal of a chief whom I had never seen, in an almost inaccessible place among the hills. His name is Jobo; and Jobo is an active, enthusiastic little man. I only hoped to get acquainted with him, and perhaps have a little meeting with the people of his own kraal. But he did better by me than my hopes. He was at work making a corn-crib when I arrived, but quickly learned who I was, and thanked me for coming away up to his kraal, shouted to the boys and girls to run and call the people of the neighborhood, shouted with his own voice across the valleys that a missionary had come to preach, ordered food set before me, and went on with his work, while I sat near by, talking and eating my Kafir breakfast of milk with a keen relish. Soon thirty-five were gathered on the ground, with their chief. I preached them a long sermon and left, having been there only two hours. This was on a Wednesday morning in harvest time.

"These are a few incidents of my work for the past three months. I have preached formal sermons in ten different places, and to seven chiefs (there is plenty of *court*

preaching in this field). Six nights have been passed sleeping on the ground in Kafir huts. Chiefs and people receive us hospitably, and our native Christians are coming up bravely to help us. One by one we are occupying new points with regular preaching, and we expect to move in this line until the gospel guns are brought to bear on every kraal in this field."

Western Turkey Mission.

Dr. Wood wrote from Constantinople May 29, soon after the close of the annual meeting of the mission. A few passages from his letter will be of interest to the readers of the Herald.

HOPEFUL INDICATIONS — OPPOSITION.

"The 'minutes' sent by this mail, and the accompanying documents, will give you the history of our annual meeting, but they will not reveal fully the spiritual tone of it. Perhaps never before has there been in this mission a deeper conviction of the need, and a brighter hope, of the promised blessing of the Holy Spirit. To my own mind the most cheering assurance of coming prosperity is in the wrestling prayer which has been made for it. You will notice that the station reports delineate progress, and are written in a cheerful vein, though they also describe some special hindrances. There is, in many places, evidence of a new spirit of opposition to us and our work on the part of governmental authorities; and the Turkey Branch of the Evangelical Alliance is likely to have occasion to prepare a statement for the World's Conference in New York, in regard to violations of the principle of religious liberty, without redress, notwithstanding the professions which the Turkish Government makes on this subject."

THE HOME — A FIRE.

"I go in an hour with Miss Rappleye to look at a house in Scutari, which we think of renting for the Home until the new building can be erected. It is important that we be able to receive a larger number of pupils than is possible in the present location. Just now, too, we are nervous on the subject of conflagrations. Your remembrance of our situation here, in the midst of wooden houses dry as tinder, enables you to imagine our constant liability to being burned out. Yesterday morning we had a vivid experience of it; for at one A. M. we were aroused by a glare of light and the confused noise of shouting multitudes rushing through the streets. The quarter of Langa, where our chapel is, was found to be on fire. It continued to burn for eight hours, spreading east and west, and at one point coming down to the sea. Providentially there was no wind. Some cinders and burning pieces of light wood came over to our quarter, and a house near mine was ignited; but happily it was discovered and the new fire quenched, otherwise my house and the Home would probably soon have been in flames. An alarm was also given in a house directly opposite the Home. The ladies behaved with admirable coolness; and under the wise and firm administration in the Home the girls were kept from excitement and panic.

"Our chapel building, being of solid stone, stands unharmed in the midst of a scene of desolation. The law requires all structures in the city now to be built of stone or brick; and advantage is taken of conflagrations to widen streets. The conduct of the police during this fire gives color to the general persuasion that the government authorities were glad to see this mass of old wooden houses on narrow lanes consumed, that such an improvement may follow there as has been made on the site of other conflagrations."

MEN NEEDED — DEATH OF MR. STODDARD.

"We rejoice that so many men are found for the new fields which the Board is entering; but we must plead that a mission like ours, whose needs are those of whitening harvest fields, be not left to desolation.

"We are deeply affected by the intelligence of the death of Mr. Stoddard. It is hard to me to conceive of a meeting of the Prudential Committee without his sunny smile and words of cheer. So indebted have I been to him for personal sympathy and kindness in the years that are past,

that his removal from earth comes to me as a personal affliction. How many others must have the same experience. And who can take his place in love and munificence to the cause of missions, and all the interests of the church and kingdom of Christ? But the Master lives; and the influence of that character, so singularly pure and Christ-like, will still continue. May his mantle fall upon many!"

CONCLUSION OF THE CESAREA REPORT.

At the close of his report of the Cesarea station Mr. Farnsworth says: —

"In conclusion, we must admit that the progress in the year has not been nearly equal to our wishes. Our ideal would be to say, — in the spirit of that prayer of John Knox, 'Give me Scotland or I die, — give us all this broad land or we die. But Scotland, two hundred years after the death of John Knox, is far from what the reformer wished to see it; and just so the work in Cappadocia lags far behind our wishes. Still there is progress. More than 10,000 piastres worth of books sold, and subscriptions for our newspapers amounting to more than 3,000 piastres, indicate a good amount of leaven scattered broadcast among the masses of the people in the past year. Despite large losses from emigration, an advance in the number of Protestants in the field, from 1,151 to 1,274, indicates a growth of nine and one half per cent. Additions to each of the four churches, amounting in all to thirty-one, indicate some degree of spiritual progress. The chapel at Moonjasoon completed, a school-house at Gemerek, — that the 'olive plants' may be transferred from the stable to a light and pleasant room, — and good progress made in finishing the house connected with the chapel in that place, a good building-place secured in Ak Sarai and arrangements for building completed, also a good lot secured for a chapel in Talas, with £60 Turkish contributed by the brethren of that place, and burying-grounds secured at several new points, — all these things show a kind of growth that leads both friends and enemies to think this Protestant movement means something permanent. Money raised by the people for the preaching of the gospel amounting to more than 11,000 piastres, and for education, 3,700 piastres, against 1,700 last year, with nearly 12,000 more raised for church building and other purposes, shows an ability and a readiness to work that are a sure pledge of growth. We believe that, while we can and must improve in some respects in our mode of working, we have our work well systematized and well in hand. Our missionary force — now more thoroughly prepared for efficient service than ever before — and the native laborers, male and female, are doing good service. Pray for us, that we may all be found wise and faithful."

BRIGHTER PROSPECTS AT SIVAS.

The report of the Sivas station, presented at the recent meeting of the Western Turkey mission, expresses hope of a brighter near future for the church there, and the evangelical work of that station. It states: —

"The name of this place has become almost synonymous in the minds of many, perhaps, with unsuccessful effort and hopeless barrenness; but we take courage from the events of the past year to hope that this reputation may soon be changed. The preacher here, of whose faithful labors we have spoken in former reports, has kept on with an excellent spirit of patience, perseverance, and hope, throughout the year. He has had some helps and some hindrances which did not exist last year, but the state of feeling on spiritual topics in the community has seemed steadily, though almost imperceptibly, to improve; until, early in February, a proposal was made on the part of some of the people, that one week be devoted to special prayer for increased manifestations of the presence of the Holy Spirit. This proposal, anonymously announced after the service on the Sabbath, was at once received with cordial approval by all, and they arranged for a series of daily prayer-meetings to be held during the ensuing week, beginning before sunrise each morning. These meetings were much more fully attended than any similar meetings have been for several years past, and the spirit manifested was one of humility and joyful hope. Prayers and confessions followed each other in quick

succession, and deep emotion filled many eyes with tears. The close of the week saw no diminution in the interest, and the meetings, though they could not be continued *every* morning, were kept up on two mornings in the week, beside some other customary meetings. They still continue, with scarcely diminished attendance and fervor, and we trust that a good foundation is being laid for the reconstruction of Christ's church here.

"But in the midst of this, our hearts are pained by the discordant spirit manifested by some worldly members of the congregation. They bring complaints against the preacher, and wish to drive him away; and one of them thinks, or pretends to think, himself grievously wronged by the missionaries. As these men are the money men of the community, their disaffection makes trouble with the preacher's salary, beside causing other mischief. But in all this conflict of the Spirit of God with the spirit of evil, we know that the right will ultimately prevail.

"It is, as yet, too soon to reckon up accurately the results of the spiritual movement mentioned above, nor can we be sure of having immediately the material for a strong church; but our hopes are high, and, we trust, not without foundation."

Eastern Turkey Mission.

VAN STATION REPORT.

So many references have been made to Van, for many years, as a place which should be occupied, that readers will be glad to see the following extracts from the first annual report from that place, as a mission station.

What has been done. "But little more was accomplished during the year than fairly to launch the new station, and establish its claim to a place at the foot of the list of its elder sisters. Yet in this one fact we feel that *considerable* has been accomplished. As early as 1841, Mr. Jackson wrote from Erzroom, 'Van should be occupied'; and in the Herald for 1843, twelve years before the occupation of Harpoot, and nine before that of Diarbekir, Dr. Dwight speaks of Van as 'Unquestionably the most important unoccupied station east of Constantinople.' This statement, if not strictly true, doubtless became so with the occupation of Harpoot, and it has not been through any indifference of the mission that so important a centre remained so long unmanned. But for wise reasons, some of which we think we can see, God allowed all former plans to prove abortive, and now, at this late date, our station presents its first report. It is by reason of this delay that we who are here are permitted to connect ourselves with this new name, to be made fragrant, we trust, with the prayers of the elite of our home churches, and to witness the incipiency, and, if spared, the development of a work which we hope will, even in our day, grow to a large and independent Protestant community, and a circle of evangelical, self-supporting churches.

"During the spring and summer three brief visits were made to this city, for the purpose of securing houses and supplies. The summer was spent in Bitlis, for sanitary considerations, and it was not till October that we came from there with our families. Some of our number reached here the 10th, and the remainder the 12th of that month, so that for only about two and a half months of the year, was the station occupied. Two weeks later the Bitlis circle joined us, to spend the winter.

"We have maintained preaching services twice every Sabbath, both in the gardens, where our residences are, and within the walled city. At first many crowded in out of curiosity, and on some Sabbaths we must have had, in all, as many as two hundred hearers. This number has very much diminished however, and only a very few come with anything like regularity.

"There are but two avowed Protestant brethren, — one of many years standing, and the other having become known as a Protestant during the year. The wife of the latter, and a son, of about fifteen, are in full sympathy with him.

"Seventy-eight Bibles and Testaments, 108 smaller portions of Scripture, and over 50 other books, have been sold during the year, and the new year starts with quick-

ened sales, largely, perhaps, because it is the best season for the book trade.

The Field — Population — Intelligence.

"It may not be improper to supplement this summary of the little we have been able to do, with a brief glance at our field. The city contains, according to the best authority, 7,000 houses, of which 4,500 are Christian, and 2,500 Moslem. Allowing five souls to a house, which is certainly not too many, the population of the city is 35,000, of whom 22,500 are nominal Christians. The province of which Van is the capital contains probably from 125,000 to 150,000 Christian souls, of whom perhaps 90,000 are Armenian, and the rest Nestorian. The latter are mostly in the mountain Nestorian region, where our brethren of the Persia mission have several out-stations.

"In the city there is more general intelligence than in most interior cities. Most of the young men can read, and there are nine boys' and two girls' schools, with an aggregate, says the Bishop's scribe, of 2,000 pupils. Very many of the men have been to Constantinople, and some few to France and Germany. This travel has liberalized them; but it may be doubted whether it has made them more hopeful subjects for the gospel work. Several societies of young men exist, formed, avowedly, for intellectual improvement; and it is common to hear the members acknowledge that many foolish and superfluous rites have attached themselves to their religion, which it is their purpose, little by little, to cut away. Beyond this, however, their idea does not go. That there is a new birth, aside from baptismal regeneration; that the church is to to be a spiritual power, having the Holy Ghost dwelling in it and working through it, they do not seem to have imagined. A pride of learning and of orthodoxy makes very distasteful to them the idea that they constitute a field for missionary effort. In the villages the standard of intelligence is lower, and only the larger villages have even winter schools.

"In the city the men are far from servilely obedient to ecclesiastical authority, though doubtless there is more of the old-time reverence in the villages. Still, the little we have heard makes us hope that the villages, even, will be less stoutly shut against us than we had feared. The ecclesiastical class is large, there being twenty-eight monasteries, with an aggregate of about eighty vartabeds, in the pachalic. This, taking the Armenian population as 90,000, gives one vartabed to every 1,125 souls; or one of every 280 adult males is a vartabed. The number of priests is much larger, probably three or four to one. In the city are twenty-eight priests, and the proportion in the villages is much greater.

"The experience of the few months spent here teaches us that Satan intends giving us no easy victory. Yet the Lord is holding out many hopeful signs, and if we have grace to work with the proper humility, faith, and earnestness, we are confident of reaping in due time, and reaping abundantly."

Madura Mission — Southern India.

ASSOCIATIONS — ORDINATION — TOURS — THE TELEGRAPH.

Mr. Herrick, of the Tirumangalam station, wrote from Kodi Kanal April 29. He notices the formation of branch Associations in different parts of the Madura mission field, auxiliary to their native "Church Union," to facilitate the transaction of ecclesiastical business, and in the hope that thus the good of both pastors and churches may be promoted. Having mentioned the organizing thus, on the 25th of March, of the pastors connected with Tirumangalam and Mandapasalai stations, he writes: —

"The same evening these pastors and delegates started for Sevalpatti, about twenty-five miles distant, accompanied by Mr. Chandler and myself. The vehicles in which we made the journey were common carts, drawn by oxen. Our guide missed the way two or three times in the night, and we did not reach our destination till about seven o'clock the next morning. A good number of Christians assembled in due season, and at ten o'clock a meeting was held for examining a candidate as to his fitness for the pastoral office.

The result being satisfactory, the ordination took place early in the afternoon.

"Two things connected with the examination interested and encouraged me, namely, the evidence given by the pastors and delegates that they were competent to the work in hand, and the readiness and independence with which the candidate answered the questions put to him. The people present were much interested, and cheerfully renewed their promise to pay a third part of the pastor's salary, which is twelve rupees a month.

"In the month of February, I spent ten days in labors among the heathen in the Tirumangalam district, accompanied by five catechists and seven of the oldest students in the station school. My object was to visit a range of villages too far from the station center to be reached in my usual morning or evening labors, and too near to be visited in ordinary tours. The tent was pitched in three different places, and though we did not complete more than half the circle of which the village of Tirumangalam is the center, sixty-eight different villages were visited, none of which are within three miles of T., and none more than ten or twelve miles distant. Thirty of these villages were visited more than once. The people were generally disposed to listen to our message, and more than ten thousand were addressed. The catechists and students all entered with enthusiasm into the work, the influence of which upon themselves was very apparent.

"At the communion season in Tirumangalam, the first Sabbath of the present month, three persons were admitted to the church, one of whom is a member of the station school.

"In my last letter I spoke of the railroad in process of construction through our district. Since then the telegraphic wire — wire for conveying the lightning-mail, as the natives say — has been put up along the line of the railroad. So we are now, almost literally, within speaking distance of friends in America. The oldest member of this mission received no intelligence from America till thirteen months after his arrival at first. The world does move. May all progress tend to hasten the time when missionaries and missionary societies will not be needed."

LABORS OF CATECHISTS AND PUPILS — PERSECUTORS SOFTENED — A DEATH.

Mr. Tracy, of Tirupavanam, also wrote of the 27th of April, from the Pulney Hills, reporting the work in his field. A few extracts will be given from his letter.

"During the first three months of the present year, sickness and other Providential causes have somewhat hindered the work of the catechists in the villages. They have, however, during this time visited 188 villages, and preached in 222 different places, to over 4,000 hearers; and have traveled 1,396 miles.

"Since my last stated letter I have had the privilege of admitting six of the scholars of the station school to the church, on profession of faith. For some time before the close of the last term, most of the boys of the first class went out daily to different villages, to preach and distribute books in company with one or another of the catechists. They have also taken turns daily, for the past year, in teaching the children on the compound, under the superintendance of Mrs. Tracy.

"In my former letters I have referred to the trouble in one of my congregations, from the persecution of their heathen neighbors. Recourse to the magistrate was productive of little good, and I advised the people to bear patiently their annoyances, looking only to the Lord for help. The result has been very favorable, and the former persecutors are now on friendly terms with our people, and one of them has openly declared himself a Christian, and expresses an earnest desire for baptism. The catechist reports very favorably, also, of several members of the congregation who desire to be admitted to the church. Since the beginning of the year they have manifested more than usual interest in spiritual things, and I cannot but hope that the Holy Spirit is indeed working in their hearts.

"Towards the close of last month, one of our church-members was called away by death. His quiet resignation and patience in sickness, and the kind atten-

tion paid to him by the native Christians made a strong impression upon his heathen neighbors, who expressed their admiration of the superiority of Christianity over heathenism, as manifested in this case.

"The monthly meetings with my helpers have been seasons of much interest, and, I think, of profit to them, as well as to myself. Besides the studies appointed by the mission, we have gone carefully over the Epistle to the Romans, and part of the Revelation. They have entered very heartily into these studies, and their profiting has been manifest not only in clearer views of Scriptural truth, but also, I think, in spiritual appreciation of the riches of divine grace."

Ceylon Mission.

NEED OF VERNACULAR CHRISTIAN EDUCATION IN INDIA.—THE JAFFNA COLLEGE.

WRITING on the 16th of April last, Mr. Howland, of Tillipally, refers first to a visit which he made some months before to Madras, and the impressions made upon his mind by observations on the continent. The letter cannot be given here in full, but some extracts bearing on the importance of the Jaffna College should not be omitted. He writes: —

"One prominent object which I had in view, was to learn what was being done, and *not* being done, as well as what is practicable and desirable, in promoting Christian education, English and vernacular, and vernacular Christian literature. I found it even more the case there than it is here, that the great desire on the part of the natives for education in English, for the sake of the honors and emoluments connected with it, seems to swallow up everything else, and the attraction of the honorary degrees awarded by the Government University gives the entire bias to this education. You are aware that this excludes all religious and nearly all moral instruction, excepting the often vile sentiments of the native classics, which are required for the government examinations. A native whom I met in the cars, who had received the degree of Bachelor of Arts, and who said he had never even read the Bible, was, I think, a fair specimen of many of his countrymen.

"It is not strange that among the large number who are being educated thus, infidelity should rapidly take the place of the old forms of heathenism. This state of things led me to feel a deeper interest in the success of our Jaffna College, that there may be at least one institution in Southern India which will give a *thorough Christian education*. I feel that the institution has an important mission to accomplish, and I hope you will help it in every possible way. It is a cause for anxiety that no effort is now being made in America for its endowment.

"I found very little being done on the Continent in Christian Vernacular education, or toward creating a Christian Vernacular literature. Dr. —— told me that the American missionaries are almost the only ones who are doing anything in Vernacular education. This fact impressed me anew with the importance of our doing even more than we have done in this direction. There is a tendency on the part of those natives who are educated in English to neglect their own language. I feel more and more, that in the education of pastors and teachers, in order to make their knowledge really available for their future use, all *lectures* and *recitations* should be in the language which they are to use. I have known some striking examples of great interest awakened in the study of the Tamil Bible on the part of those who had before studied principally their English Bibles, attended with most marked *intellectual* as well as spiritual growth.

"Besides our great want of pastors and evangelists, the necessity of raising up a class of well trained Christian teachers, in connection with the present plan of the Government to extend vernacular schools through all the villages, is immediate and pressing. I should be glad if we could receive at once, and educate, a hundred pupils in our training institution, instead of our present number of twenty, if we had room for them."

ORDINATIONS — REMINISCENCES.

In the same letter Mr. Howland writes of mission matters in Ceylon: —

"Since my return, there have been several events of special interest to me. One of the first was the organization of a church in Sangany, of some thirty members, and the ordination of Mr. A. Bryant as their pastor. When I came to the country there was a mission-school near there, and a single native Christian. Dr. Ward, who was then at Batticotta, gave that school into my charge the first few months, while I was beginning the language, preparatory to taking the whole charge of the schools and station, on his leaving at the close of the year. I took great interest in preaching every Sabbath afternoon in that school, with all the freshness of hope which one has on first engaging in the missionary work. As that place was my first love, so it has been a place of great interest to me ever since. The first convert; others who followed; the gathering cluster of Christians, suggesting the desirableness of a chapel; the securing of the land as a gift from an old school-master, who had once been a church-member; the building itself rising gradually, as contributions could be gathered from the villagers and others, — the coral stones being brought from the sea-shore, and the lime burned with wood cut from an old devil-tree near by, — till it was at length finished, a pretty chapel dedicated to the worship of the true God, with a clear-toned bell, the gift of a New York sabbath-school, ringing out its call to the house of prayer; and finally, a church organized, and a worthy pastor ordained, — you may judge that this was an occasion of no ordinary interest to me.

"The associations awakened by the installation of Mr. Stickney, as pastor of the Oodoopitty church, were less connected with personal history, but that, also, was an occasion of much interest, especially from the fact that the examination of the candidate, and all the other exercises, were conducted almost entirely by the native pastors, one of them, the chairman of the ecclesiastical association, presiding on the occasion. As I sat and listened, and looked around upon seven native pastors, all faithful and worthy men, and looked back to the time so recent when there was not a single native pastor, and apparently no call for one, nor any candidate thought suitable; and as I looked around upon the growing church and congregation, and back a few years, when there was not one resident Christian there, and a few stones belonging to old ruins, and a single school near, made up all that a visitor would see, I could but exclaim — 'What hath God wrought!'

FEMALE EDUCATION — THE TRAINING-SCHOOL.

"I was recently present at the examination of the boarding-school at Oodoopitty, when the first class graduated. I was impressed anew with the value, and I may also say the necessity, of the school in that region. The results already realized seem sufficient to justify all the expense and labor. So many girls rescued from heathenism and educated to be intelligent Christian women, whose present influence in the families where they belong, and their future influence as Christian mothers, it is not easy to over-estimate.

"I am thankful for the prospect of doing more than we have done, by our two female boarding-schools, and by the labors of female missionaries in the villages, for the thousands of females around us. I believe it to be our most necessary and most hopeful work.

"The training-school is prospering, though the number of pupils is small. We have now about twenty besides the theological class. The members of the new class, received last July, are promising in talent and character. Three or four, however, left on account of finding too much Bible study. The theological class manifest much interest in their studies, and are making good progress."

ITEMS.

Mr. Bryant, native pastor at Sangany, wrote in April, that the work had appeared to be gradually progressing in his field during the previous six months. The advance in civilization was obvious, one person had been added to his church by profession, individuals from among the heathen were frequently seen at neighborhood prayer-meetings, and members of the church

seemed to be growing in knowledge and in grace. The native pastor at Tillipally, Mr. Anketell, in his semi-annual report of April, mentions eleven persons as having made a public profession of their faith there, four of them students in the training school. He notices the theological class of six, preparing for the ministry at Tillipally, as going out sometimes among the people and thus becoming acquainted with the work before them, and expresses the hope that they will become earnest and efficient laborers for Christ.

Japan Mission.

THE FIELD STILL OPENING.

BRIEF extracts from letters written just after a visit by the writers to the "Kioto Exhibition," in May last, and to other places in that vicinity, will serve to indicate that the brethren in Japan yet find occasion to call for laborers, to occupy fields which seem to be, still, more and more manifestly opening in that land. Mr. Gulick wrote from Osaka, May 31st: —

"We returned last week from a visit of ten days to the scenes of our last year's explorations, namely, the city of Kioto and the province of Omi, with the two large cities of Otsū and Hikone, the former at the southern point, and the latter on the eastern shore, of Lake Biwa. There was no special change in the cities of the lake. We received as kind treatment from the people at every point this year as last. But we noted a marked change in the bearing of the government of Kioto towards foreign visitors. Last year, several hundred extra policemen were employed during the term of the Kioto Exhibition, whose duty it was to accompany any foreigner from place to place, as he might traverse the city. All this careful watch and guard over foreigners seems now to have been dropped. There were none to be seen whose dress indicated that they were police, and none were appointed to dog our steps. We were treated by the Government, this time, with that wholesome neglect which is due to friendly and honest visitors amid a kind and hospitable people. We were also allowed to find lodgings and board wherever we pleased, at Japanese hotels, and were not restricted, as last year, to certain hotels provided for foreigners. These changes mark a happy advance in the sentiment of the Government.

"The people of Hikone (Fikone of Colton's map) having some time since had an English school, and feeling rather poor at present, have signified their desire to have such a school as that maintained by our mission at Kobe and as ours at Osaka. They are quite anxious to secure a missionary teacher, and it is hoped that the Central Government will permit two families of our mission to live there. The mind of the Government can be ascertained only upon making application; but our ability, as a mission, to hold that station, is thought to depend upon the arrival of more men."

Mr. Davis, having also visited Kioto and the regions beyond, in the Lake Biwa basin, wrote from Kobe, May 31st: —

"I am more than ever impressed with the fact of the populousness of this part of Japan. Take the eastern part of Lake Biwa basin, where I counted, on the large Japanese map, as many as 1,200 villages nestled among the valleys watered by streams flowing into this side of the lake. We were also more than ever impressed with the kindly disposition of the people toward us, and the universal desire to have the country opened to the world. I asked the question many times, and always received the same answer, that all would rejoice to have it opened.

"As I saw these surging millions in the interior, and as I wandered all one afternoon among the ancient and beautiful Buddhist temples on the east of Kioto, and found the paths leading to them and the works about them grass-grown, and the temples almost deserted, even by the priests, so that we could wander among the halls, corridors, and rooms, as in deserted ruins, I could not refrain from thinking, — and wishing and praying, for the men ready to go up and possess this land.

"And thus you may judge of our joy, on our return, to receive your letters,

telling us that the Committee appreciate the situation, and are going to search out and send more men as soon as possible. O, that they had been on the ground for five years, and were ready to work! O, that they could all come next fall! But the Lord will take care of his cause. Having done what we can, and sounded the trumpet for reinforcements, we must leave it with him to direct."

Dakota Mission.

EXTRACTS FROM THE REPORT.

THE Herald for August gave an interesting letter from Mr. Riggs in regard to this mission. Some extracts will now be given from the mission report, received more recently.

"Our Annual 'Conference,' which we have just held at Yankton Agency, is the fit culmination of the year of work on which we make report. In the 'Ptaya Owohdake,' or 'General Conference' of the churches, native ministry, and other helpers, together with the missionaries, we have one of the most cheering tokens of the general progress of our work. The Conference had its first meeting last summer, at the Sissiton Agency, which, for a beginning, was a great success; but this second meeting was much more a success. Already the Conference has aroused the enthusiasm of the churches.

"The Conference was in session four days, together with the Dakota Presbytery and the mission meeting, beginning June 13th. On all topics on the programme, except the last, there was a free and spirited discussion; and it was highly stimulating to those who have known this people in time past, in all their taciturn impassiveness, to see them now spring to their feet and enter eagerly into the discussions.

"In regard to our work we have this to say, that, though crippled for want of more missionary force, we have endeavered to do all that was possible, and have done something; though what we have done only discloses much more that is not done. But our work is coming to be better arranged than has been possible before, and so our force is more efficient; and we are also enabled to make more use of the native agency. Our churches, too, are coming more into the conception of what is their true relation to the missionary work among their wild brethren.

"Our new work at Fort Sully is promising. Our paper has vindicated itself nobly. Its increased size and large illustrations make it much more popular, and every day we find it taking deeper root in the affections of the people; so that, although it requires a considerable outlay, we deem this money well spent. The subscription-list meets half the expense.

"Several new books of the Old Testament have been added to the portions of the Bible already in the hands of the people, and several others have been made ready for the press, during the year.

"We would notice, as an encouraging and helpful sign, the fraternal intercourse existing between our Dakota churches and the white churches on the border. It gives the native Christians new strength and confidence, and inspires their white brethren with a higher faith. Very certainly there are many in the settlements whose nightly sleep is sweeter because they know of this cordon of Christian churches around them, among those who once were enemies.

"New fields are opening every day, and the call is loud for their immediate occupation. There is *Grand River Agency*, one hundred miles above Fort Sully, with over 6,000 Indians, which we consider a most hopeful field. Many there are acquainted with our work and our books, and they have always been the most ready listeners to us, when we have visited them, of any tribes on the upper river. We have not pressed this field on your consideration hitherto, because the Catholics seemed to be in possession; but they have left in disgust and will not return. They were in peril of their lives because they baptized all the dying infants they could, and so were credited with their death. In view of the failure of their mission, the Catholic agent reports that 'the present generation is not capable of civilization and Christianization.' From this statement we most emphatically dissent. We have reason to

believe it as hopeful as he deems it hopeless.

"Respecting *Fort Berthold* we have already given information. From *Milk River Agency* reports still come to us, representing it as a most inviting field, opening up another large body of those speaking the Dakota language. Thus our need of new men is so urgent that we do not dare to give expression to our feelings on the subject, for fear we shall seem out of our minds.

"We wish it to be considered that the necessities of our field are not to be gauged by comparison with the mere *numbers* of China or Japan. The intimate relations our American people sustain to these Aborigines make the dishonor of their neglect, and the danger arising from our mutual deterioration, so great that the responsibility of our churches for missionary work among them has no parallel elsewhere."

Western Mexico.

CONTINUED ENCOURAGEMENT — GRATUITOUS AID.

A LETTER from the brethren at Guadalajara, dated June 24th, indicates that they are still meeting with much encouragement. Apprehension having been expressed, that in some of their efforts, such as were referred to in the Herald for July last, they might have gone beyond the bounds of Christian prudence, needlessly exciting opposition, and exposing themselves and their cause to injury, they give reasons for believing that what they had done was best under the circumstances, and say: —

"It was the only way to excite any interest, for the people had been warned and threatened with excommunication if they visited us, or read, or listened to any Protestant work, long before we published the Commandments. How could we possibly reach them, to speak of Christ, or read, or give them the word of life? But when the Bible was put upon the street corners, the crowd read. A curiosity to see and hear more of it was aroused, that has increased ever since.

"Results have proved that it was the best thing we could do. Never before was there any desire on the part of the people to read the Bible, but since then upwards of $200 worth of Bibles, Testaments, etc., have been sold, and there is a constant demand for them. Persons have thanked us for putting up the Commandments where they might see them; and now that the ice is broken, they are willing to read everything that helps them to the light. So changed are the people that the clergy sent one of their number to visit us for the purpose of *compromise*, which meant either coaxing or frightening us away. New means are employed daily by the clergy to keep the people away from us and our work, but in vain.

"We have now a weekly paper, which is better supported than any other paper in the city. This month (the second only) we expect it to pay for itself.

"That we are working in love is evinced by the very large circle of friends we have among the Romanists themselves; and the contrast between our language and the harsh insults of the Romish clergy is a matter of public comment. No other workers have been able to live here, although they adopted the 'Let alone policy.' Methods employed elsewhere would be ruinous here.

"We have been warned before in regard *to buying* Christians, and assure you that we shall do all in our power not to be deceived. Perhaps we have even gone to the other extreme. A priest called the other night, asking to be employed in our work, with tears in his eyes, and asking only enough to eat; but we would not tempt him with even that. The Jew spoken of before left a professorship to work for Christ, and is still doing all he can for the cause, at his own expense. A young man has given up his situation to help us, has even been turned out of his home for aiding us, yet we pay him nothing. A teacher continues working, has bought upwards of thirty dollars worth of Bibles, etc., to give away, besides helping us in whatever we publish. Our editor, who was formerly a priest, and is considered the best writer in Guadalajara, has been offered large money by the clergy to come to them, and last month was

offered three hundred dollars to write political articles, but refused, that he might work for us; yet all that he receives is his meals, and a little money occasionally. We could multiply instances, but these will satisfy you that our helpers do not work for pecuniary gain."

Northern Mexico.

VISITING THE CHURCHES.

WRITING from Monterey, July 3, Mr. Beveridge reports a tour, by himself and a helper in the work, to visit the Protestants in different places connected with the mission. He states: —

"It was absolutely necessary that I should make this journey. It is nearly a year since I last visited the churches. Neither Mr. H. nor myself could stand the journey on horseback. We took the only means of conveyance at hand, a carriage The first day we went to Cadereyta, a distance of thirty miles. It was not the evening of their meeting, but some of the brethren went around and invited in the members and we had a very interesting service. The church here progresses slowly but steadily.

"Retired at a late hour and started early next morning for Montemorelos, distant from Cadereyta forty-five miles. Arrived the evening of their meeting, and after service advised them that I would return so as to preach there on Friday evening. Next morning we spent in attending to business connected with the mission and in visiting some of the more prominent members. In the afternoon we started for Allende, distant fifteen miles. We left about two o'clock, but miscalculated the time necessary to make the journey, as we found the road very rough, up hill and down, and full of stones. We did not arrive till about dark. Some of the brethren started out immediately to invite the members, but Allende being a scattered village, about three miles long, they did not begin to come in till about ten o'clock, and did not all get together till eleven. It was between twelve and one when we concluded our services. I preached in a small Mexican hut, crowded full. At the conclusion of the service I found myself bathed in perspiration, and, with the Mexicans, left the hut to the use of the women, while we slept in the open air, on the ground of course.

"Next morning I found that I had taken a severe cold, which began to trouble me on my return to Montemorelos, on Friday, in order to fulfill my engagement there. In the evening preached to an interesting audience. Saturday evening preached again, and on Sunday we had the largest meeting that I have attended in Mexico. More than one hundred persons were present. I received six persons into the church, all recent converts but one. This is the most interesting point in all our mission. When I saw the interest manifested by the members, and the activity shown in carrying on the work, I felt ashamed of our congregation in Monterey. The singing was excellent, far superior to that of any of our other congregations. A fine Sabbath-school has been organized, under the direction of a man who copied from a description he found of Sabbath-schools in the States. This man, a few months ago, was a Seventh-day Baptist, but he is now heart and soul with us. He supports himself by working at his trade of tin-man, and teaches a day-school gratis.

"Allende is also a very interesting field, but we cannot expect to make much progress there until we have a man stationed there.

"I had intended to visit the churches of San Francisco and Mezquital on my way back, but on arriving at Cadereyta, I found myself quite sick, and was compelled to return to Monterey.

"We need very much a man who can travel from one church to another. I cannot do it; I have not strength. This is the last trip of the kind I shall probably ever make. It requires a man who can ride on horseback all day in the sun, sleep on the ground, and live on sour milk, cheese, and red pepper. I find no difficulty in attending to the work in Monterey, but I want an assistant who can attend to the visiting department outside."

MISSIONS OF OTHER SOCIETIES.

PRESBYTERIAN BOARD OF MISSIONS.

THE Thirty-sixth Annual Report of the Presbyterian Board, presented in May last, states: "The receipts of the Board from all sources during the last year have been $454,836.88. Its expenditures have been $552,775.31, which, with the previous debt of $30,757.07, leaves a balance of $128,695.50 against the treasury. This heavy indebtedness of the Board has not been occasioned by any sudden and disproportionate advance. The growth of the work has been steady and healthful." It will be remembered that an earnest and very successful movement for paying off this heavy debt was commenced in the meeting of the General Assembly when the Report was presented.

The following table gives the statistics of the different missions of this Board.

A SUMMARY VIEW OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, MAY 1, 1873.

MISSIONS.	NAMES OF STATIONS.	Missionaries & Ass't Missionaries.						Communicants.	Pupils in Schools.
		Ministers.			Lay Teachers and others.				
			Native.						
		American.	Ordain'd.	Lic'tiate.	American.		Native.		
					Male.	Fem.			
INDIAN TRIBES:									
SENECAS	Upper and Lower Cattaraugus and Alleghany	3	..	..	..	3	9	250	..
CHIPPEWAS	Odanah	1	..	..	..	3	..	..	79
OMAHAS	Blackbird Hills	1	..	..	..	1	..	..	..
DAKOTAHS	Yankton Agency	2	..	..	..	2	4	64	..
.....	Flandreau	..	1	..	1	..	..	113	..
CREEKS	Tallahassee	1	..	..	1	4	..	42	80
SEMINOLES	Wanuko	1	..	..	..	1	..	114	12
NEZ PERCES	Lapwai	2	..	..	..	1	..	608	23
.....	Kamia	1	..	..	..	1	..	..	45
NEW MEXICO	Pueblos and Navajoes	3	..	..	1	3	..	..	..
	Total of Indian Missions	15	1	..	3	19	13	1191	239
MEXICO:	City of Mexico	2	..	..	..	3	13	..	40
	Toluca	..	..	..	1	..	..	20	20
	San Luis Potosi	1	..	..	..	1	1	..	..
	Cos	..	..	..	..	..	1	170	40
	Zacatecas	1	..	..	..	1	..	..	..
	Frusuillo	..	..	..	..	..	1	20	..
	Tecoletes	..	..	..	..	..	..	..	..
	Other Stations Names unknown	..	..	..	..	..	..	..	..
	Total of Mexican Missions	4	..	..	1	5	16	210	100
BRAZIL:	Rio de Janeiro & Out-stations	1	..	2	..	1	5	149	20
	Sao Paulo	2	1	1	..	2	3	62	20
	Brotas	1	..	1	..	2	2	120	40
	Lorena	..	1	..	..	..	..	..	24
	Bahia	1	..	..	..	1	1	4	..
	At home	1	..	..	..	1	..	..	..
	Total of Brazil Missions	6	2	4	..	7	11	335	104
UNITED STATES OF COLOMBIA:	Bogota	1	..	..	..	2	1	21	64
AFRICA:									..
LIBERIA	Monrovia	..	..	..	1	..	..	55	..
	Kentucky	..	..	..	1	..	..	39	..
	Harrisburg	..	..	..	..	..	..	21	..
	Sinou, or Greenville	1	..	..	..	..	..	80	..
	Marshall	2	..	..	..	..	..	49	..
	Robertsport	1	..	..	..	..	..	23	..
	Lower Buchanan	2	..	..	..	..	..	19	..
	Samsonville	..	..	1	..	..	..	13	..
GABOON AND CORISCO	Gaboon	1	..	..	..	3	4	53	90
	Corisco	2	1	..	..	2	4	51	35
	Benita	2	..	..	..	..	..	29	..
	At home	1	..	..	..	3	..	..	..
	Total of African Missions	11	1	1	2	8	8	432	125

MISSIONS.	NAMES OF STATIONS.	Missionaries & Ass't Missionaries. Ministers. American.	Native. Ordain'd.	Native. Lic'tiate.	Lay Teachers and others. American. Male.	American. Fem.	Native.	Communicants.	Pupils in Schools.
INDIA:									
LODIANA	Rawal Pindi	2	..	..	..	1	7	..	377
	Lahore	4	2	..	..	7	11	..	1594
	Hoshyarpore	..	1	..	..	1	3	..	44
	Jalandar	..	1	..	..	4	..	..	626
	Lodiana	3	..	..	..	4	12	..	470
	Ambala	4	1	..	..	3	16	..	762
	Sabathu	1	..	..	..	3	2	..	63
	Saharunpur	1	2	..	..	1	8	..	432
	Dehra	2	1	..	..	8	17	..	294
	Roorkhee	1	..	1	..	1	4	..	80
	At home	..	..	..	..	1	..	..	..
FURRUKHABAD	Futtehgurh	2	..	..	..	2	12	..	218
	Furrukhabad	3	1	..	..	2	8	..	705
	Mynpurie	2	..	..	..	2	14	..	215
	Etawah	1	1	..	..	2	7	..	..
	Futtehpore	..	..	..	..	..	7	..	780
	Allahabad	4	1	..	..	3	18	..	..
	At home	2	..	..	..	2	..	..	..
KOLAPOOR	Kolapoor	4	..	..	..	2	6	..	164
	Ratnagari	1	..	..	..	1	..	..	..
	Total of India Missions	37	11	1	..	50	152	640	6884
SIAM:	Bangkok	3	..	1	..	5	2	18	25
	Petchaburi	1	..	1	..	1	..	..	..
	Ayuthia	2	..	1	..	2	..	..	..
LAOS	Chieng Mai	2	..	..	1	2	..	..	..
	At home	2	..	..	..	2	..	3	..
	Total of Siam Missions	10	..	3	1	12	2	21	25
CHINA:	Canton and Out-Stations	3	3	3	1	7	10	..	277
	Ningpo	2	4	5	..	2	14	428	60
	Shanghai	1	2	..	..	1	1	..	50
	Hangchow	2	2	..	1	2	8	42	27
	Suchow	1	..	..	..	..	..	..	..
	Chefoo	3	..	..	..	..	..	147	25
	Tungchow	4	..	..	..	..	..	..	39
	Pekjng	4	2	..	..	2	..	..	17
	At home	1	..	..	..	1	..	..	..
CHINESE IN CALIFORNIA	San Francisco	2	..	..	..	1	3	17	..
	Total of China Missions	23	13	8	2	16	36	634	495
JAPAN:	Yokohama	2	..	..	..	1	..	..	..
	Yedo	2	..	..	..	2	..	..	..
	At home	..	..	..	1	1	..	..	..
	Total of Japan Missions	4	..	..	1	4	..	..	..
PERSIA:	Oroomiah	5	..	..	1	7		..	..
	Seir	..	..	..	..	1	95	..	..
	Teheran	1	..	..	..	1		..	..
	At home	2	..	..	..	2		..	..
	Total of Persian Missions	8	..	..	1	11	95	724	1076
SYRIA:	Beirut	6	1	3	3	11	18	102	80
	Abeih	2	2	2	..	2	6	107	380
	Tripoli	1	2	6	1	3	9	49	754
	Sidon	2	..	6	..	4	14	..	..
	Zahleh	2	..	3	..	1	4	..	680
	In this country	1	..	..	..	1	2	20	5
	Total of Syria Missions	14	5	20	4	22	53	278	1899
	GENERAL TOTAL	133	33	37	15	156	387	4476*	10,201

The Report on the mission in Syria, so long under the care of the American Board, is cheering. It states: "The Truth, faithfully preached, has fulfilled its blessed mission of conviction, enlightenment, guidance, and comfort to a larger number of precious souls than in any previous year of the Mission's history. The number admitted to the communion on profession in 1871 was 34; in 1872, it reaches 60. Three new church buildings have been completed and dedicated, and

one native pastor ordained and installed. Sabbath-schools have increased in number from 16 to 22. Benevolent contributions have advanced 33⅓ per cent. on the previous year, not including large contributions by the native Protestants in connection with other religious sects, for the sufferers by the terrible earthquakes at Antioch. A new station has been opened at Zahleh, a city of 10,000 inhabitants, on the eastern slope of Mount Lebanon, where for many years there was the most bitter and determined opposition to all Protestant teachings, and now the harvest is ripening as if much seed had been sown in secret places, while the winter lingered, and was now springing up beneath the latter rain and the warm sunshine of early summer. The plan of occupying Aleppo, an important center in Northern Syria, has been acted upon favorably both by the Mission and the Board. Reinforcements, it is expected, will be sent to enable the Mission to man this new position. To the ranks of the Mission have been added three new laborers."

After noticing the various agencies employed in the evangelizing work in Syria, — the press, the Theological Seminary, the College, high schools, girls' boarding-schools, common schools, and literary work of the missionaries, — it is said: "In thus reviewing the work of a single year, one cannot but be impressed with the fact that mighty agencies are at work; and that in the providence of God, the times are ripening for the triumphant reëstablishment of Christ's kingdom in that historically sacred land, where its law of love was first proclaimed, and the great foundation fact in its history consummated."

MISCELLANY.

AN ORDINATION IN CEYLON.

On another page of this number of the Herald may be found some statements by Mr. Howland, of the Ceylon mission, respecting the installation of a native pastor, at Oodoopitty. A letter from Mr. H. to his children in this country, has been sent to the editor, containing allusions to the same occasion, which readers may be glad to see. He writes: —

"Your mother has mentioned the installation of Mr. Stickney. It was a pleasant and interesting occasion. Pains were taken to make the church and the singing pleasant. I think I never saw one of our churches ornamented before. The Christians here have rather objected when it has been proposed, thinking that it would be like the heathen and Roman Catholics. I was, therefore, rather sorry to see that preparations were being made for wreaths, etc., but it was done in such good taste that I liked it. Over the pulpit were the words, 'The Lord is in his holy temple,' in prettily painted, ornamented Tamil letters, on an oval sheet about three feet in diameter, surrounded by a pretty wreath of green leaves and flowers. Then there were smaller ovals between the windows, having one word on each, as '*Love*,' '*Faith*,' '*Hope*,' etc., surrounded by a wreath, principally of white and red oleander flowers, alternating on a back-ground of the rich, green leaves of the tulip tree. These and a pretty bouquet of flowers in a vase on the table in front of the pulpit, were all, — just enough and not too much, — not sufficiently prominent to attract attention. Then Mrs. Smith had trained the girls of the school in singing a chant accompanied by the melodeon, which was something quite new here.

"But the interest of the occasion was not in these accompaniments. The examination of the candidate was held in the forenoon. This was very interesting, conducted almost entirely by the native pastors. It was thorough and well-sustained. One of the Wesleyan native ministers was present, and was invited to take a part, and did so. He was examined in Theology, Church History, and Church Government; and related his personal Chris-

tian experience. In the course of his remarks he said that when studying in the Seminary he had not the most distant thought of the pastoral office, — that the idea of a native's becoming pastor of a church, would have then seemed as strange as that of a native's becoming Governor of Ceylon. He also spoke of his gratitude that he had never been engaged in any heathen worship, being the child of Christian parents. In the afternoon were the installation services. The introductory exercises were by Mr. Bryant, [native] pastor at Sangany. He invited Mr. De Silva, the Wesleyan minister, to lead in prayer. The sermon was by Mr. Anketell — a very good sermon. The ordaining prayer was by Mr. Spaulding. . . . . The address to the pastor was by Mr. Rice. Right hand of fellowship by Mr. Welch. Address to the people by Mr. Hunt. Thus all the exercises were conducted by the natives except the ordaining prayer.

"I made a few remarks at the close, by request. I spoke of the great interest and encouragement I felt in the occasion, — when foreigners became the spectators, and natives the actors. But a few years ago I came to see the premises where we were assembled. Then there was nothing but a few stones marking the ruins of the old Dutch premises. No church, or church members. But now a living church with a pastor of their own! Then there was not one native pastor in Jaffna, now there were seven present, connected with our mission. You may understand something of the interest awakened by the contrast presented. Four of the pastors had been my pupils at Batticotta (Mr. Hunt, Mr. Anketell, Mr. Rice, and Mr. Bryant). I have not for a long time felt so strong a desire to be spared to labor on for this people. It is a cause of gratitude that my children are coming to work for them. Thos. Smith told me yesterday that the church had decided to give three-fifths of Mr. Stickney's salary this year. Last year they gave two-fifths, and the mission three-fifths. His salary is twenty-five rupees a month. You will perhaps remember that his mother (Mary Poor Porter) received the present of a pot of gold beads, offered by an English gentleman to the first girl who should learn to read. She is still living. I am thankful that our pastors are so valuable men. I doubt whether the exercises or the examination would fall below the average of such occasions in America.

THE MORNING STAR.

THE many children and others who are interested in the *Morning Star* will be glad to see the following notice, from a recent number of the "Pacific Commercial Advertiser," Honolulu: —

"The missionary vessel, the *Morning Star*, Capt. William B. Hallett, left this port on the 9th of June for her annual visitation to Micronesia. The following persons were passengers: Rev. H. Bingham and wife, returning to their missionary work in the Gilbert Islands; Rev. D. Kapali and wife, returning to their missionary work at the Marshall Islands; Mr. Kekuewa and wife, missionaries to the Marshall Islands; Miss A. Park, Mrs. Capt. Wm. B. Hallett, and some twelve Gilbert Islanders, returning home. The vessel is provisioned for eleven months, and is expecting to make explorations in the Marshall Islands, and west of Ponape, in the Caroline group. Religious services were held on board the vessel at 3 o'clock, conducted by the Rev. T. Coan, President of the Hawaiian Board. A very large number manifested, by their presence, sympathy and interest in the work in which the vessel is engaged, ... and she went forth on her voyage of love with the good wishes and prayers of multitudes who are deeply interested in the work of missions."

Mr. Pogue wrote: "I have never before witnessed so many people at the wharf and on board the 'Star' at her sailing. There was a perfect jam of natives and foreigners, of all nations residing at the Islands. The little vessel has a warm place in many hearts, and she goes forth with the good wishes and prayers of multitudes."

OPPOSERS FROM CHRISTIAN LANDS.

A RECENT number of the "Bombay Guardian" says: "No persons in India are more ready to cry out against missions, and denounce them as failures, than those who manifest, in their personal intercourse, a contempt for natives; and who increase the difficulties of the missionary a hundred fold by persuading the natives that Christianity is a synonym for pride and haughtiness. There are multitudes of persons called Christians in India who are doing, each of them, a hundred fold more to cause the gospel to be rejected, than the most earnest missionary can do to get it accepted; and then these very same persons turn round and mock the poor missionary for his unsuccessful efforts. The missionary is obliged to spend a great deal of his time in battling with the difficulties raised by these nominal Christians, and in endeavoring to show that the Bible does not recognize as Christians any except those who are led by the spirit of Christ. It is as though a man presented himself to run in a race, and the stewards insisted upon attaching great weights to his limbs and fastening him to a heavy cart, while they stood by and ridiculed him for not making more speed. It seems to be thought by certain journalists, that the gospel is bound to make its way against any amount of hindrances, of any character; and if it does not, the fault is all with the missionary. Now what is the gospel? It is simply an invitation from God to man; and its power consists in the amount of testimony which it furnishes as to the desirableness of that to which men are invited. A king prepares a banquet and sends out his servants to invite people to come to it; but with each servant there goes a large number of persons professing to have been at the banquet, and declaring that the less anybody has to do with it the better; at the same time ridiculing the servant, and insinuating that he does not himself really believe in it, but invites men because he is paid to do it. What wonder if men should get the idea that they are safer at a distance from the banquet, and should compare it in their own mind with that entertainment to which Mahomed Ali invited the Mamelukes of Egypt, that he might destroy them root and branch?"

BIBLIOGRAPHICAL NOTICE.

The Temple Rebuilt: A Poem of Christian Faith. By FREDERIC R. ABBE. Boston: Noyes, Holmes, & Company. 1872.

THE author has kindly placed seventy-five copies of this work for distribution among the missionaries of the Board. The object of the volume is "to present through the vivid medium of verse, the history of a soul with Christ, in the form of a personal narrative." The ground plan of the work is good; but in the effort to secure vividness and intensity of expression, the author seems to us to have overdone his work. We like his calmer moods much the best. Parts I. and V. on "The Dignity of the Soul" and "The Work of Love" please us most. The conception of the native powers of the soul is a high one, and justifies its redemption. The passage in Part V. p. 128 and following pages, beginning,

"My country! o'er her mountains, plains and streams,"

is in the writer's best vein, and the thought needs no poetical artifice to give it real power.

Of single passages culled from the volume we can cite but one, on the home influence of the gospel.

"So will thy home
Glow with the Sacred Presence; and the wings
Of angels love to stoop and linger there,
Their heart and flight to freshen, and forget
It is the earth, and not their native heaven."
Page 115.

CORRECTION.

IT should perhaps be stated here, that the water from one of the Bitlis springs, Turkey, mentioned by Mr. Knapp (see Herald for July, page 209), as having been sent to Harvard College and analyzed by "Prof. E. H. Swallow," was sent to the Massachusetts Institute of Technology, and the analyst was Miss Ellen

H. Swallow, of the class graduated this year from that institution.

ARRIVALS.

MR. and MRS. H. N. BARNUM reached Harpoot, Eastern Turkey, on their return from the United States, June 7.

Mr. and Mrs. Thomas L. Gulick arrived at Santander, Spain, July 5th, in good health, after "a pleasant and successful journey all the way from Boston."

DEATH.

AT Blissfield, Michigan, July 14, James P. Quick, only son of Rev. James Quick, formerly of the Ceylon mission, aged 10. His father writes: "He was struck by lightning, on Monday, and instantly killed. He was with me in my barn, standing in the open doorway, when the bolt fell. I was within a few feet of the place, ran to him and picked him up, but life was gone. He was born at Panditeripo, Jaffna, Ceylon, May 18, 1863. He made a public profession of his faith in Christ, and was received to the fellowship of the Presbyterian church of Blissfield, Michigan, on the 6th of July, only nine days before he was 'translated' to the church triumphant. Thus instead of being permitted to be a missionary to a foreign land, when he should have grown to maturity, 'he is not, for God took him.' 'His ways are not our ways.'"

DONATIONS RECEIVED IN JULY.

MAINE.

Cumberland county.		
Falmouth, 2d Cong. ch. and so.	18 50	
Portland, State st. Cong. ch. and so. m. c. 18.45; a friend, 11.57;	30 02	48 52
Hancock county.		
South West Harbor, Mrs. Rachel Carroll,		5 00
Knox county.		
Warren, 2d Cong. ch. and so.		12 25
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Bangor, 1st Cong. ch. and so.	17 26	
Brewer, 1st Cong. ch. and so.	10 92	
Lincoln, Cong. ch. and so. 4.51; a friend, 20 49;	25 00	53 18
Union Conf. of Churches.		
Waterford, Cong. ch. and so.		25 57
Washington county.		
East Machias, Cong. ch. and so.		30 00
York county.		
Biddeford, a friend,		20 00
		194 52
Legacies.—Bethel, Timothy Chapman, by Rev. William Warren, to constitute TIMOTHY CHAPMAN, H. M.		100 00
		294 52

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Hinsdale, Cong. ch. and so.	35 00	
Swanzey, Rev. Charles Willey,	30 00	
Westmoreland, Evan. Cong. ch. and so., Abiathan Shaw, 15; Mrs. Betsey Shaw, 10;	25 00	90 00
Grafton county.		
Orfordville, Cong. ch. and so., to const. Mrs. HATTIE F. CARTER, H. M.		19 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Greenville, Cong. ch. and so.	22 25	
Hillsboro Bridge, William B. Whittemore	500 00	
Mason Village, E. G. Heald,	5 00	527 25
Merrimac co. Aux. Soc.		
Concord, South Cong. ch. and so. m. c.	28 10	
Suncook, Elsie G. Green,	5 00	33 10
Rockingham county.		
Atkinson, Cong. ch. and so. m. c.	9 71	
Exeter, 1st Cong. ch. and so. (of wh. 20, for support of Mr. and Mrs J. O. Barrows, Cesarea), to constitute Lucy M. BOARDMAN, H. M.	106 00	
Newington, Cong. ch. and so.	5 00	
South Newmarket, Cong. ch. and so.	10 90	131 61
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so. m. c.	12 00	
Washington, Cong. ch. and so.	1 10	13 10
		814 06

VERMONT.

Bennington county.		
Bennington Centre, 1st Cong. ch. and so. m. c.		12 00
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		
St. Johnsbury, South Cong. ch. and so. 64.20; Friends of Missions, 600;		664 20
Chittenden county.		
Burlington, 1st Calv. Cong. ch. and so. m. c.		18 58
Essex county.		
Granby, Cong. ch. and so. m. c.	5 00	
Lunenburg,	2 00	7 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		
Franklin, R. M.,	1 00	
Montgomery, Cong. ch. and so.	7 25	
Swanton, Harriet M. Stone,	6 00	14 25
Lamoille county.		
Stowe, Cong. ch. and so.		50 00
Orange county.		
Bradford, Cong. ch. and so.	60 00	
Newbury, Cong. ch. and so., annual coll., to const. HARRY C. BAILEY, H. M., 100.50, m. c. 13;	113 50	
Washington, a friend,	1 00	174 50
Rutland co. James Barrett, Agent.		
Castleton, Rev. Mr. Maynard,	5 00	
Rutland, M. Conant,	65 43	70 43

Washington co. Aux. Soc. G. W. Scott, Tr.
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Chester, Cong. ch. and so. 20 00
Woodstock, 1st Cong. ch. and so. 16 57—36 57
1,065 03

Legacies.—Georgia, Susan G. Bliss, by H. M. Stevens, Trustee, 90 78
1,155 81

MASSACHUSETTS.

Berkshire county.
Egremont, Cong. ch. and so. 71 19
Hinsdale, W. A. Taylor, memorial offering, 200 00
Lenox, Mrs. Emily Washburne, 7 00
Pittsfield, South Cong. ch. and so. m. c. 61.69; a friend, 5; 66 69
Sheffield, Cong. ch. and so. 11 75
Windsor, Mrs. Cathcart, 1 15—357 78
Boston and vicinity.
Boston, of wh. from a friend, 500; C. A. Barnard, 50; Rev. H. B. Hooker, D. D., 40; a friend, 20; a friend, 10; a friend, 6; T. S. 15; A. W. and L. C. Clapp, 3; father and mother, 2; a thank-offering 2; 2,387 99
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New Bedford, 1st Cong. ch and so. 30 00
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Southbridge, S. M. Lane, 100; Manning Leonard, to const. ANNA R. LEONARD, H. M., 100; 200 00
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Andover, South Cong. ch. and so, add'l, 252; Miss L. B. Pierson, 20; 272 00
Lawrence, Lawrence st. Cong. ch. and so. 225 00
Methuen, 1st Cong. ch. and so. 93 84
North Andover, Cong. ch. and so., add'l, to const. HARRINGTON HOWARD, H. M. 19 55
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Hamilton, Cong. ch. and so., to const. Rev. CALVIN G. HILL, H. M. 88 75
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Dracut, Central Cong. ch. and so., for Bulgarian Work, 37 38
Lowell, 1st Cong. ch. and so., to const. NOAH R. HARLOW, H. M. 156 31
Natick, Rev. N. W. Sheldon, 5 00
Newton, 2d Cong. ch. and so. 25; "N.," 87.50; 112 50
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Somerville, Franklin st. Cong. ch. and so. m. c. 7 53
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Sudbury, Cong. ch. and so., to constitute THOMAS P. HURLBUT, H. M. 16 00—689 57
Middlesex Union.
Fitchburg, Calv. Cong. ch. and so. m. c. 36 95
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Hingham, Cong. ch. and so. 20 00
Scituate, 1st Trin. Cong. ch. and so. 16 90—177 15
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Athol Depot, Cong. ch. and so. 188 25
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10,355 69

Legacies.—Boston, Eliza Clap, by William T. Eustis, Ex'r, 65 00
Melrose, Thomas D. Dyer, per E. O. Phinney, Ex'r, 50 50—115 50
10,471 19

RHODE ISLAND.

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Providence, Pilgrim Cong. ch. and so. 19 01—141 40

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Clinton, Cong. ch. and so., to const. ELLA M. STANNARD, H. M. 65 00
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1,978 68

Legacies. — Hartford, Mrs. Mary A. Warburton, add'l, by N. Shipman, 345 00
Huntington, Lemuel Wheeler, by Joseph Tomlinson, Ex'r, 1,425 66—1,770 66

3,744 24

NEW YORK.

Amsterdam, Female Miss'y Society, of Presb. ch. 125 00
Ballston Spa, John L. T. Phillips, 10 00
Berkshire, 1st Cong. ch. and so. 91 16
Brooklyn, Clinton Ave. Cong ch. and so., in part, 1,761.01; Ch. of Pilgrim, S. B. Chittenden, 1,000; Mrs. G. L. Hustace 10; Elm Place Cong. ch. and so. 154; J. Davenport, to const. MAY O. COMSTOCK, H. M., 100; 3,025 01
Cambridge, Ahira Eldredge. 1 00
Ellington, Cong. ch. and so. 14.75; Mrs. Amos Leach, 7.25; 22 00
Elma, Mrs. E. S. A. Bancroft, 1 00
Franklin, 1st Cong. ch. and so., annual coll. 33 95
Howells, Cong. ch. and so. 26 50
Kinderhook, a lady, 5 00
Little Valley, Cong. ch. and so. 3 58
Lumberland, Cong. ch. and so. 5 25
Malone, Cong. ch. and so. 68 28
Massena, Thomas Shirley, 2 00
New York, G. G. Williams, 100 00
Owego, a friend, 50 00
Port Leyden and Greig, Cong. ch. and so. 20 00
Rome, John B. Jervis, 23 50
Sandy Hill, Isabella Johnston, 10 00
Sherburne, Cong. ch. and so., to const. HARRIET L. BUELL, H. M. 100 00
Suspension Bridge, O. C., 10 00
Valatie, Presb. Cong. ch. and so., for work in Aintab, 35 00—3,768 23

Legacies. — Canandaigua, Mrs. Mary Bennett, by E. G. Tyler, 10 00

8,778 23

NEW JERSEY.

Bloomfield, Z. B. Dodd, 30 00
Newark, 1st Cong. ch. and so. 61 34
Orange, A. M. Tripp, 5 00—96 34

PENNSYLVANIA.

Brownsville, Synod's Com. on Missions, C. P. C., of wh. from Athens Presb. C. P. ch., to const. Rev. M. DENT and Rev. THOMAS THOMAS, H. M. 200 00
Danville, Mrs. Dr. W. H. Magill, 5 00
Johnstown, Welsh Cong. ch. and so. 25 50
Philadelphia, Charles Burnham, 100; Theodosia Bayard, 25; 125 00—355 50

DISTRICT OF COLUMBIA.

Washington, Hon. Peter Parker, 500; Ralph Dunning, 100; 600 00

NORTH CAROLINA.

Allemance, Cong. ch. and so. 1 00

TENNESSEE.

Greenville, Robert M. McKee, 10 00

OHIO.

Ashtabula, William M. Eames, 5 00
Block River, Cong. ch. and so. 16 00
Cleveland, R. H. Fitch, 10 00
Greenwich, a friend, 2 00
Hampden, Cong. ch. and so. 5 00
Kinsman, a friend, 8 00
Lebanon, Cong. ch. and so. 20 00
Lexington, Cong. ch. and so. 17 00
Maumee, Mrs. Eliza H. Weed, 20 00
Oberlin, 1st Cong. ch. and so. 68 44
Painesville, 1st Cong. ch. and so. 98.02
Pomeroy, Welsh Cong. ch. and so. 15 43
Youngstown, Rev. John McCutchan, 5 00
———, a friend, 100 00—384 89

INDIANA

Indianapolis, Mrs. Anna M. Carlisle, 5 00
Madison, E. A. Truax, 12 50
Portland, Mrs. Ann Jones, 1 00—18 50

ILLINOIS.

Algonquin, Cong. ch. and so. 10 00
Aurora, Anna F. Cheney, 1 00
Batavia, a friend, 5 00
Chicago, Union Park Cong. ch. and so. 135 35
Crystal Lake, Cong. ch. and so. 36 00
Earlville, Cong. ch. and so. 26 50
Elgin, Rev. C. E. Dickenson, 10 00
Farmington, Cong. ch. and so. 64 88
Geneseo, 1st Cong. ch. and so. 119 00
Glencoe, Cong. ch. and so. 150 00
Huntley, Cong. ch. and so. 25 40
Lisbon, Cong. ch. and so. 12 00
Lyonsville, Cong. ch. and so. 15 32
Moline, Cong. ch. and so. 21 00—631 45

MICHIGAN.

Detroit, G., 5 00
Glen Arbor, Cong. ch. and so. 3 00
Somerset, Cong. ch. and so. 10 00
St. Johns, Cong. ch. and so. 5 00
Summit, John Vetter, 1 00—24 00

MISSOURI.

St. Louis, Pilgrim Cong. ch. and so. 89 37

MINNESOTA.

Anoka, Cong. ch. and so. 10 00
East Minneapolis, Cong. ch. and so. 9 00
Grove Lake, Mrs. T. C. Stranahan and children, 5 00
Lake City, Cong. ch. and so. 15 50
Minneapolis, Plymouth Cong. ch. and so. 49 35—88 85

IOWA.

Chester, Cong. ch. and so.	23 64	
Denmark, Cong. ch. and so.	100 00	
Dyersville, Plymouth Rock Cong. ch. and so.	8 50	
Farragut, Isaac Burton,	1 00	
Hampton, 1st Cong. ch. and so.	5 50	
Osceola, Stephen Baird,	10 00	
Ottumwa, Cong. ch. and so.	31 15	
Tipton, Cong. ch. and so.	22 00	201 79

WISCONSIN.

Appleton, 1st Cong. ch. and so.	40 00	
Elk Grove, Cong. ch. and so.	18 50	
Genesee, Cong. ch. and so.	10 00	
Hartland, Cong. ch. and so.	14 00	
Kilbourne City, Cong. ch. and so.	6 00	
La Crosse, 1st Cong. ch. and so.	86 00	
Markesan, Cong. ch. and so.	4 00	
Princeton, Cong. ch. and so.	5 00	
Stockbridge, Cong. ch. and so., of wh. from E. W. Scott and wife, 5;	20 00	
Watertown, Cong. ch. and so.	27 85	226 35

OREGON.

Dalles, Cong. ch. and so.	23 00	
Forest Grove, 1st Cong. ch. and so. m. c.	10 50	33 50

CALIFORNIA.

Grass Valley, Cong. ch. and so.	16 25	
Oakland, 1st Cong. ch. and so. 144.37; 2d Cong. ch. and so. 12.52;	156 89	
Santa Cruz, Cong. ch. and so.	30 16	
San Francisco, 1st Cong. ch. and so. 233.19; 2d Cong. ch. and so. 17.40; William Wares, 20;	270 59	
South Vallejo, Cong. ch. and so.	4 06	477 95

WASHINGTON TERRITORY.

Skokomish, Rev. Cushing Eells,	40 00

COLORADO TERRITORY.

Denver, James H. Learned,	20 00

WYOMING TERRITORY.

Cheyenne, Cong. ch. and so.	59 00

CANADA.

Province of Quebec, — Eaton, Cong. ch. and so. 3; S. A. Hurd, 2;	5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

India, Mahratta Mission, Rev. S. R. Wells and wife, a thank-offering,		100 00
Turkey, Marsovan, a missionary,	50 00	
Samsoon, a Protestant,	2 82	52 82

MISSION WORK FOR WOMEN.

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	1,081 22

MISSION SCHOOL ENTERPRISE.

Maine. — East Machias, Cong. s. s. 17; Lake Cong. s. s. 1.50; Brewer, 1st Cong. s. s. 25; Yarmouth, Cong. s. s. 35.60;	79 10
New Hampshire. — Bedford, Presb. s. s., for student in Erzroom, 50; Jaffrey, Charles and Mary Phelps, 1.25; Pembroke, Cong. s. s. 9.35;	60 60
Vermont. — East Hardwick, Cong. s. s. 50; Johnson, Cong. s. s., for Marash, 8.56; Lunenburg, Cong. s. s. 15.85; Milton, Cong. s. s., for Harpoot Seminary, 30; Norwich, Cong. s. s. 49.12; St. Johnsbury, North Cong. s. s., for school in Madura, 40.39; Windham, Cong. s. s. 13.70;	198 62
Massachusetts. — Campello, Sarah Packard, 4; Salem, South Cong. s. s., for Bonjize, South Africa, 50; Worcester, Union Cong. s. s. 60;	114 00
New York. — Amsterdam, Bee Hive, Infant s. s. of Presb. ch., for Rev. L. D. Chapin's mission school in China, 25; Deposit, 1st Presb. s. s. 40.18; Franklin, 1st Cong. s. s., to support Toros, at Harpoot, 15; Sandy Hill, Isabella Johnston, 1;	81 18
Illinois. — Roseville, Cong. s. s., for school in Foochow,	11 00
Michigan. — Grand Haven, Mission Band, "Little by Little," to educate a girl in Micronesia,	50 00
Minnesota. — Faribault, Lily L. Frink, for Havadorie,	2 50
Wyoming. — Cheyenne, Cong. s. s.	31 00
	628 00
Donations received in July,	$23,538 04
Legacies " " "	2,086 94
	$25,624 98
Total, from Sept. 1st, 1872, to July 31st, 1873,	**$327,278.15**

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

South West Harbor, Mrs. Rachel Carroll,	5 00

NEW HAMPSHIRE.

Hollis, Cong. ch. and so.	26 51

VERMONT.

St. Johnsbury, South Cong. ch. and so.	2 25	
———, H.,	2 00	4 25

MASSACHUSETTS.

Boston, Union Cong. ch. and so. 19.18; Village Cong. ch. and so. 20; Rev. H. B. Hooker, D. D., and wife, 10; a friend, 10;	59 18	
Cambridgeport, Prospect st. Cong. ch. and so.	71 56	
Falmouth, 1st Cong. ch. and so.	84 00	
Florence, Cong. ch. and so., ann. coll.	114 47	
Hamilton, Cong. ch. and so.	17 75	
Hinsdale, Cong. ch. and so.	12 50	
Lawrence, Lawrence st. Cong. ch. and so.	100 00	
Norwood, Cong. ch. and so.	17 50	
Pittsfield, 1st Cong. ch. and so.	102 00	
Saugus, Cong. ch. and so.	86 25	
Sherborne, 2d Cong. ch. and so.	17 60	
West Medway, Cong. ch. and so.	23 41	606 22

RHODE ISLAND.

Providence, Pilgrim Cong. ch. and so.	5 00

CONNECTICUT.

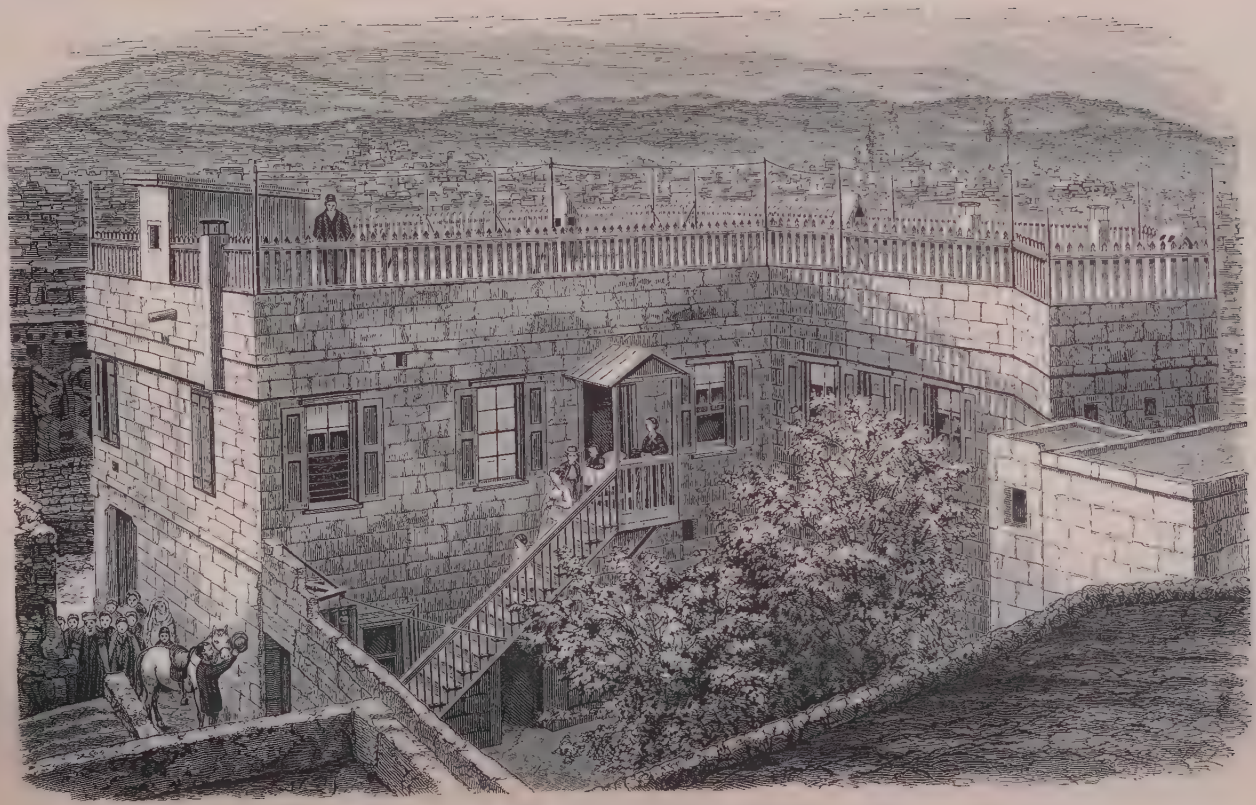
Bridgeport, 2d Cong. ch. and so.	53 03	
East Hampton, 1st Cong. ch. and so.	17 60	
Middle Haddam, 2d Cong. ch. and so. school,	26 71	
New Haven, North ch. and so. 85; 1st Cong. ch. and so. 52.04;	137 04	
New London, Robert Coit,	75 00	
Simsbury, Mrs. Elizabeth Cairns, for work in Mexico,	10 00	
Winchester, Cong. ch. and so.	5 00	324 38

NEW YORK.

Brooklyn, J. Davenport,	50 00	
New York, Woman's Miss'y Union, for Miss Rankin's work in Mexico,	34 57	84 57

WISCONSIN.

Beloit, 1st Cong. ch. and so.	49 00
Received in July,	$1,104 93
Legacies for Nominally Christian Lands — Longmeadow, Mass., Estate of Lucy Booth,	400 00
Received in July,	1,504 93
Total for Nominally Christian Lands, from Sept. 1st, 1872, to July 31st, 1873,	**$15,445 44**



MISSION HOUSE AT CESAREA. ..

THE

MISSIONARY HERALD.

VOL. LXIX. — OCTOBER, 1873. — No. X.

MISSION HOUSE AT CESAREA.

BY REV. J. O. BARROWS.

THE engraving is from a photograph of the mission house in Cesarea. The house is surrounded by buildings of a very different appearance, and to one approaching it, seems very much as if it had been taken from some foreign country and set down where it is. There are many houses in the city which cost more than this, but none which for pleasantness and convenience can be compared with it. It is something new under the Cesarea sun. Standing near the business part of the city, it is seen by many strangers, none of whom fail to inquire what it is. As they have passed by, the writer has frequently overheard them asking, "What is this?" And the answer brings a little light, though it be but the faintest glimmer, respecting the missionaries and their work.

This house is a teacher. Not only does it attract attention which leads to inquiry respecting the business of those who live in it, but it also furnishes a model to such as have little conception of what, in respect to circumstances and outward condition, is necessary to utility and desirableness in a home. A large share of the houses in Cesarea are of the cheapest kind, and consist of only one or two dark, damp rooms, while others were built at a great expense, and yet are but little better. They appear as if the effort of the builder had been to see how much useless space he could get into them. In many of these houses you find here and there a room, which perhaps is unplastered and dreary enough, while immense and nearly useless halls make up the rest. A few are built in better style, but these are not what they might be. Many of our callers have remarked to us, "This is pleasant; this is as it should be — separate apartments, all well lighted, and no waste room." A few days ago our pasha, with numerous attendants, paid us a visit. In the course of the conversation, some of these Mussulmans observed that a house like this is much to be desired. Though it may be a long time before their mode of living will allow them to have houses like it, this furnishes them with an idea of something which might be a realization even in their own experience. It begins where you must be-

gin with them in all teaching, by giving them a model of something better than that which they already have.

Mr. Farnsworth bought this house several years ago, and lived in it till 1869, at which time he and Mr. Bartlett removed to the near village of Talas. Last year the plan was formed of adding a second story, both that it might furnish a more suitable home for one missionary family, and that, in the lower part, rooms might be fitted up for the use of our training class. This has been accomplished; and last winter a class of nine or ten young men found a comfortable home here, under the immediate supervision of their teacher.

The work of remodeling the house devolved mainly on the writer, and his experience in this matter illustrates one phase of missionary life — a phase which it is presumed is not generally well understood at home. The missionary must have a house to live in, clothes to wear, and food to eat, and the providing for these necessities is often a part of his most perplexing and wearisome work. As the world is, he cannot ignore the use of money; and those among whom he lives, at least if he live in Turkey, are not wholly indifferent to its charms. If it is known, for example, that there are a few hundred dollars to be expended in the erection of a house, those who, by taking the job, hope to get possession of some of this, will come to you with professions of friendship, regard for your interests, love to yourself, your family, and all your relations, which would be astonishing to one not somewhat intimately acquainted with oriental character. And not only is the man who wishes to do your work so eager to do for *you* what he would not do for any other man in the world, that even without the hope of any pecuniary compensation he would not leave you, but he also knows a great deal better than you do yourself, just what you want done, as well as how to do it! You cannot tell him anything which was not perfectly understood by him before. And all this knowledge he is burning with a desire to place on the altar of devotion to your interests! At the same time, *for your sake*, he is ready to make a contract to do every thing precisely as you may want it done. You make the contract; there are witnesses; the papers are signed and exchanged with all due formality. The work is begun. But you are not long in perceiving that your workman is not a master of his business, that he does not know how to do his work well; yet if he would only do as well as he knows how, you would not have much trouble with him. But you *do* have a great deal of trouble. A few suggestions which you venture to make, and which are received very kindly, but not followed, show that you must have a regular contest over everything that you would not have done in such a way as to give trouble ever afterwards. But, "Why not appeal to the contract?" The contract is appealed to. "But why not insist on it?" It is insisted on. "Then why not carry it through?" Some things are more easily carried through than others. Before a government which has great regard for the pockets of the people but very little for their rights, the carrying on of a lawsuit is not so pleasant, and often not so profitable business as could be desired. But it may be said further, "Why pay a man who contrives to evade his contract?" Here you have some advantage. This is the one lever with which you manage to pry up some things. But in the end your work will be done by somebody, and you will pay somebody. And while you do not give up trying to get the best you can, you conclude that it is best to content yourself with what you can get.

LEVI SPAULDING, D. D.

A LETTER from Rev. Mr. Hastings, of the Ceylon mission, dated June 30th, announced the death of "Father Spaulding." Well was he entitled to be so called, having remained longer in active foreign labor than any other missionary whom the Board has ever sent out. Only ten days before his decease, which took place June 18th, he celebrated the fifty-fourth anniversary of his embarkation at Boston for Ceylon, in company with Messrs. Winslow, Woodward, and Dr. Scudder, and their wives. The same year, a few months later, occurred the embarkation of Hiram Brigham, Asa Thurston, and their associates, the pioneers in missionary work at the Sandwich Islands.

Levi Spaulding was born in Jaffrey, N. H., August 22, 1791. He graduated at Dartmouth College in 1815, having been hopefully converted during a revival in that institution the same year; and three years later he finished his theological course at the Andover Seminary. Of the class of 1818 only two now survive, one of whom is Dr. Bond, of Norwich, Conn. Not long after graduating at the seminary he received ordination at Salem, Mass. Prof. Stuart, Dr. Worcester, and Rev. Joshua Huntington, taking part in the public services.

The band of brethren destined for Ceylon did not delay Christian work till their arrival on heathen shores. The voyage of the brig *Indus*, in which they sailed (1819), was memorable for a work of grace on board, during which the entire crew, sixteen in number, expressed the hope, and at the time appeared to give evidence, of a saving change of heart. This might be regarded as a prelude to those interesting revivals in the Jaffna field which afforded so much delight to Mr. Spaulding and other laborers there, and to which he gratefully referred in his last sickness.

He arrived at Jaffna in the early part of the year 1820. From that time onward he continued faithfully, quietly, and most industriously to pursue his labors as an ambassador of our Lord Jesus Christ among the Tamulians of Northern Ceylon, — a people by no means so degraded as many of the heathen, but comparatively independent in their bearing, ingenious and thrifty, while yet they were thoroughly wedded to their idols, and morally callous, as any that can be found.

In addition to the usual missionary work at his station, and a superintendence of the Oodooville Female Boarding-school, established in 1824, Mr. Spaulding performed a large amount of literary labor. For many years the revision of works carried through the press by the local Tract and Bible Societies had been committed to him, and he acted also as proof-reader. More than twenty Tamil tracts were prepared by him, and many of the best lyrics in the vernacular hymn-book were from his pen. He furnished an excellent translation of "Pilgrim's Progress," much prized by the people, and compiled a Scripture History, which is used in the schools. To him also the mission is indebted for a Tamil Dictionary, as well as an enlarged and improved edition of an English and Tamil Dictionary, each of which is the best in use on the island. Another work, to which he had given no small amount of time, was a revision of the Holy Scriptures in Tamil. His notes he left to the local Bible Society, in the hope that they may furnish aid in a future improved version. These contribu-

tions will no doubt prove valuable, for he was one of the most accurate Tamil scholars in Southern India, having so mastered the language as to use it with great facility, and often with power. This must be reckoned among the reasons for the usefulness, contentment, and length of his missionary life.

Mr. Spaulding rarely spoke of what he was doing, and still more rarely of what he had already done; but not unfrequently of the great work yet to be accomplished, and the short period which a missionary has for this blessed occupation. Self-complacency and jealousy for his own comfort and reputation were not among his characteristics. During his term of service, though protracted to such an unusual length, he made only one visit to the United States. Many will recollect his presence at the annual meeting of the Board in Worcester in 1844, and the aptness, kindliness, and raciness of the replies to questions publicly put to him on that occasion.

Father Spaulding was a shrewd man, a man of humor, utterly unostentatious, and quietly industrious; a man of prayer, and wholly devoted to the work to which our Lord had called him. He was decided in his views, free in the expression of them, tenacious in adhering to them, and yet a man of peace. Foreigners of all classes in Ceylon respected him. The esteem and affection of natives were also marked. It was often affecting to witness, during his last sickness, the anxiety shown by them to do anything in their power for the good man's comfort. Some of them were in constant attendance, fanning him, or performing other little ministries. Two of Dr. Green's former medical students alternated day and night in their services, while either Mr. Hastings or Mr. Smith was at hand throughout his decline. Owing to the difficulty of breathing, he could recline but very little during the two weeks of confinement to his room, and his body became so swollen as to make it difficult to find an easy position; yet the amount of pain endured did not appear to be great.

On account of labored respiration Mr. Spaulding was not able to converse much. No sigh of complaint escaped his lips; his own interests, and the missionary work, he committed to the hands of the Master, expressing no solicitude and no fear. Alluding to the change about to take place, he said, characteristically, "Let my funeral be conducted with Puritan simplicity; let there be no words of praise or blame." When Mr. Howland asked what he would say to the native Christians, he replied, "Consecrate everything that is yours to Christ, and ask nothing in prayer which you will not devote to him." One restless night, looking at the watchers who stood about him, and then casting his eyes toward the open window he exclaimed, "Watchmen! watchmen! what of the night? — Souls are perishing." And so this venerable servant of Christ, aged almost fourscore and two years, has ceased from his labors, and has no doubt entered upon renewed fellowship with Richards and Poor, Scudder and Winslow, Meigs and Sanders, in the presence of Him who saith, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Mrs. Spaulding, the beloved and valued companion of fifty-four years of toils, trials, and joys, survives at Oodooville, but cannot be expected to remain long behind her departed husband.

MISSIONS OF THE BOARD.

Choctaw Mission.

RELIGIOUS INTEREST.

Mr. Hobbs wrote from Fort Smith, Arkansas, July 24th: —

"You will be glad to hear what a precious season we had last Sabbath, at Buck Creek. About eighty were present, who greeted me with a hearty grasp of the hand on my arrival, after three hours' horseback ride, over a rough path, and fording the Porteau River, with communion-service in my saddle-bags. This cordial greeting has been increasing of late, and has done much toward relieving me of any sense of fatigue after a hard ride.

"The morning service was listened to with apparent interest. In the afternoon, after a short sermon, the Lord's Supper was administered, two members being received, and four children baptized. Then I made a short appeal to the impenitent, and said, 'Perhaps some have already purposed in their hearts to serve the Lord, and others are anxious to become Christians. If so, I should be glad to know it.' I invited such to manifest their feeling while we sang a hymn. To our glad surprise, sixteen rose, one by one, eight men and eight women, and came forward and grasped my hand and took a seat near me. After I had addressed them and offered prayer, most of God's people came and took them by the hand. Thirty-four had signed the temperance pledge at my last visit, now eighteen more gave their names. I then closed with the benediction, and after giving medicine for seven sick persons, started for Green Hill at half past five, having been intently engaged for seven hours. We arrived at Green Hill at half past eight, too much fatigued for any supper, but very happy. The Sabbath before I was at Green Hill, with all our family. About ninety were present. We had a very good communion season, but I gave no invitation as I did at Buck Creek.

"We are to have a big meeting at Green Hill, beginning August 22d; one at Lenox, the second week in September; and one at Buck Creek, the second week in October. These meetings would have been in July but for the want of food, which is very scarce indeed among the Indians, not one fourth of the families in my circuit having any corn at all.

"We have received eighteen to church fellowship, baptized twenty-six children, organized three Sabbath-schools and three temperance societies, and distributed five or six hundred Sabbath-school papers and tracts. Am now supplying the people with the new hymn-books — having received 500 from Richmond three weeks ago, and the Choctaw Testaments and Pentateuch, and English Bibles and Testaments. The last came two weeks ago, from New York.

DROUGHT AND SCARCITY—CHURCH BUILDING.

"We are having very dry and hot weather, and if rain does not come soon much corn will be ruined, and great suffering result. What our poor Indians will do I cannot tell. They must suffer extremely. I fear I shall receive nothing this year, although they have worked well, and planted more corn and cotton than ever before. They are now discouraged; but still hope a part will be saved if rain comes immediately. A man has just come up from Lenox, and says it rained there Wednesday of last week. Five men, with five teams, have gone to Dallas, Arkansas, fifty miles, on a terrible road, to get lumber for the meeting-house and school-house. Cattle were too poor to go before, or the men could not leave crops and clear out a road where a tornado had prostrated all the large trees, unroofed the school-house and a part of the meeting-house, uprooted many trees about them, destroyed several dwelling-houses, and killed some stock. This occurred in April. The fences of many fields were scattered before the wind. Before this, I had the windows and doors put in, floors repaired, and the building whitewashed. Shall have the house in good condition before 'big meeting.'

"At Buck Creek, where we had such a good meeting last Sabbath, we have no

windows to the log-house, only the door, chimney, and cracks for light and air. They wish to build this fall, but have no money. O that the Lord would put it into the heart of somebody to give $500, and we would have a good house. If $500 could be spared from the 50,000 or 100,000 dollar houses, and thus help the poor Indians, I should be glad. We want the same at Green Hill — only $500. I think two men or two parishes can be found who will do it."

Japan Mission.

ATTITUDE OF THE GOVERNMENT—PROSPECTS.

A BRIEF annual report has been received from the Japan mission, written in June last, from which some paragraphs may be given here, presenting statements of interest in regard to the position of the Government, and the apparent feelings of the people, bearing upon the prospects of the missionary work.

"While some special efforts are being made by the priests of Buddhism to revive the zeal and reassure the faith of their followers by special preaching services, held by the ablest men in the priesthood, we see, on the other hand, an utter disregard by the Government for this faith, upon which such favors have been lavished, by both rulers and people, in times past. Some temples upon festal days are thronged, while many are deserted and unfrequented, or possessed by a few solitary priests, who are ready to let the buildings for a very small rental. Many of the temples have been secularized by a government which does not hesitate for a moment to take a temple for the purposes of a hospital, a school-house, or for a reception palace for the nation's guests. The temple bells have been taken, without number, sold and exported for the bronze of which they are made. One ship alone took to England six hundred tons of bronze, the larger portion of which was old temple bells.

"But though ready to seize upon the temples, and secularize the property which has been held for ages by the priests who maintain the worship which commands the faith of nearly the whole people, the idea that Christianity is a means of building up, purifying, and elevating the people, has not by any means yet been adopted by the Government, whatever may be the sentiment of individual members. Even in this day of hope-inspiring changes, Christ crucified is unto the Japanese a stumbling-block, and unto the foreigners here, foolishness. The Government is evidently at a loss to know what to do with this stone of stumbling and rock of offense. They seem to have a premonition that much of their machinery will be broken in pieces on this rock, or that it will grind them. Hence many of the phenomena which we witness, as, for instance, the statement to the foreign ministers that the edicts against Christianity have been taken down from the edict-boards, followed by a notice sent throughout the land, that all the edicts — those against arson, robbery, and murder, as well as that against Christianity — have been removed from the edict-boards, because all the people know them by heart; thus implying that the edict against Christianity has no more been repealed than those against arson, robbery, and murder. Hence the inquiry, by the officers of the embassy, of a German professor of jurisprudence, as to the expediency of adopting Christianity as the religion of State for Japan. Hence, too, the secret order that the victims of the Nagasaki persecutions should be released and permitted to return to their homes.

"Notwithstanding the non-committal way in which all these acts have been done, the effect upon the minds of the people has been to lead them to feel that the day for persecution is probably past, while as yet there is no abiding assurance as to what the Goverment will do or will not do. That distrust that is due to this course upon this particular subject, no less than to the character of this and all heathen governments, is indulged in full measure by this people towards their Government.

"The release of the Roman Catholic Christians, who had been banished to various provinces, has been well advertised through the land, as they were permitted

to return on foot to their homes, some of them traversing the length of the land ere reaching Nagasaki. Through influences such as these, and by seeing the freedom we enjoy in our work of teaching, the lurking fear of those who come near us is fast melting away.

"It is probable that more ports will ere long be thrown open to commerce, and for foreign residences. It is not certain whether inland cities will soon be opened. In our visit to Kioto, during the Exhibition of this year, the treatment that we received, and the liberty we enjoyed, afford reason for the hope that at a day not far distant, we shall be permitted to take and hold inland stations."

North China Mission.

MISS PORTER ON A TOUR — FAITH AND LOVE OF A CHINESE WOMAN.

WRITING from Peking on the 13th of June, Miss Porter gives account of a tour which she had recently made with her brother, now at Tientsin, her woman servant, and a native helper. The plan was "to visit all the native Christian women in the southern and southeastern out-stations." Some passages in her letter are of special interest:—

"From Chô-cho we went to a village in the Shen-cho district, where we (or *I*, for brother went to an inn) were entertained at the home of the helper who went with us, whose mother also is a baptized woman. Crowds of women gathered as soon as they heard of the arrival of a foreign lady, and for three days, early and late, I was constantly surrounded by curious companies, to whom I spoke of Jesus and his salvation. In all my life in China I have hardly met a woman who interested me so much, and whose words so strengthened my faith, as a Mrs. Chang who lives at this village. You may remember her, as one who has been repeatedly poisoned by her father-in-law, on account of her profession of Christianity. She has had comparatively little instruction, but has so improved every opportunity that she can read the Gospels quite intelligently, and she had marked many passages of which she wished to ask the meaning. She seemed to shrink from speaking of her own trials and sufferings, saying quietly, when I questioned her, 'They are more kind to me now. It was not hard to bear for *Jesus; nothing* is hard for *him*. We haven't time to talk about ourselves, let us talk about *him*.' Such things she said not once, but often, and apparently without any thought that it was possible for one who really loved Christ to do otherwise than constantly *rejoice* in him. When more women came in than I could speak to, she would tell them of the Saviour, and often so earnestly and with so much tact, and such a nice appreciation of what they needed, that I wanted to stop and listen, and *learn*.

"Dr. Blodget, who had been touring in another direction, joined us at Nan-chan-shih, and spent the Sabbath there. One old lady, the grandmother of the helper, was baptized; and his two sisters desired to be, but they were prevented by their husbands' friends.

"While my brother could not *preach* [not having the language], he was able to do not a little for the people by dispensing medicines, and to draw large crowds to the helper. It was like listening to a chapter in 'Pilgrim's Progress' to hear this helper talk to the native Christians. Bunyan's Christian hardly exceeded him in *plainness* and *quaintness* of speech.

"We reached Tientsin, on our return, a week ago to-day, and after spending a quiet, restful Sabbath there, I started Monday morning for *home*, and reached here Tuesday, having been absent nearly a month, and having traveled, by *cart* (you have some idea of the delights of Chinese cart-riding), about four hundred miles, and half as many more by boat. While I found a glad welcome from the school girls and women, I was sure that they had not suffered from my absence, having had Miss Chapin's faithful, loving care; and I quite hope that this may be but the beginning of work in connection with my brother, in the out-stations of the mission."

TOUR BY MR. BLODGET.

MR. BLODGET wrote from Peking June

17th. He had recently returned from a tour to the southwest, mentions various matters which came under his notice as he went from place to place, and at the close of his letter makes some general statements respecting changes and progress in China.

Baptisms — Persecutions. "I returned to Peking on the 5th instant from a journey in the country of twenty-one days. My object in this journey was to visit several of the country stations in the region southwest of us. Progress is making at these stations in the knowledge of the gospel. There are several who desire to enter the church, but are prevented by the opposition of their relatives. Four persons were baptized, three of whom belong to the Tientsin station. One of these was a young woman who expects opposition, perhaps violent treatment, from her husband and his parents. Two other young women, in the same village, who believe in Christ but have not been baptized, have suffered much from their husbands, having been repeatedly and very severely beaten. It is difficult for us to afford any aid in the case of wives persecuted by their husbands. It seems that they are shut up to the one course of committing their souls unto God, and patiently enduring the cruelty of their enemies.

Romanists — Mohammedans. "The Jesuits are very busy in the southwestern and southern part of this province. So numerous are their chapels, building or already built, that one is led to ask the question whether the indemnity fund, paid after the Tientsin massacre, is not used in part for grants in aid to the native churches for church building. With or without treaty rights, the Roman Catholics live in the interior, and build their churches there.

"Mosques are not unfrequently met with. One village I found to be almost exclusively Mohammedan; but such a case is infrequent. In many villages there are no Mohammedans. In one village all but three families were Roman Catholics. This, also, is a rare instance.

Medical Missionaries. "I fell in with Mr. Porter, of our mission, during this journey, and had occasion to observe how the Chinese were attracted to him by his medical skill. It removes their prejudices, and opens their hearts and their homes. From the low plane of their positivism the Chinese can appreciate the relief derived from the surgeon's lance or knife, from a dose of quinine, or a well-compounded pill. I think that women who have attained a knowledge of medicine, might be very useful at most of the stations in our mission.

"The work in the country near Têhcho is very hopeful, probably more so than in any other of our outposts. I regret to say that the native helper who has labored most in that vicinity gives us much trouble and concern.

Progress in China. "The Chinese are fortifying the approaches to Tientsin and Peking, at the entrance of the Pieho and along its banks, to the extent of their ability. Krupp's steel guns of the largest size, purchased at a very heavy cost, are landing at Tientsin; German courage and skill they cannot buy. However, we trust that not the instruments of war alone, but the arts, inventions, and implements of peaceful industry, will soon be sought after by this people. A new day seems to be dawning upon them in these respects. Native companies have this year commenced to run lines of steamers, on the Yangtsz River, and along the coast. The foreign printing-press, with types of various languages, Chinese and foreign, has been introduced into Peking in the service of the Government. Much is said of certain railway lines, and their construction cannot be long delayed. These changes will rather be hastened on by the settlement, just now effected, of the long-contested audience question."

BRIGHTENING PROSPECTS AT TUNG-CHO.

A letter from Mr. Chapin, of the Tungcho station, dated June 26th, is in a cheerful strain, and notices several facts of hopeful interest. In regard to the work in his field, he says: —

"Our station work during the past year was prosecuted with very little to cheer and encourage. It seemed the most bar-

ren of results of any year since the station was opened. Just after our recent return from mission meeting, however, we heard that four women were anxious to be received to church-membership. After careful examination, first privately, then publicly, we became satisfied that they should have a home in the family of the Saviour, and they were accepted by the church, and baptized on the 1st of June. Three of them, the wives of our two Christian teachers, have received instruction for years; the other, the wife of a barber living near the East Gate of the city, and of late employed a part of the time as a sewing-woman in our families, though under instruction for a less time, has yet gained a good knowledge of the truth, and reads pretty well. The particulars of their cases, which are of great interest, I presume Miss Andrews, or some one of the ladies, will communicate to the Woman's Board. We feel that our church has been much strengthened by these additions. One of these women is a good reader, the others are learning. I hope some may be trained to teach others.

"The general aspect of our work seems now more hopeful than at any time for the past two or three years. True we have no anxious inquirers, and do not see as much evidence as we would gladly see of the presence of the Holy Spirit in our midst; but the general tone of feeling seems to be improving, and now that the audience question is settled, and settled satisfactorily, I have a strong conviction that the fears and prejudices of the people will pass away, — not all at once, of course, but by degrees, — and that we shall soon gain a more abundant entrance into the hearts and confidence of many."

TOURS — WORK OF WOMEN.

"Miss Andrews, Mrs. Chapin, and myself, accompanied by the oldest pupil of the school, to assist me, and our Bible-reader, to assist the ladies, have recently been making a country tour. We were absent from home eight days, visited four walled cities, and several large villages, traveled about one hundred and thirty-three miles, and found opportunities to preach the truth to large numbers of men and not a few women, some of whom listened with deep interest. In some places the crowd was noisy and rude, and the work for women was prosecuted under difficulties, but in most places the ladies had no serious trouble. We hope to do much more touring in the future than we have been able to do hitherto. The district east of us is densely peopled, and falls naturally to our care."

THE TRAINING SCHOOL.

"I believe all the members of the mission now regard the training-school as fairly established, and most of them are very hopeful of its future. Brother Sheffield and I have both enjoyed our labors for the young men very much. I hope there may be some new students by another year. When I think that in the course of two or three years we may begin to ordain native pastors over our churches, I can hardly contain my joy. I feel as though we were about to enter upon a new stage of our mission history."

ADVANCE.

"We are making a vigorous effort to get in at Pautingfu this year. Others will write more fully of the prospects there than I can, but I wished to say that every eye is now looking thitherward with ardent hope that the standard of the cross may soon be planted in that great city, the provincial capital, and located in the heart of the province. If we succeed, as I believe we shall, it will be a grand step forward in our westward march.

"We shall need all, and more than all, the new men you can possibly send us during this year, the next, and for many years to come, to man the new stations — great centers all of them — which we are waiting to occupy.

"All at our station are about in usual health, though worn down with care and work. I propose to take my family, a few days hence, to the hills east of here, to spend about a month and a half in resting and getting strong for another year of work. I hope it is to be a very successful year."

Foochow Mission — China.

Mr. Woodin wrote, June 3d, to report the marriage of Mr. Walker and Miss Claghorn, of this mission, on the 21st of May. He adds: "We had the pleasure of receiving to the church, at Ponosang, last Sabbath, by baptism and profession, the *five* oldest girls in the girls' boarding-school. They seemed to give good evidence of conversion, and appear well. Four preachers started on the second trip up the river, to occupy the two chapels rented previously (one at *Yong'kau* and one at *Chanloh*), on the 20th of May. It was found impracticable to occupy *Shanwu*. They had some difficulty at *Yong'kau*, but we hope it will not be serious."

Ceylon Mission.

SATISFACTION IN ABUNDANT WORK.

Mr. T. S. Smith wrote from Chavagacherry, May 21: "The past six months have been much the busiest and happiest part of our missionary life thus far. The exigencies of the work, as well as some degree of progress on our part in the study of the language, have brought us both into more active service, and we have found increasing delight in it. In the absence of the De Riemers [seeking health upon the continent] we have had the privilege of caring for their field as well as our own, and we have much enjoyed the opportunity to become acquainted with it.

"In the case of our own station field I have found more and more to do in the way of holding meetings in the evenings, by moonlight, and at other times, in the villages and with the servants and catechists and others under our care; while Mrs. Smith has kept up the meetings with the women in the villages, — going out two or three times each week for this purpose, — the daily lessons in the Bible at home with the little girls from the station school, and weekly prayer-meetings with the Christian women and with the little girls, and on the Sabbath with the very young children of the Christians at the stations and with a class from the boarding-school. She has spent a good deal of time and strength in teaching the people to sing their own lyrics and our western hymns, and for this purpose has met regularly, once a week at least, and at different times, the girls from the boarding-school and the boys from the village schools, and several young men who teach in those schools, besides training the girls from the day school every day.

"At the opening of the year our great weakness as a mission, and specially the absence of Mr. De Riemer and the approaching departure of Dr. Green, brought upon me a good deal of committee and other secular or office work; and in attending the examinations of boarding-schools, the meetings of the Board of Education, of the ecclesiastical body, and of sundry special committees, and the examinations of teachers and catechists, I have found much to occupy time and afford interest, instruction, and experience; while the fact that we are by no means yet out of the wilderness which every one must traverse to acquire a difficult foreign tongue, has compelled us to try to study some every day, when at home and well."

VISIT TO AN ISLAND — THEOLOGICAL STUDENTS.

In the same letter from which the above is taken, Mr. Smith notices the interesting services at the installation of Mr. Stickney, mentioned in the Herald for September, and then reports a visit to some of the islands, with native helpers. He writes: —

"I spent ten days in making the tour to Delft, stopping one night at Pungerative in going, and another at Ninative in coming home. Two catechists and five of the six members of the theological class went with me. We had an interesting, and, I trust, a profitable time. We found the people very ignorant, but neither Romanists nor Sivites seemed as bigoted as they do on the peninsula. About one third of the three thousand inhabitants are claimed by the Romanists. The latter are confined to the lowest castes, but even among them their teachers recognize distinctions, and have consecrated five separate hovels as churches, for as many different grades of caste.

"We found but one girl or woman in all the island who could read, and in one half the island very few of the men even can read or write. The only school which the Board of Education sustains in the island is taught by a man of doubtful character. Indeed it seems hardly right to station one man there to stem the tide of heathenism, superstition, and vice, entirely alone. The island has been much neglected for many years, but I do feel that it is a promising field for really vigorous, continuous, and adequate missionary effort; and shall do what I can to have a catechist and teacher permanently located there. I hope to visit there again in August, and am willing to take my family with me and spend two months, if the way opens for it, in January of next year.

"Not the least interesting part of this tour was my intimate intercourse with the young theologues. We held daily meetings and conferences with each other, besides going out in the villages two by two, and gathering the people for larger meetings in the evening whenever circumstances would allow. The young men pleased me much by their familiarity with the language of the Bible, their readiness in singing both eastern and western music, their freedom from caste prejudices, their kindness to each other, and their hearty interest in the work."

Mr. Stickney, native pastor at Oodoopitty, reports the admission to his church, on the first Sabbath after his installation, of three girls from the boarding-school. "My heart thrilled with joy," he says, "as I beheld these three girls, representatives of three different religions (Sivaism, Roman Catholicism, and Protestantism), standing up to confess Christ before the assembly, composed of Christians and heathens." He also states: "There are three or four girls in the school, and four young men in the villages, who are now regarded as fair candidates for admission to the church. Some of these have given evidence of true repentance, and will (D. V.) be received at our next communion season."

"Our Sabbath-school is conducted with more interest than heretofore. There are fourteen classes, and the average number of children each week is 175. On the 6th of February, the third anniversary of our Sabbath-school was held at the chapel, at four o'clock P. M. About 400 children, besides the teachers and other Christians and some heathen, were present."

Madura Mission — Southern India.

A MISSIONARY'S MANY CARES.

MR. HERRICK, of the Tirumangalam station, wrote on the 14th of June from the health retreat at Kodi Kanal. An attack of illness had constrained him to remain there longer than he intended, and some of his brethren had kindly offered to attend to necessary business at three stations now under his care, paying the helpers for the month of May. He writes: —

"This is the first time in my missionary life of twenty-seven years, and of twenty-four years of actual residence here — during which I have always had charge of one station or more — that it has been necessary for me, on account of my own illness, to ask, or receive unasked, such assistance from a missionary brother. I mention this simply as an illustration of the great mercy in which I have been dealt with by my Heavenly Father. Whether I shall be able much longer to perform the labors I have been called to perform the past year, I consider quite uncertain. But I will endeavor to avoid unnecessary exposure, spend the strength that may be given me as wisely as I can, and leave results with our Divine Master.

"Few persons, I think, who have not had experience in such matters, are sensible of the amount of labor and care required in the superintendence of large missionary stations in this country, like Mandapasalai or Tirumangalam. To say nothing of the need of labors in behalf of the heathen, or of preaching to and instructing native Christians, the labor and care required in the superintendence of persons employed as helpers, and in paying out and accounting for the money needed to carry on the operations of such

stations, are great. Take, for instance, Mandapasalai, where there are between thirty-five and forty pastors, catechists, and teachers employed in mission service. All these need advice, and most of them instruction — instruction which, I am sorry to say, it is impossible for me, as I am situated, to give them. Then the missionary must see that every one of these has his monthly allowance paid to him, and when he thus pays out a large amount of money, he cannot avoid anxiety lest it should be paid in vain, and effort to prevent this. Then, he must try to induce the people for whose benefit these men are employed to contribute to their support. If he cannot do it directly, he must do it through the helpers. This makes it the duty of every pastor, catechist, and schoolmaster, to bring a sum each month, which the missionary must receive and keep account of. Then nearly all these men have families, and must have houses to live in. Churches and school-houses must also be erected in large numbers, and all buildings belonging to the mission, or to the mission and the people together, must be kept in repair. Though the missionary is not required to give very much personal attention to work of this kind, he must take care that money is not expended unnecessarily upon such objects, and do all in his power to get the people to assume as much as possible of this expense. The time will come when the people will manage all this building for themselves, but it has not yet come.

"In all this matter of expending money and keeping accounts, the missionary must get what assistance he can from natives; but so long as mission money must be expended, so long must missionaries be responsible for its expenditure. And when a missionary has two or more large stations in charge, he must keep a sharp lookout, or money will be lost to the mission and himself also."

THE WORK AT MADURA — AN UNUSUAL INCIDENT.

Mr. Chandler, of the Madura station, wrote also from Kodi Kanal, May 3. In regard to prospects at the city he states: "The mission work in the city of Madura is not in any way discouraging, though we do not see such decided signs of progress as we desire. The two churches, one under the pastoral care of Mr. Cornelius, and the other under Mr. Rowland [native pastors], are increasing in numbers and efficiency. There have not been as many additions from the heathen during the past year as from Christian families which have removed from Tinnevelli to Madura, in connection with the Revenue Survey Department. Some substantial Christian families have thus been gathered in.

"When preaching to the heathen in the city I generally have a respectful hearing. There was one exception to this a few months ago. After attending Pastor Rowland's afternoon service, one Sunday, I went with him and several of his church-members to a rest-house in the Bazaar Street, and we commenced to sing the native 'Lyrics,' Mr. Rowland giving a running explanation of their meaning. I also read and explained to the large crowd which had gathered around a few verses of Scripture. Suddenly we were startled by a lump of dirt striking the side of my face. Some one standing back in the crowd had thrown with a good aim, and then disappeared. The listeners had all been entirely respectful; but now many of them broke out in exclamations of shame and reproach against the 'Sandalapial,' or scoundrel, as they called him. I told them to be quiet and let the fellow go off, as he was the first man that had ever offered me an insult in Madura, and he would soon be sorry for it.

"One of the Christians said to them that the insult was against my Master, the Lord Jesus Christ, more than against me, and he would punish the offender. What was our surprise, a few days after, to learn that the man was dead, and all through the city it was a common report that the missionary and his catechists cursed the man who gave the insult, and in three days he was dead. There is a general belief among the natives in the potency of the curses of a gooroo, and so full are they of superstition that such an event would be long remembered, while

all the truth we had uttered would pass from their minds like a flitting cloud.

"Opposition to the truths of the gospel among the Hindoos is not our greatest trial, but their utter indifference to all spiritual things, and their inability to appreciate moral truths.

HINDRANCES — CONDUCT OF EUROPEANS.

"A few months since I received a pamphlet from Calcutta, written in English, by a highly educated Bengali convert. He attempts to explain some of the causes of the slow progress of Christianity among the Hindoos. The author says some very good things under each of his specifications, and some things to which I cannot at all agree. I will allude now only to what he says under his sixth head, namely, 'The objectionable conduct of some Europeans.'

"This is, to missionaries all over the country, a matter of deep regret. Kicks and cuffs, and the most opprobrious names, are freely employed by many Englishmen, and English women, too, in their intercourse with the natives. I was several years ago called to testify in court against an English gentleman who had nearly killed a cooly by beating him upon his head with a large cane.

"But those who treat the natives as if they were southern slaves, are not the only ones who are a hindrance to the progress of Christianity. Some who show a kindly interest in the Hindoos, and seek popularity among them, do it at the expense of their own Christian faith, and manliness, too. They give direct aid to the heathen in their idol worship, and contribute to the adornment of their temples and their gods. A former collector and magistrate of the Madura District, to gain the favor and applause of the people, many years ago contributed from his princely salary a large sum as an endowment to the temple of the goddess Minatchi. This sum he expended in illuminating the two principal gateways, and the natives now point with a sort of triumph to the splendid array of lights which, every night of the year, attracts the gaze of the passing crowd. The expense, they say, was all incurred by this English gentleman, who, tradition affirms, was so fond of this goddess that he, on some occasions, prostrated himself before her shrine.

"Much more recently, but a few months ago, a gentleman occupying the highest post in his department, a man of superior attainments, and who, in a way, takes a deep interest in the education of the natives, 'rescued from oblivion' a stone image of the malignant female deity Mâriammen, and set it up under a banian-tree on the public street in front of his own bungalow. This indecent image had fallen into disuse among the natives, when this gentleman found it, and had it brought from a village more than fifty miles away and placed upon a dais, to be worshiped by his own servants as well as by the passing crowd! He also, to attract attention to the spot, erected just behind this shrine a shed, in which a high-caste man was employed to give water and buttermilk to thirsty travelers. This is regarded as a work of great merit. On festival days, as I have been credibly informed, this gentleman will send a beautiful nosegay of flowers to the goddess Minatchi, and the Brahmins will take a garland from her neck and present it to the gentleman. This gentleman's name is in the mouths of a multitude of the staunchest heathen, as one who upholds them and aids them in their system of idolatry. But now, as I am closing my letter, I rejoice to hear that the protests of some of the other gentlemen in the district have availed to compel the removal of that abomination from the public thoroughfare. Some Brahmins, I am told, have taken it inside some temple not far distant. Many natives will not fail to connect its removal with a heavy thunderbolt which very recently struck and killed one of this gentleman's servants.

"Such conduct of Europeans, who come from a Christian land and are called Christians by the natives, is a very great hindrance to the progress of Christianity in the country. But God will hasten the work in his time, and we must labor on, striving to leaven the mass of the people with gospel truth. Sowing beside all waters, in due time we shall reap if we faint not."

Central Turkey Mission.

THE ENGLISH MOVEMENT AT AINTAB.

Occasional reference has been made in the Missionary Herald, for years past, to movements of English High Church Episcopalians, and of some disaffected individuals in Turkey, threatening division in the Protestant churches, and serious injury to the missionary work. Mr. Marden wrote from Aintab July 3d, with reference to the present condition of the movement in that city, and it may be well to publish a portion of his letter. He states: —

"I have taken some pains to ascertain the facts in regard to the 'English' movement in Aintab, and have been successful in part. I sent several of our most esteemed brethren to make inquiries, but no one of the so-called 'English' seemed disposed to give facts about their work. One of our brethren attended their service on Sunday and reported twenty-three men and boys, ten women, and six children. Of these, nine men and several of the women were formerly members of our Protestant community. Thirty-nine were present in all, including the little children. This is the usual audience, though sometimes a few more are said to attend.

"They have a school *free* to all. . . . . A year ago, Rev. Mr. Bellamy, from England, came here to investigate this movement, professing great friendship for the American missionaries. However, before he saw an American missionary, he accepted in full the representations of the 'English' preacher, and made complete arrangements for the erection of a costly church building, which is to outshine by far any Protestant Church in Central Turkey. The whole expense, as we understand, is to be paid by English gold!

"We thought Christian courtesy at least would lead him to seek a conference with us before he made arrangements to build a rival church, within thirty rods of two of our churches! During the past year they have been gathering materials at a very slow rate for the building, but have not as yet laid the foundations. It is a common remark among our Protestants, that when the church is built there will be large accessions to the congregation from those Protestants who are refused membership in our churches, and therefore can neither come to the communion nor have their children baptized.

"With *free* church, *free* preaching, *free* schools, *free* baptism, and *free* communion, for a rallying cry, no doubt there will be prosperity in *point of numbers*. This new departure awakens inquiry, and will doubtless be more or less mischievous. We fear, at present, no general abandonment of the old faith, yet these movements strengthen the hands of the large numbers in all our Protestant communities who loudly clamor for universal communion and universal baptism. You know that baptism and communion, to almost every oriental Christian's mind, secure a safe passport to heaven, whatever be the moral character. The danger we apprehend is not so much the loss of numbers from our congregations, as the evil of fostering this vital error by missionary agents from a Christian land."

Mr. Marden has also sent open, to the Missionary Rooms, a letter to friends, in which he refers to this English movement, among other matters: —

"There are now two special dangers that threaten the little bands of Protestants. One is the movement of the English High Church, through Bishop Gobat of Jerusalem. The missionaries some years ago, in Diabekir, transferred all the Board's property in that city into the hands of the native brethren, and now the native pastor and his church have gone over in a body to the English — which means universal baptism, and church membership for all who wish it, with little or no reference to character, while English gold is expected to pay expenses of church and schools. Agents have been sent to nearly all our churches, to buy them up at the same price; but they have not yet succeeded. Large numbers in every Protestant community are clamoring for open communion and universal baptism, and I have no doubt these would be accepted in many of our churches if it were not for the earnest protests of the missionaries.

"The other special danger is the influence of the old Armenian Church. At first the old church bitterly persecuted every Protestant. Now, in the cities where the Protestants are strong, the Armenians have shrewdly abandoned their former tactics, and treat the Protestants with every possible kindness; and demand that, in return for this kind treatment, the Protestants shall cease all opposition to the creed and customs of the old church. They make these demands on the score of courtesy and friendship. It is the old custom that there be no preaching, nor religious meetings of any kind, except in the *church*, and they claim that our effort to start a third congregation in Aintab is a serious violation of friendship."

MANY LABORS — WHO WILL HELP.

In this letter Mr. Marden also refers to the many labors and cares of the missionaries, and their need of help, thus: —

"To look after the various interests of nearly forty of these Protestant communities, scattered over a region as large as New England; to furnish them with suitable preachers and see that they suitably *preach;* to organize both boys' and girls' schools, and keep them in running order; to furnish a constant supply of school and religious books; to superintend the building of churches and school-houses, and in general look after the thousand and one miscellaneous affairs of mission work; and in addition, to teach a theological seminary and get up a college — we have just three ordained missionaries, and a missionary physician! A mere corporal's guard! It is all we can possibly do to keep the machine running. We are working with all our strength, but at some points the enemy is actually gaining upon us.

"How cheering it would be to hear that one or two good men were hurrying on to our aid. A few weeks rest would indeed be a luxury, but there seems to be no escape from our work. We have no agent to leave in charge while we take a vacation, and to rest *here* seems quite impossible. One day a man comes fifty miles on foot, under a July sun, to consult on some difficult matter pertaining to church, preacher, or school. Shall I send him home without a conference? He has a long, long story, and must tell it all to the missionary. Then come the plans, advice, and letter to his church; the package of books, tracts, and newspapers. He has been gone perhaps an hour when a delegation comes, it may be, sixty or one hundred miles from the opposite direction, with a similar errand. Next day a muleteer brings several native letters, which furnish work enough for several days. Thus week after week passes. I have not written a sermon for months past, and see no hope of writing one for months to come."

Western Turkey Mission.

THE CONSTANTINOPLE "HOME" SCHOOL.

Dr. Wood wrote from Constantinople, July 21: "The annual examination of the Home School occurred on the 18th instant. The parents and friends of the pupils, and invited guests, attended in numbers to crowd the apartments. The exercises were in the highest degree satisfactory; the girls being self-possessed, and acquitting themselves well. After the opening hymns and prayer, an hour was occupied with recitals of passages from the New Testament and questionings on Old Testament history. Singing, in Armenian and English, was interspersed in the examinations during the day, — on Modern and Ancient Grammar, Armenian History, Arithmetic, Algebra, Geography, English Reading, Spelling, Writing and Definitions, Physiology, Natural Philosophy, Recitations of Poetry, Reading of Compositions, etc., and playing on the piano and the parlor organ. At the close, after brief congratulatory speeches by Rev. Dr. Hamlin and Prof. Hagopos Djejizian, of Robert College, and Pastor Garabed, of Nicomedia, and prayer, the company adjourned to the paved court in the rear of the house, and to the windows on that side, to witness an exhibition of Calisthenics, which was quite astonishing to a large proportion of the beholders.

"The gratification of the parents and

friends of the pupils was expressed in strong terms, and the impression upon all was most favorable. The lady Principal and her associates could not but feel rewarded for the patient and efficient toil which was needful to the progress in study, and the effects on manners and character, attested by what was seen throughout the day."

A FEW WORDS FROM MARSOVAN.

The death of Dr. Pratt rendered it necessary, in the judgment of the mission, to remove Mr. Herrick from the theological school at Marsovan to Constantinople, to assist in the work of preparing, for the people of different nationalities in Turkey, satisfactory translations of the Scriptures; and Mr. Tracy has removed to Marsovan. Mr. Leonard wrote from that station, July 11th: —

"Marsovan is again reinforced. Brother Tracy and family arrived the 21st ultimo, and after being guests with me a few days took possession of Brother Smith's vacant house. How refreshing and delightful are these family gatherings and reunions among missionaries. Send on the young ladies, but let them bring their *husbands* with them and have HOMES. Homes where the natives, old and young, can go in and out freely; where they can bring their wounded hearts, their infirmities, and sicknesses, and anxieties; and where the missionary traveler can rest his weary head. The keeper of the home is sure to get more than he gives, and blessing others, is doubly blessed himself.

"Brother Herrick had brought the students through the book of Genesis; I lead them through Exodus; Brother Tracy takes them up in Leviticus, and will finish, with them, the Pentateuch, I suppose. He leaves to me the English lessons, which I can give at present without hindrance to other work. We have been under the painful necessity of dismissing one of the students for conduct which revealed in him great confusion of moral perceptions and a corrupt heart. Doubtless the want of early correct training and parental watchfulness is one chief cause why so many candidates for the ministry in Turkey run a little while and then fall by the way.

"The girls' boarding-school, notwithstanding Miss Fritcher's absence now, in pursuit of health, is going forward regularly, in the hands of our two efficient native female teachers, Anna and Maritza, assisted in one lesson by Baron Avedis, teacher in the theological school. We have now *twenty-seven* boarding pupils — none from Marsovan being admitted as boarders — who are unexceptionally industrious, studious, obedient, and kind."

Zulu Mission.

(Southeastern Africa, near Port Natal.)

GENERAL LETTER — WORK OF NATIVES.

THE Zulu mission held its annual meeting at the Inanda station, in June. A brief general letter, portions of which may be given here, presents a summary view of the work for the year. Mr. and Mrs. Lindley, who first sailed from Boston to join this mission in December, 1834, after thirty-eight years of labor for the Zulus, have been constrained, specially by the failing health of Mrs. L., to return to the United States. The feeling of the mission at parting with them is alluded to in the first paragraph of the letter: —

"The last year has been one of light and shade with us in more senses than one. Assembled for our annual meeting, we sensibly feel the absence of our long loved and revered fellow-laborers, Mr. and Mrs. Lindley, whose presence always shed light and happiness wherever they were. There are no two persons in this country whose departure would have caused sincere regrets in more hearts than did theirs. Though they have gone, they have left a work and an influence which will continue and extend after we have all passed away.

"In reviewing the work of our mission during the year past we see that progress has been made. We are endeavoring to lay the burdens and responsibilities of the work upon the natives as fast and as far as this can safely be done. There are now five ordained native pastors, over churches connected with our mission, with the prospect that two or three more will soon be

added to their number. These men have thus far given us great satisfaction, and have proved themselves more efficient than we had expected. The blessing that has already attended their labors gives us strong confidence that God will be pleased to make them honored instruments in building up his kingdom.

"There has also been an increase in the number of schools, and of outposts for preaching among the natives not living directly about the stations; and we find that the desire of the people living in the heathen kraals, for schools and preaching, is increasing more rapidly than we are able to meet the demand. If we now had suitable native laborers to send forth, and means to sustain them, we might hope to make rapid progress in the work of bringing a knowledge of the gospel to the minds of the people generally. We are at present doing all we can, by sending out the most efficient members of the churches to conduct religious services at many different places on the Sabbath.

"The graduates from the seminary at Amanzimtote, up to the present time, have been too young, in most cases, to be put forward at once as preachers. They are better adapted to be teachers of schools, in which capacity many of them have been and are employed. This we think will be an additional preparation for the work of preachers when they are older and more mature, and we expect to see many of them engaged in preaching. In the class which completes the course in the seminary the present year, there are three or four good young men who we believe are well qualified to be employed at once in preaching the gospel, and we have no doubt they will soon be thus engaged.

"We have had evidence of the presence of the Spirit to convert souls at most if not all of our stations, as station reports will show; and we earnestly pray and hope that the time may soon come to us, when the cloud as big as a man's hand shall gather and extend, and shall send down plentiful showers, and enable us to say, 'The winter is past, and the time of the singing of birds is come.'"

RELIGIOUS INTEREST IN THE GIRL'S SCHOOL.

Mrs. Edwards wrote from Inanda, May 22, giving some account of a season of special religious interest in her school. Dates are not given. She had hoped that Miss Lindley, her assistant in the school, who better understands the language of the girls, would give the account, but after some delay wrote herself. Her letter is published in "Life and Light," but as many readers of the Herald may not see that publication, it is given here also: —

"I cannot understand all the girls say, but I will tell you about it as well as I can. The women of the station had held early morning prayer-meetings in the station school-house, and the girls did the same in my sitting-room. One Saturday the girls were called to the school-room, and all who were members of the church were requested to rise. Three responded. Then those who believed that Christ had cleansed them, that their hearts were washed and their sins forgiven, were called upon. Eleven responded. Twenty-four remained sitting. After a little talk by Miss Lindley they were dismissed. Later in the day we met the twenty-four, and after another talk by Miss Lindley, those who wished to give their hearts to God and become Christians were requested to rise, and *twenty-one* responded. The same day I missed the seven little girls and went in search of them. I found them seated in the tall grass, with a few leaves of a New Testament and two or three hymn-books, looking so gravely one would think they were at a funeral. One of the number was so earnest in prayer that some of the older girls said, 'It makes our consciences whip us to hear that child pray. We don't pray that way.' That was after they had frequently heard her out in the grass, when she supposed she was alone. On Sabbath morning we met those whose hearts were at peace and requested them to tell us what awakened them. One referred to Mrs. Bridgman, another to the influence of her own mother, and all the others said, when they came here and saw the other girls, and heard them talk and pray, they were

troubled. The older girls used to take them out alone, and talk and pray with them. Monday morning, very early, two girls came to me and said, 'We wish to talk with you about our hearts; we are so troubled.' I was afraid to talk with them, and sent them with a note to Miss Lindley. For two weeks one of them, the daughter of our pastor, seemed to be in the depths. To my question, 'How is it now, Nomagugu, with your heart?' she replied, in English, 'If I pray, O, it is dreadful.' But there came a change, and her face was almost radiant. A week after, five or six of the young girls came to tell me how happy they were, and how anxious they were for one member of the school who shocked them with the hardness of her heart and wicked speeches. One was praying for her brother, in the Amanzimtote school. Lessons, now, were better learned, and all the duties were more faithfully performed. All expressed a hope that God had, for Christ's sake, pardoned their sins. The interest continued until the close of the term. Then they went to their homes for three months, and since their return there has been no special interest. Some of those older girls are not here now, which may be the cause. Two of them are teaching. Five girls are teaching, another has taught for a year, and is engaged to teach again.

"For six or seven Sabbaths some of the girls, accompanied by Miss Lindley or myself, and Mr. Dube [the pastor] or one of the lay preachers, have gone down into the Umgeni Valley, three or four miles, to meet the old and young and middle-aged, a congregation of a hundred or more from the kraals, and only one man, beside the teachers, with European clothing.

"There are many young girls among them who wish to be Christians, and who pray much. A girl was sent here to-day by Mr. Dube, who came to him saying she had come to believe; but her brothers came for her, and the pastor advised her to go home with them. They said she might return to-morrow. We shall see."

MISSIONS OF OTHER SOCIETIES.

BAPTIST MISSIONARY UNION.

THE following summary is presented in the last Report of this Society: "The Missionary Union has 15 missions under its care, including the mission to Japan. Of these missions 9 are in Asia. Connected with these 9 missions there are 21 central stations, and over 400 outstations. There are 514 native preachers, of whom 91 are ordained. The baptisms reported were 2,044. Church-members reported, 22,502. Including those in Burmah, not reported, the number will be not far from 26,000. The whole number of American laborers in Asia is 113, of whom 46 are males and 67 are females. There are now under appointment for these missions 7 families and 2 female helpers.

"The Union has 5 missions in Europe and 1 in Africa. The baptisms reported in France were 46, and the total membership of the churches about 600. Sweden reports 877 baptisms, and 5 new churches organized, making a total of 221 churches, with 9,412 members. The returns for Germany have not been received, but it is safe to set down the total membership at 20,000. From Spain and Greece our reports are incomplete, but in the former country there have been several baptisms. The total membership in Spain is about 200. The baptisms in all the missions in Europe may be safely set down at 2,165, while the total membership will not fall below 30,212.

"Combining the statistics of all the missions, including Africa, the total baptisms were about 4,319, while the total membership, allowing 1,200 for Africa, is not less than 57,512."

The missions in Europe are to nominally Christian people in France, Germany, Spain, Sweden, and Greece; those in Asia are to pagan lands — India, Burmah, China, and Japan. The financial statement is thus: —

"The receipts of the Union during the year were from donations $164,137.98;

from legacies $15,151.99; from Woman's Baptist Mission Society, East, $16,950.06; from Woman's Baptist Mission Society, West, $6,205.88; from miscellaneous sources $13,655.73, making a total, for the receipts of the year, of $216,100.70. The total expenditures for the same period were $239,417.27, leaving a balance against the Union for the current expenses of the year of $23,316.57. Add debt of last year, $18,753.07, and we have a present indebtedness of $42,069.64."

A few suggestive and important extracts will be given also from the "General View of the Work," presented in the Report: "During the last few years the chief object which has occupied the attention of the Executive Committee, and which they have earnestly pursued, has been the strengthening of our Asiatic missions by reinforcements of laborers, and by the establishment of educational systems suited to the growing wants of those Christian communities created through the blessing of God on the labors of our missionaries, and still requiring their care and nurture. In the latter respect, something has been effected. Station schools have been fostered, in a measure, or at least encouraged; boarding-schools for girls have been planted in five important localities, three in Burmah, and two in China; a theological school has been provided for the Teloogoos, and a collegiate institution has been commenced for the Karens. . . . .

"But, while in this respect we have attained something, though nothing worthy of boasting, in the other we have been less successful. . . . Of 33 new men urgently demanded by the missions during the last three years, only 11 have reached the field, or just two more than have been removed by death, or compelled by ill health, during the same time, to vacate their posts. . . Yet during all this time, every man of moderate health and of suitable mental and spiritual endowments, who has offered or even consented to go to the heathen, has been accepted and sent forward. The call for volunteers has gone forth in nearly every number of our monthly periodicals; in many instances the claims of the work has been personally pressed upon those who were deemed available from their character and circumstances; yet while there have been candidates enough for every eligible pulpit in the land, this open door has been disregarded, except by the select few who have received grace to enter it.

"The scale of our annual expenditure has increased during this time at a rate which will soon cripple us hopelessly unless the receipts can be correspondingly increased. Yet the Committee have been able to see no other possible course than to go on with the work, on this steadily augmenting scale of expenditure. . . . It needs only a glance at the condition of the fields we are now occupying to see how imperative is the duty of the hour. The educational work set on foot in Burmah is acknowledged on all hands to be necessary for the consolidation, and even for the preservation of all that God has given us in that country, while the evangelical work of previous years must be enlarged instead of being diminished. A new impulse has come from God upon the Burmah department, so that the number of baptisms among that people was last year greater than in any year preceding. Ought we not to follow this lead of the Spirit? The movement among the Garos and Nagas of Assam continues with augmented force, and converts are multiplied faster than our worn laborers can gather them into the fold. Can we pause or retrench here? Among the Teloogoos the year closing with April 1, witnessed 950 baptisms, and hundreds are still waiting in the villages for the ordinance. . . Meantime the theological school at Ramapatam, which is to furnish partially instructed shepherds for these multiplying and needy flocks, has just begun its work, and needs to be vigorously supported, while a larger force of American missionaries is essential for the field work. Who dares to think of pausing here? China demands, and is beginning to reward, increased effort; Japan opens her gates and invites us to come in and possess her wide and promising fields; and Africa furnishes openings to her heathen population for which we have been seek-

ing ever since we resumed work in that country. Sweden reports nearly 900 baptisms during the last year, and our feeble churches there are gaining in public influence and spiritual power, and need only to be encouraged by more ample help to secure one of the greatest harvests of modern evangelical history. Germany needs still to be fostered, and to France we are committed for a large outlay. Spain and Greece need larger subsidies. Indeed, nearly every field we occupy demands increased contributions of men and money, and will repay them some thirty, some sixty, and some a hundred fold. When we contemplate the scene before us we are amazed alike at the grace of God displayed in the success of our missions, and at the feeble capacity of giving and doing developed in us. It fills us with astonishment that God should do so much where we have done so little, and that we have been content to do so little, while God has been doing so much."

MISSIONS OF THE UNITED PRESBYTERIANS OF SCOTLAND.

THE last Report on Foreign Missions of the United Presbyterian Church presents the following summary of the work:

"The United Presbyterian Church occupies in various parts of the world, widely distant from each other, seven foreign mission fields. These are situated in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, and Spain. In these various mission fields, as stated below in a tabular form, we have an aggregate of 43 ordained European missionaries, 8 European medical missionaries, 5 ordained native missionaries, 2 native licentiates, 3 European male teachers (besides 2 about to leave for Old Calabar), 9 European female teachers, 62 native catechists or evangelists, 133 native schoolmasters, 25 native female teachers, 54 principal stations, 143 out-stations, 6,630 communicants, 1,024 candidates, 157 week-day schools, with 9,183 pupils; the total educated agency consisting thus of 290 persons."

Name of Mission.	Ordained European Missionaries.	Ordained Native Missionaries.	Native Licentiates.	European Medical Missionaries.	European Male Teachers.	European Female Teachers.	Native Catechists or Evangelists.	Schoolmasters.	Native Female Teachers.	Other Agents.	Principal Stations.	Out-Stations.	Communicants.	Inquirers.	Week-day schools.	Pupils.	Total Educated Agency.
Jamaica.....	14	3	2	–	1	–	13	38	11	–	26	87	5440	764	52	4928	82
Trinidad.....	1	1	–	–	–	–	–	–	–	–	3	2	189	8	–	–	2
Old Calabar...	5	1	–	1	1	6	7	6	1	–	5	21	140	43	15	687	28
Caffraria.....	7	–	–	–	–	2	22	12	3	–	8	25	672	200	15	496	46
Rajpootana ...	10	–	–	5	1	1	15	67	2	–	6	2	75	–	65	2588	101
China.....	3	–	–	2	–	–	2	4	2	–	3	2	31	2	2	8	13
Spain.....	3	–	–	–	–	–	3	6	6	–	3	4	83	7	8	476	18
	43	5	2	8	3	9	62	133	25	–	54	143	6630	1024	157	9183	290

The Committee propose to enter upon a new mission in Japan and have solicited subscriptions for a preliminary fund. The amount already secured for the object is reported as £10,110 ($50,550), and by way of encouragement the Report states: —

"Our own history as a missionary Church has encouraged us to enlarge the place of our tent, and to stretch forth the curtains of our habitations. We have strengthened our stakes just in proportion as we have lengthened our cords. We have gone out into 'the field,' which is 'the world,' in different directions. We have broken forth on the right hand and on the left. The result of this enlarged enterprise has been the expansion of effort to sustain our *Inner Mission* as a Church; for under that name we may justly comprehend our augmented efforts in more recent years, to aid our feebler

congregations, many of them doing our work in rural districts, where our presence is required. The foreign mission, as has often been justly urged, preceded the inner mission of our Church, and prompted its very existence. . . . . Every new step we have taken in multiplying our liabilities has led to the increase of our resources, instead of involving us in straits. In the year 1858, when our foreign missionary expenditure was £17,286, and our staff of educated agents abroad numbered 100, including 35 European missionaries, we entered into the Indian field. Four years later, when our expenditure abroad was £20,461, and our educated agents were 137, of whom 43 were European missionaries, we entered China; and now eleven years later, with an income of £33,081, (including what comes from reserved funds), with an educated agency of 290 persons, no less than 51 of that number being European missionaries, we propose to go into the empire of Japan, with a guaranty of more than £10,000 for the first five years. During this period of progress our Foreign Fund has risen from £17,286 to £33,081; the number of our European missionaries has been raised from 35 to 51; and of our native agents, schoolmasters, catechists, and evangelists, from 65 to 226. At the three dates specified, our synodical income *devoted to Home objects*, by synodical committees, has consisted of these three progressive sums: in 1858, £7,684; in 1862, £14,993; and in 1872, £26,954. For the same three years the total contributions of the Church for all purposes has been — in 1858, £171,757; in 1862, £202,875; and in 1872, £330,953, — an income which amounts to £900 a day. These figures demonstrate that any financial difficulty connected with the new mission must be conjured up not by the experience of the past, and not by any eminent faith either in God or in the resources or good faith of his people."

UNITED PRESBYTERIAN MISSION IN EGYPT.

Dr. Riggs, of Constantinople, spent the last winter in Egypt, on account of ill-health. He writes: "I was much interested while there in the evangelical work among the Copts, carried on by American missionaries from the United Presbyterian Church. I visited all their stations, six in number, and was struck with the fact that those most recently established seem to have enjoyed the largest measure of Divine blessing. In Osioot, where the work was commenced only six years ago, there are now eighty church-members. Their contributions during 1872, for preacher, teacher, and the poor of the congregation, amounted to £99 sterling, being an average of over $6 for every member of the church.

"In Sinoris, a station more recently occupied, there are fifty church-members, and in two out-stations of Osioot (in which the first evangelical sermon was preached only three and a half years ago), there are seventy-eight and eighty-four members. In one of these out-stations, the congregational expenses are paid wholly by the people. At all these places there appeared to be earnest and faithful efforts to spread the knowledge of the gospel, members of the churches going out, two and two, every Sabbath, to preach Christ in all the neighboring villages."

THE BASSOUTO MISSION.

The oldest and largest mission of the Paris Missionary Society, it will be remembered, is among the Bassoutos of South Africa. It has suffered much within the last few years from the encroachments of the Boors; but though "cast down," it has not been "destroyed." Its last annual meeting was held at Berea, near the close of April; and the spirit of the occasion seems to have been courageous and hopeful. The number of communicants had increased during the year; and the contributions had advanced from 6,100 francs to 13,784 francs. The churches, moreover, had shown a greater readiness to perform evangelistic labor among the pagan villages. Even the women were entering into this work; and not unfrequently

they were meeting with a kind reception, when the men could not secure a hearing.

But the missionaries refer to a danger, as seriously threatening the strength and efficiency of these churches, which they had not been called upon to notice in previous years. "The country of the Bassoutos, is furrowed everywhere," they say, "by the wagons of merchants, who bear away to the diamond mines, and to the Free State, European grain, native grain, and Indian corn (which the people cultivate on a vast scale), paying therefor money and articles of traffic. The high prices which their cereals have reached, and the facility with which their produce is disposed of, tend to cherish among them the love of gain; and material interests are endangering the spiritual interests of many souls."

The history of the different stations during the year was carefully reviewed; and from most of them the reports were favorable. At one station, however, there were grave dissensions, the end of which could not be foreseen. On the other hand, it was found that of 524 communicants and 280 catechumens at Morija, 804 in all, only sixty had failed to participate in the privileges of Christian benevolence! If the members of our Congregational churches should give as generally, there would be but little occasion for appeals, in view of past or prospective deficiencies.

The following table presents some of the most suggestive facts, in illustration of the present condition of the mission: —

STATIONS.	Communicants.	Catechumens.	Adults Baptized.	Native Helpers.	Collections.
					Francs
Morija.	524	280	71	19	3,750
Thaba-Bossiou . .	310	66	61	6	750
Berea	220	85	22	5	803
Hermon	158	139	..	5	947
Léribé	97	51	..	10	499
Mabolélé	37	29	4	..	165
Thabana Morèna .	132	117	13	3	828
Siloam	239	187	33	6	719
Bethesda	147	60	7	4	207
Massitissi . . .	62	53	4	5	1,512
Bethulia	62	72	13	1	3,250
Smithfield . . .	35	29	..	..	..
Carmel	62	13	..	1	..
Paballo	23	35	..	1	85
Matatiélé	76	20	..	1	139
Maphéaneng . .	8	10	..	1	49
Koakoa	37	20	5	1	81
Total . .	2,229	1,266	233	69	13,784

PRESBYTERIAN CHURCH OF IRELAND.

This Church has one missionary in China, but its missionary work as yet is specially in India. The statistics for the last year reported give 5 stations; 4 branch stations; 7 ordained European missionaries; 7 native catechists; 4 colporters; 10 Christian school-teachers and 30 native teachers employed who are not Christians; 138 communicants; 2 higher schools, with 319 pupils — boys; and 16 vernacular schools, with 880 pupils. The whole home income for the year was £6,371 2*s.* 6*d.*, besides which there was received in India, from Government grants, school fees, and subscriptions, £1,040 1*s.* There was a balance on hand at the close of the year of £2,266 13*s.* 6*d.* — "the first time for six years that the mission has had a balance in its favor."

MISCELLANY.

THE RITUALISTS IN MADAGASCAR.

A letter from Madagascar is published in a recent number of the "English Independent" in which the writer says:

"Hitherto, as you are aware, there has been, and still is, a unity of feeling among all the Protestant congregations in this central province of Imerina. The churches in the capital are called mothers, those in the outlying districts apportioned to each of these city churches, are called children. The leading feature of the London Society has been recognized, and less attention paid to a prescribed form of worship than to the earnest desire that new adherents should understand the true spirit of worship itself. It was to be expected, considering the unprecedented number who crowded the 'praying' so suddenly, that irregularities would occur, and that in the

coming together of so many into one place professedly for worship, all that might be said or done would not harmonize with our ideas of refinement and culture. Still, with all the imperfections cleaving to them, the congregation have had but *one* faith, *one* baptism; a general unity has marked their services, from that attended by Her Majesty the Queen in the Palace, down to the assembly of poor, dirty, half-clad natives in some outlying far-off district. And now, after a service of more than fifty years, when the London Society has given this people a language, nurtured and cared for them through a long and bitter persecution, has been honored of God in the removal of an effete heathenism from the Hova dominions, is supplying them with ministers, teachers, and a literature, and has provided sufficient accommodation for worshippers, these people, whom God has given that Society as seals to its ministry, — I say it with deep regret, — these people are to be disturbed with the controversies which trouble the Protestants of the Western world — are to be initiated or instructed in doctrines they cannot understand.

"I have been led to pen these remarks by the fact that the 'Society for the Propagation of the Gospel' has thought it wise and honorable to infringe on the general principles which have hitherto regulated missionary societies in their efforts to convert the world to Christ, and to place one of their missionaries in this capital city. True, their mission on the coast has not been a very successful one, probably because of the Ritualism practiced, and the frequent absence, on account of health and other causes, of the resident missionary. This may, in some measure, account for their seeking to plant Ritualism in the capital. A temporary building has been erected, and on Saturday, December 7, it was opened for worship. It is not surprising so small a place should have been filled at the dedication service. The surprise is this, that a great society should consider it worthy of itself to be so eager for the converts, or to interfere with the labors of another old, established, successful mission, in this little central province of Imerina, when there are whole tribes in this island without a Christian teacher; while in India, China, Africa, and other parts of the world, hundreds of thousands continue wrapt in idolatry and superstition, to most of whom God in his providence has opened a wide and effectual door, and given free access to the missionary of the Cross.

"We are told proselytism is not the object sought. Why, then, come where sufficient accommodation and a ministry is provided for those who are willing to attend worship? Why, then, try to influence those known to belong to another communion? What means the following extract from the opening sermon, as reported by the natives? — 'It is as if three persons presented themselves to your sovereign; the one having so many adornments, so much lace, so many jewels, and being withal so bombastic as to set himself above the sovereign; the second being unclothed, and consequently disgusting the sovereign; the last having just what is comely and proper to secure acceptance with the sovereign. The first,' said the preacher, 'represents the Roman Catholics; the second, the London Mission; and the last, ourselves. We have just what is right and proper to secure acceptance with God.' I do not vouch for the entire accuracy of this quotation; it is in the main correct."

THE SANDWICH ISLANDS.

[From the Boston Daily Advertiser.]

Mr. Charles Nordhoff's paper on the Sandwich Islands, in "Harper's Monthly" for August, presents a clear view of the astonishing changes that have been wrought in the character of the inhabitants within the life-time of persons living. It was in 1820 that the first missionaries landed there. The people were then savages, living in nakedness, misery, and ignorance. Thirty-three years afterwards the American Board ceased giving aid to the churches there,[1] on the ground that the islands were christianized. The sum expended for the accomplishment of

[1] This statement is not quite correct. — Ed. Missionary Herald.

this work by the American churches, was $903,000. Now the Islands not only support their own churches, but support an independent missionary organization which sends out missionaries to the other islands of the Pacific, and translates the gospel into the language of other Poylnesian tribes. There is reason to believe, Mr. Nordhoff says, that the natives of these islands are to-day the most generally educated people in the world. Those who cannot read and write are a very small percentage of the whole. In all the towns, and many of the country localities, there are substantial church buildings of stone or wood. Education is compulsory, the schools being handsomely supported by a special tax of two dollars on every voter, besides an appropriation from the revenues of general taxation. The Hawaiians are not unmindful of their debt to the United States, and in many ways testify their profound gratitude for the service done them. Conspicuously, during the war, was their feeling shown, and the people are as well acquainted with its course and incidents as the average American. The Islands furnished to the Union army a brigadier-general and major, besides several line officers and over a hundred private soldiers, and they contributed to the funds of the sanitary commission a sum exceeding the amount given by any one of a majority of our own States. Some of these facts have been often published, and perhaps as often forgotten; but when the matter is seriously considered, the wonderful conversion and civilization of this nation will not fail to be acknowledged as one of the marvels of this century of progress.

SUNDAY-SCHOOLS AND FOREIGN MISSIONS.

[From the Sunday-school World.]

It was recently stated by George H. Stuart, in a public address, that eleven foreign missionaries had gone forth from the Sunday-school of the First Reformed Presbyterian Church in Philadelphia. A. W. Corey, who has been in the missionary work of the American Sunday School Union for over forty years, has observed its close connection with the *foreign* missionary work, and says he is persuaded that if the world is ever to be converted we must raise up an army of missionaries in our Sunday-schools, which is a strong argument for employing Sunday-school missionaries to gather all the children into them. He is personally conversant with several cases of foreign missionaries who were converted in Sunday-schools, and there first led to consecrate their lives to their present work. Among these are a missionary to China, one to the Pawnee Indians, one to Africa, and one who has been for many years a missionary in Syria, whose feet have stood on Mount Zion, and who has taught a mission-school on Mount Lebanon, and has preached on the ruins of Nineveh. More than forty years ago he came, a little boy without shoes or coat, wearied by a walk of four miles, into a small school organized by a missionary of the American Sunday School Union on an Illinois prairie, and was there converted, and conceived the idea of preaching the gospel.

Do superintendents and teachers sufficiently urge upon the hearts of their scholars the claims of the kingdom of Christ, and of a world lying in wickedness and moral ruin?

MOTHERS OF MISSIONARIES.

A missionary of the Board in Western India writes (July, 1873): "My dear mother passed away to the heavenly home in April. Mr. Howland, of Ceylon, had an aged mother in C. who died two years ago. After her death my mother wrote me, that they had had, for a long time, a concert of prayer daily, at two o'clock, P. M., for their missionary children. They were both aged and infirm, lived two miles apart, and seldom saw each other, but there was a true concert of prayer every day. After Mrs. Howland's death, mother wrote, 'I feel lonely now as the hour of two comes round.' My mother had long been in feeble health, and in her lonely room she was able to do but very little except to read and knit, often doing both at the same time; and the avails of

her knitting have, for many years, gone chiefly to the American Board. She said it was a pleasure to earn something herself for the good cause. The amount could not have been large, and did not I presume very much increase the sum total contributed in C., but according to the Master's reckoning, I doubt not they were put down among the larger contributions."

BENEVOLENCE AT THE SANDWICH ISLANDS.

THE last Report of the Hawaiian Board gives as contributions from the churches for the year: "For foreign missions (including about $453 from Micronesia), $5,792.63; home missions, $78.90; for Theological Seminary (from foreigners, $1,007, natives, $1,597.47), $2,604.47; Incidental Fund, $2,273.73; total, $10,-849,73."

"There is not one church," it is said, "that has not contributed something; and it must not be forgotten that the above sum is only a part of what has been given by these churches. If what has been raised for pastors' salaries, building churches, supporting Sabbath-schools, aiding the poor, and various other purposes be added, the whole amount for the year would exceed $30,000."

GLEANINGS.

—— THE Roman Catholic Association, for the Propagation of the Faith, reports its income from different countries for the year 1872, as follows: "From dioceses of France, 3,660,195f. 7c.; Alsace and Lorraine, 186,947f. 61c.; Germany, 353,448f. 20c.; Belgium, 348,603f. 22c.; Spain, 31,-081f. 70c.; British Isles, 137,934f. 13c.; Italy, 345,768f. 9c.; Levant, 32,797f. 23c.; Netherlands, 97,239f. 61c.; Portugal, 41,-784f. 28c.; Russia and Poland, 1,024f. 53c.; Switzerland, 54,215f. 58c.; different countries of the North, 600f.; different dioceses of Asia, 12,859f. 58c.; different dioceses of Africa, 27,940f. 25c.; dioceses of North America, 201,418f. 38c.; dioceses of South America, 63,028f. 69c.; different dioceses of Oceanica, 5,764f. Total for the year 1872, 5,602,645f. 15c." About $1,120,529.

—— The Directors of the London Missionary Society have sent their Secretary, Rev. Dr. Mullens, and Rev. John Pillans, a member of the Board, as a Deputation to visit the important mission field in Madagascar. The Deputation left London, on the way to Madagascar, July 2.

—— There are now in Japan, as stated by Dr. Hepburn, about 30 Protestant missionaries: 7 Presbyterian; 4 Dutch Reformed; 5 Congregational; 4 American Episcopal; 2 Baptist; 2 English Episcopal; 2 American Methodist; and four ladies connected with the Woman's Union Missionary Society.

—— Japan is not open for the residence of missionaries, or of other foreigners, except at the seven open ports.

—— The Directors of the Japanese College have forbidden the teaching of moral science, because that teaches Christianity. They have also given public notice that none of the students can attend service on the Sabbath, or visit the missionaries. An edict has also gone forth from the Government, prohibiting the further employment of missionaries as teachers.

—— The edict proclaiming the Sabbath as a day of rest in Japan, says a missionary, was soon entirely discarded. And the announcement that foreigners might reside in the interior was with a condition to which no foreigner is willing to submit — that they should be under Japanese laws.

—— There is but one native Protestant church in Japan, — at Yokohama, with thirty members. Among the native Christians there are said to be several highly intelligent men, of deep and earnest piety, who pray and labor for the evangelization of the people.

—— The Shah of Persia was memorialized, when in England, by the British and Foreign Bible Society, in behalf of Nestorian and Armenian Christians, and Jews, in his dominions — that they might be protected in the enjoyment of religious freedom. In reply he stated, by his secretary, that, "Persecution in Persia on religious grounds is unknown. Complete toleration exists throughout the country, and His Majesty is equally solicitous for the welfare of all his subjects"!!

DEPARTURES.

From New York, for Liverpool, August 27, Rev. E. W. Jenney, and Mrs. Kate M. (Thrall) Jenney, of Galesburg, Illinois, on the way to the European Turkey mission; Rev. A. W. Hubbard, of Cameron, N. Y., and Mrs. Emma R. (Spencer) Hubbard, of Corning, N. Y., for the Western Turkey mission; and Miss Corrinna Shattuck, from Framingham, Mass., for the Central Turkey mission.

From New York, for Liverpool, September 6, Rev. E. C. Bissell and wife, who are to join the mission to Austria. Mr. Bissell left his pastorate of the Congregational church at Winchester, Mass, to engage in the missionary work.

From San Francisco, September 1st, Rev. John L. Atkinson, and Mrs. Carrie G. Atkinson, from Earlville, Iowa; also Mrs. Clara Doane, of the Micronesia mission. Mr. and Mrs. Atkinson are to join the Japan mission, and Mrs. Doane, who has been in California, is to join her sister, Mrs. Davis, in Japan, in the hope of finding the climate there as favorable to her health as that of California.

DEATHS.

At Newark, N. J., May 18, Mrs. Matilda S. Whiting, widow of Rev. George B. Whiting, formerly of the Syria mission (who died in Syria, in 1855). "After a severe and trying sickness of four weeks, she passed quietly and peacefully away, trusting, as she had for many years trusted, in her Saviour."

At Lincoln, Nebraska, August 31, after an illness of two weeks, Mrs. Susan R. Little, wife of Rev. Charles Little, formerly of the Madura Mission, India.

At Honolulu, Sandwich Islands, July 12, "suddenly, while sitting in his chair," Dr. G. P. Judd, aged 70. The "Hawaiian Gazette" says of him: "Dr. Judd was born at Paris, N. Y., April 23, 1803. He came out under the appointment of physician to the American mission, arriving here with the second reinforcement of missionaries, in March, 1828. In 1842, he resigned his connection with the mission, and at the invitation of Kamehameha III. accepted the position of recorder and interpreter to the Government, an office somewhat similar to that of Secretary to the King. When Lord George Paulet took possession of the Islands, in 1843, Dr. Judd was appointed one of the Joint Commission, to represent the king; but soon resigned the office when he found the Commission bent on abrogating the salutary laws restraining licentiousness and crime, which had lately been established. When Admiral Thomas restored the sovereignty to Kamehameha III., July 31, 1843, Dr. Judd was invited by the king to organize a Ministry, which he did by selecting R. C. Wyllie to be Minister of Foreign Affairs, himself Minister of the Interior, and John Ricord, Attorney-General. This was the first Cabinet the Hawaiian Government ever had. In the following year, 1844 or 1845, the Cabinet was increased to four Ministers, and he took the portfolio of the Finance Department, which he held till 1853. In 1849, he accompanied the then Princes Liholiho and Lot to Europe, to make new treaties, and endeavor to settle the difficulty which occurred with France in that year. The ten years during which he held office were probably the stormiest decade in the modern political history of Hawaii, and it required a man of the firmness of Dr. Judd to steer the frail ship of state which had been launched on a stormy sea. To his tact and wisdom, aided by his associates, Wyllie, Richards, Ricord, Lee, and Andrews, are the Hawaiian people indebted for the admirable system of constitutional government then established, and which has secured peace and quiet for over thirty years. When he entered the service of the king and organized for him a government, he found him incumbered with a load of debt, paying exorbitant interest. By a system of prudent economy and rigid circumspection, he paid off these debts, and established for the Hawaiian Government an enviable financial reputation, which it has preserved to this day. To him, more than to any other man, living or dead, belongs whatever honor is due for our present national credit, as well as for many of the substantial improvements

in the city. But it was as a citizen, and a warm friend of the Hawaiians, that his influence for good was felt most. Among the older natives, now rapidly dropping off, who knew him best, he was looked to as a faithful counselor, and loved as a father."

DONATIONS RECEIVED IN AUGUST.

MAINE.

Aroostook county.
- Lincoln, a friend, 30 00

Cumberland county.
- Freeport, Cong. ch. and so. 62 00
- Gorham, Cong. ch. and so. 12; a friend, 15; 27 00
- Lewiston, Pine st. Cong. ch. and so. 100 00
- New Gloucester, A. C. M. Foxcroft, 25 00
- Portland, 2d Parish Society (of wh. from W. W. Thomas, to const. Mrs. Mary R. Woodbury, H. M., 100), 156; Plymouth Cong. ch. and so. annual coll. 118.75, m. c. 33.76, to const. Edward P. Brooks, H. M., 152.51; State st. Cong. ch. and so. m. c. 8.39; Nathaniel Brown, 5: 321 90
- Pownal, Cong. ch. and so. 11 00
- South Freeport, Cong. ch. and so. 25 50
- West Auburn, Cong. ch. and so. 33 00
- Yarmouth, Cong. ch. and so. 70; Mrs. Mary Chase, 1st Cong. ch. and so. 10; 80 00—685 40

Franklin county.
- Strong, Cong. ch. and so., for Erzroom Station, 6 00

Hancock county.
- Amherst and Aurora, Cong. ch. and so. 4.80; Rev. H. S. Loring, 7.70; 12 00
- Tremont, Rev. A. R. Plummer, 15 00—27 00

Kennebec county.
- Hallowell, Cong. ch. and so. 100 00

Lincoln and Sagadahoc counties.
- Bath, Winter st. Cong. ch. and so. 76 34
- Boothbay, 2d Cong. ch. and so. 22 00
- New Castle, Cong. ch. and so. 13 00
- Topsham, Cong. ch. and so. 16 00
- Woolwich, Cong. ch. and so. 18 00—145 34

Oxford county.
- Sumner, Cong. ch. and so. 25 50

Penobscot co. Aux. Soc. E. F. Duren, Tr.
- Brewer Village, Cong. ch. and so. m. c. 31 25
- Holden, Annual contributor, 5 00—36 25

Piscataquis county.
- Brownville, Cong. ch. and so., in part, 15 10
- Foxcroft and Dover, Cong. ch. and so. 8 85
- Garland, Cong. ch. and so. 10 00
- Monson, Cong. ch. and so. 20 50—54 45

Somerset county.
- Skowhegan, Cong. ch. and so., add'l, 5 00

Union Conf. of Churches.
- Brownfield, Cong. ch. and so. 7 12
- Hiram, Cong. ch. and so. 4; Miss Jameson, 1; a friend, 10; 15 00
- Lovell, Cong. ch. and so. 7 73
- Waterford, Mrs. Lacy, deceased, and H. E. Douglass, 15 00—44 85

Waldo county.
- Sandy Point, Cong. ch. and so. 19 09
- Searsport, 1st Cong. ch. and so. 49 25—68 34

Washington county.
- Calais, 1st Cong. ch. and so. 82 00
- East Machias, Herbert Harris, constituted H. M., by amounts previously received.
- Milltown (St. Stephens), Cong. ch. and so. 164 86
- Princeton, Cong. ch. and so. m. c. 20 00—266 86

York county.
- Eliot, Cong. ch. and so. 15 00
- Kennebunkport, 1st Cong. ch. and so. 10 00
- South Berwick, Rev. Alvan Tobey, D. D. 10 00
- York, 1st Cong. ch. and so. 18 00—53 00

1,547 99

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Keene, 2d Cong. ch. and so. 14; William Haile, to const. William H. Haile, H. M., 100; 114 00
- Nelson, Cong. ch. and so. 11 50
- Swanzey, Cong. ch. and so. 14 50
- Troy, Cong. ch. and so. 86 50
- Winchester, Cong. ch. and so. 47.68; J. C. S., 3; 50 68—227 18

Grafton county.
- Bristol, 1st Cong. ch. and so. 10 00
- Hanover, Cong. ch. in Dartmouth College, 225; a friend, 10; 235 00
- Littleton, Cong. ch. and so. 107 00
- Lyme, Cong. ch. and so. 36.61; T. L. Gilbert, 1; 37 61
- Orford, Cong. ch. and so. 30 00—419 61

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Amherst, Cong. ch. and so. m. c. 26 90
- Goffstown, Abel Manning, 10 00
- Greenfield, Union Cong. ch. and so. 50 00
- Hollis, Cong. ch. and so., to const. Noah Farley, H. M. 73 50
- Manchester, Franklin st. Cong. ch. and so. 183.58; One who loves the cause, 100; 283 58
- Nashua, 1st Cong. ch. and so. 259 75
- New Ipswich, Cong. ch. and so. m. c. 25 75
- Pelham, Mrs. H. Wyman, 25; a friend, 10; 35 00
- Peterboro, Union Evan. Society, 25 00
- Wilton, Cong. ch. and so. 34 91—824 39

Merrimac co. Aux. Soc.
- Boscawen, Cong. ch. and so. 32 45
- Canterbury, Cong. ch. and so. 10.71; Rev. James Dolt, 5; 15 71
- Franklin, Cong. ch. and so. 50 00
- Pembroke, Cong. ch. and so. 17 61
- Pittsfield, John L. Thorndike, 20 00
- Salisbury, Cong. ch. and so. 5; a friend, 1; 6 00
- Warner, Cong. ch. and so. 30 00
- West Concord, Cong. ch. and so. 26 00—197 77

Rockingham county.
- Auburn, Cong. ch. and so. 7 09
- Candia, Cong. ch. and so., to const. Rev. George E. Lovejoy, H. M. 59 00
- Epping, Cong. ch. and so. 39 14
- Greenland, Cong. ch. and so. 70 10
- Kingston, Cong. ch. and so. 7.75; Jacob Chapman and wife, 6.25; M. R. F. P., 2; 16 00
- Newmarket, Cong. ch. and so. 22 85
- Northwood, Cong. ch. and so. 27 25
- Stratham, Cong. ch. and so., to constitute Sarah M. Pottle, H. M. 69 00—310 43

Strafford county.
- Center Harbor, Cong. ch. and so. 19 25
- Dover, Belknap Cong. ch. and so. 11 00
- Sanbornton, Cong. ch. and so. 28 00

Tamworth, Cong. ch. and so. 38 60
Wakefield, Cong. ch. and so. 20 00—116 85
Sullivan co. Aux. Soc. N. W. Goddard, Tr.
Acworth, Rev. N. R. Nichols, 10 00
Lempster, Cong. ch. and so. 7 00
Newport, Cong. ch. and so., to constitute Mrs. JOHN O. HOBBS, H. M. 150 00—167 00

2,263 23

Legacies.— Keene, Miss Eliza Bragg, by I. C. Gray, Adm'r, 82 83

2,346 06

VERMONT.

Addison county.
Bristol, Rev. Stillman Morgan, 2 00
Cornwall, Mrs. Mary W. Mead, 1 50
New Haven, Cong. ch. and so. 76 15
Ripton, Cong. ch. and so. 13 00—92 65
Bennington county.
Bennington, 2d Cong. ch. and so., annual coll. 136 30, m. c. 24.07; 160 37
Bennington Centre, 1st Cong. ch. and so. 236 18
Dorset, Cong. ch. and so. 36 75
North Bennington, Cong. ch. and so. 26 70—460 00
Caledonia co. Conf. of Ch's. I. A. Howard, Tr.
East Hardwick, a friend, 2 00
St. Johnsbury, Franklin Fairbanks, to const. MARY FLORENCE FAIRBANKS, ELLEN HENRIETTA FAIRBANKS, MARY ELIZA STONE, H. M., 300; North Cong. ch. and so. 70.08; 370 08
St. Johnsbury Centre, Cong. ch. and so. 13 00
St. Johnsbury, East, Cong. ch. and so. 50 00—435 08
Chittenden county.
Hinesburgh, Cong. ch. and so. 20 00
Jericho, David Hutchinson, 5 00—25 00
Essex county.
Granby, Cong. ch. and so. m. c. 6; friends, 1.25; 7 25
Franklin co. Aux. Soc. C. B. Swift, Tr.
Enosburgh, a friend, 25 00
St. Albans, 1st Cong. ch. and so. 962 00—987 00
Grand Isle county.
South Hero and Grand Isle, Cong. ch. and so. 60 00
Lamoille county.
Marshfield, Cong. ch. and so. 20 00
Stowe, Cong. ch. and so. 26 48—46 48
Orange county.
Chelsea, Cong. ch. and so. 25 50
Randolph, Cong. ch. and so. 17 00
Thetford, 1st Cong. ch. and so. 50 00
Wells River, Cong. ch. and so., with previous donation, to const. Rev. A. T. TWING, H. M. 81 70
West Newbury, Cong. ch. and so. 12 00—186 20
Orleans county.
Brownington, Cong. ch. and so. 9 00
Glover, 1st Cong. ch. and so. 20 00
Greensboro, Cong. ch. and so. 18 32
Westfield, Cong. ch. and so. 12 50
West Charleston, Cong. ch. and so. 83 96—143 78
Rutland co. James Barrett, Agent.
Clarendon, Dea. Button, 40; H. P. Button, 3; Mrs. M. J. Smith, 5; 48 00
Rutland, Cong. ch. and so. m. c. 13 00—61 00
Washington co. Aux. Soc. G. W. Scott, Tr.
Northfield, Cong. ch. and so. 16 55
Waterbury, Cong. ch. and so. 37 82—54 37
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, C. F. T., 50; S. E. H., 25; Mrs. H. M. L., 25; J., 3.50; 103 50
East Westminster, Cong. ch. and so. 18 65
Jamaica, Cong. ch. and so. 5 25
Putney, Cong. ch. and so. 7 34—134 74
Windsor co. Aux. Soc. Rev. C. B Drake and J. Steele, Tr's
Ascutneyville, Cong. ch. and so. 40 00
Hartford, 2d Cong. ch. and so. m. c. 55; "H.," 25; 80 00
Rochester, Cong. ch. and so. 25 00
Royalton, Cong. ch. and so. 20; Mrs. Elizabeth M. Kendall, 25; 45 00
Sharon, Cong. ch. and so. 30 50
West Hartford, Cong. ch. and so. 20 00
Weston, Cong. ch. and so. 25 00
Windsor, Cong. ch. and so., to const. MARY A. ALDEN and CARLTON D. HAZEN, H. M. 138 00—403 50
——, "B.," 100 00

3,197 05

Legacies.—Georgia, Susan G. Bliss, by H. M. Stevens, Trustee, 205 00

3,402 05

MASSACHUSETTS.

Barnstable county.
Centreville, Cong. ch. and so. 42 54
East Falmouth, Cong. ch. and so. 45 00
Orleans, Cong. ch. and so. 50 00
Truro, 1st Cong. ch. and so. 25 00
Waquoit, Cong. ch. and so. 10 00—172 54
Berkshire county.
Dalton, W. P. J., 15 00
Lee, Cong. ch. and so. 465; Harrison Garfield, to const. JOHN L. KILBON, H. M., 100; WELLINGTON SMITH, to const. himself H. M., 100; 665 00
North Adams, Cong. ch. and so. 181 00
North Becket, Cong. ch. and so. 50 00
Pittsfield, 1st Cong. ch. and so. 850 00
Sheffield, Cong. ch. and so. 45 00
South Adams, Cong. ch. and so. 145 20
Stockbridge, Cong. ch. and so., annual coll. 113.50, m. c. 140; 253 50
Williamstown, 1st Cong. ch. and so. 236.90; Williams College, 163.75; 400 65—2,605 35
Boston and vicinity.
Boston, of which from Mrs. Albert Fearing, 200; C. B. Botsford, to const. JULIUS MCLEAN, H. M., 175; Geo. Edward Brown, 100; an old friend, 20; a friend, 10; a friend of forty years, 5; a widow's mite, 5; 3,388 09
Bristol county.
Fairhaven, 1st Cong. ch. and so. 50 00
Fall River, Central Cong. ch. and so., ann. coll. 1,470, m. c. 56.11; 1,526 11
Hebronville, "L. I. B.," 5 00
New Bedford, North Cong. ch. and so. 180 18—1,761 29
Brookfield Asso'n. William Hyde, Tr.
Dudley, 1st Cong. ch. and so. 42 45
North Brookfield, 1st Cong. ch. and so., to const. WALTER H. HOWE and ALFRED BURRILL, H. M. 200 00
Ware, "O. S.," 500 00—742 45
Essex county.
Andover, Free Cong. ch. and so. 115 10
Ballardvale, Cong. ch. and so. 40 00—155 10
Essex co. North Conf. of Ch's. William Thurston, Tr.
Bradford, 1st Cong. ch. and so. 133.68; Mr. and Mrs. Warren Ordway, 100; 233 68
Byfield, Rev. E. G. Parsons, 25 00
Ipswich, 1st Cong. ch. and so. 10 00
Newbury, a friend, 50 00
Newburyport, Prospect st. Cong. ch. and so. 87 90
West Amesbury, Cong. ch. and so., add'l, 200 00—606 58
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, F. W. Choate, to const. BENJAMIN F. BUTLER, H. M., 100; "Family Concert for fourth year," Washington st. Society, 7.50; 107 50
Boxford, 1st Cong. ch. and so. 18 41
Danvers, Maple st. Cong. ch. and so. 104 52
Lanesville, Ortho. Cong. ch. and so. 10 00
Lynn, Central Cong. ch. and so. 46.22; North Cong. ch. and so. 20; 66 22
Manchester, Cong. ch. and so. 117 55
North Beverly, Rev. E. W. Harrington, 10; Mrs. B. Conant, 10; Mrs.

A. Lord, 10; Mrs. A. T. Dodge, 5; E. C. Glines, 5; Peter Homans, 5; A. C. Baker, 5; R. P. Waters, to const. Rev. James W. Thompson, H. M., 50; m. c. 18; 118 00
Peabody, Thomas Stimpson, to constitute himself H. M., 100; a friend, 6; 106 00
Rockport, 1st Cong. ch. and so., to const. Mrs. Abigail D. Brooks, H. M. 100 00
Salem, Tabernacle church, S. F. A., 50 00
Topsfield, Cong. ch. and so. 125 22
West Boxford, Cong. ch. and so. 20 00—943 42

Franklin co. Aux. Soc. William B. Washburn, Tr.
Bernardston, Cong. ch. and so. 14 00
Charlemont, Cong. ch. and so. m. c. 5 00
Colerain, Rev. D. A. Strong, 5; Rebecca Allen, 3; 8 00
Conway, Cong. ch. and so. m. c. 39 68
Greenfield, 2d Cong. ch. and so. 150.59; W. B. Washburn, to constitute Clara S. Washburn and May N. Washburn, H. M., 200; 350 59
Orange, Cong. Evan. ch. and so. 23 00
Shelburne, 1st Cong. ch. and so. 89 27
Shelburne Falls, Cong. ch. and so. 94 25
South Deerfield, Cong. ch. and so., to const. Rev. C. S. Brooks, H. M. 66 00
Sunderland, Cong. ch. and so., to const. J. M. Smith and Ephraim E. Robinson, H. M. 127 98—817 77

Hampden county, Aux. Soc. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 109 03
Blandford, Cong. ch. and so. 36 00
Chicopee, 1st Cong. ch. and so. 109 50
East Granville, Cong. ch. and so. 31 50
East Longmeadow, Cong. ch. and so., with previous dona., to const. Roman A. Crane, H. M. 36 49
Feeding Hills, Cong. ch. and so. 10 00
Holyoke, 1st Cong. ch. and so. 11 00
Longmeadow, Gents' Benev. Society, 113; Ladies' Benev. Society, 75.80; 188 80
Ludlow, Cong. ch. and so. 82 11
Mittineague, Cong. ch. and so. 48 00
South Wilbraham, Cong. ch. and so. 52 00
Springfield, North Cong. ch. and so. 77.90; Abridged, 500; 577 90
Thorndike, Cong. ch. and so. 41 90
Westfield, 2d Cong. ch. and so. 125 29
West Springfield, 1st Cong. ch. and so. 16 00
Wilbraham, Cong. ch. and so. 63 25-1,538 77

Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst, 1st Cong. ch. and so., to const. J. Ansel Rawson, H. M. 124 88
Cummington, Cong. ch. and so. 19 42
Granby, Cong. ch. and so. 14 86
Greenwich, Cong. ch. and so. 75 18
Hadley, Russell Society m. c. 20.24; Eleazar Porter, 100, to constitute Thomas Reynolds, H. M. 120 24
Haydenville, Cong. ch. and so. 72 31
Hatfield, Cong. ch. and so. 50 50
Huntington, 2d Cong. ch. and so. 82.55, m. c. 42.45; 1st Cong. ch. and so. 12.78; 87 78
Middlefield, Cong. ch. and so. 112 58
Northampton, Edwards Cong. ch. and so. m. c. 3.61; C. W., 300; L. L., 200; 503 61
Packardville, Union Cong. ch. and so. 10 00
Plainfield, Cong. ch. and so. 57 00
Prescott, Cong. ch. and so. 21 10
South Amherst, Cong. ch. and so. 10 00
South Hadley, Cong. ch. and so. 22 61
South Hadley Falls, a friend, 25 00
Williamsburgh, 1st Cong. ch. and so., to const. Rev. John F. Gleason, H., M., 92.13; S. S. Knight, 2; 94 13
Westhampton, Cong. ch. and so. 59 10-1,480 30

Middlesex county.
Billerica, Cong. ch. and so. 20 00
Brighton, Cong. ch. and so., to constitute Lawrence Watson Strong, H. M. 125 00
Cambridge, Shepard Cong. ch. and so., add'l, 10 00
Cambridgeport, Prospect st. Cong. ch. and so. m. c. 10.83; extra coll. 10; 20 83
Charlestown, Winthrop Cong. ch. and so. 630; Hial Proctor, 20; 650 00
Chelmsford, 2d Cong. ch. and so. 33 40
East Cambridge, Evan. Cong. ch. and so. 76 44
Framingham, Plymouth Cong. ch. and so. 300 00
Lincoln, 1st Cong. ch. and so. 250 65
Lowell, Kirk st. Cong. ch. and so., to const. Jacob Rogers, H. M. 855 00
Malden, Trin. Cong. ch. and so. 133 00
Melrose, Cong. ch. and so., in part, 49.80, m. c. 34.02; 83 82
Newton, "N.," 100 00
Newton Centre, Cong. ch. and so. 40; W. H. Wardwell, 200; 240 00
Newton Highlands, Cong. ch. and so. 51 86
North Billerica, a friend, 2 00
Somerville, Franklin st. Cong. ch. and so. 168.56, m. c. 5.63; 174 19
Southboro, 2d Cong. ch. and so. 15 00
South Lincoln, George M. Baker, 30 00
South Natick, John Eliot Cong. ch. and so. 33.12; a friend, 7; 45 12
Tewksbury, Cong. ch. and so., ann. coll., to const. Z. P. Foster, H. M. 135 00
Wakefield, Cong. ch. and so. 300 00
Waverly, a friend, 10 00
Woburn, 1st Cong. ch. and so. 720 00-4,381 31

Middlesex Union.
Boxborough, Cong. ch. and so. 17 82
Harvard, Evan. Cong. ch. and so. 27 00
Lancaster, Cong. ch. and so. 43 35
Pepperell, Cong. ch. and so. 15 85—104 02

Norfolk county
Braintree, Ladies' Palestine Miss'y Society, to const. A. B. Keith, H. M. 85 00
East Weymouth, Cong. ch. and so. 50 00
Franklin, Cong. ch. and so. 70 58
Grantville, Ruel Ware, 1 00
Holbrook, Winthrop Cong. ch. and so. m. c. 124 34
Hyde Park, 1st Cong. ch. and so., to const. James S. Tileston, H. M. 104 19
Medfield, Cong. ch. and so., to constitute Catherine B. Green, H. M. 101 00
South Weymouth, 2d Cong. ch. and so. 76; Union Cong. ch. and so. 25; 101 00
Stoughton, 1st Cong. ch. and so. 42 50
West Roxbury, South Evan. ch. and so. 180 20
Wrentham, Cong. ch. and so. 65 00—924 81

Old Colony Auxiliary.
Rochester, Miss'y Society, 57.75, m. c. 26.25; 84 00

Plymouth county.
Chiltonville, 4th Cong. ch. and so. 33 50
Kingston, G. S. Newcomb, 5 00
Marion, Cong. ch. and so. 50 00
North Middleboro, Rev. H. L. Edwards, 10 00—98 50

Worcester co. North.
Ashburnham, 1st Cong. ch. and so. 84 00
Templeton, Trin. Cong. ch. and so. m. c. 26 00—110 00

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Northboro, Evan. Cong. ch. and so. 101 72
Worcester, Plymouth Cong. ch. and so. m. c. 59; Alexander H. Wilder, to const. S. Lizzie Pratt, H. M., 100; Pomroy Knowlton, 5; 155 00—256 72

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Northbridge Centre, Cong. ch. and so. m. c. 34 00
Sutton, Cong. ch. and so. 90 00
Upton, Cong. ch. and so. 13.80; Ellen M. Gore, 2 33; 16 13
West Millbury, Eliza Waters, 50

Whitinsville, Cong. ch. and so., annual coll. 1,961, m. c. 163.93; 2,124 93—2,285 56
—, 900 00
—— 23,336 58

Legacies.—Boston, Dea. James Clap, by William T. Eustis, Ex'r, 2,149 20
Hubbardston, Hannah Bennett, by William Bennett, Ex'r, 1,000 00
Jamaica Plain, Miss A. W. Swett, 300 00
Milton, Mrs. Lucy Wadsworth, add'l, by Ebenezer Alden, M.D., Ex'r, 1,000 00
North Bridgewater, Jonas Keith, by J. R. Perkins, Ex'r, 2,000 00
Whitinsville, E. W. Fletcher, by Charles P. Whitin, Ex'r, 400 00—6,849 20
—— 30,185 78

RHODE ISLAND.

Barrington, Cong. ch and so. 330 00
Bristol, Cong. ch. and so. 500 00
Central Falls, a friend, 1 00
Little Compton, United Cong. ch. and so. 31 75
North Scituate, Cong. ch. and so. 6 40
Pawtucket, Cong. ch. and so. 74 58—943 73

CONNECTICUT.

Fairfield county.
Black Rock, 1st Cong. ch. and so. 86 99
Bridgeport, 1st Cong. ch. and so. 131 46
Danbury, 1st Cong. ch. and so. 54; Eli T. Hoyt, to const Amelia Huntington Hoyt, H. M., 100; 154 00
Darien, Cong. ch. and so. 40 00
Greenwich, 2d Cong. ch. and so., for the support of Dr. and Mrs. Osgood, of the Foochow Mission, China, 800 00
Long Ridge, Cong. ch. and so. 12 00
Stratford, Cong. ch. and so., annual coll. 102 50, m. c. 17.80; Oronoque m. c. 6.70, to const. Rev. Frank S. Fitch and Benedict Peck, H. M. 127 00—1,351 45
Hartford county. E. W. Parsons, Tr.
Buckingham, Cong. ch. and so. 3 00
Collinsville, Cong. ch. and so. m. c. 13 00
Granby, 1st Cong. ch. and so 17 73
Hartford, 4th Cong. ch. and so. 38.50; "W.," 10; Mrs. Jane R. Jones, 10; a friend, 10; 68 50
New Britain, Fred. G. Mead, 10 00
Suffield, Ladies' Foreign Miss'y Society, to const. Mrs. Lois Granger, H. M. 79 00
Wethersfield, Julia S. Johnson, 2 00—193 23
Litchfield county. G. C. Woodruff, Tr.
Colebrook, Cong. ch. and so. 61 25
Cornwall, 1st Cong. ch and so. 59 45
Falls Village, Cong. ch. and so. 22 14
Litchfield, Cong. ch. and so. 100 00
New Hartford, North Cong. ch. and so. 86 35
Northfield, Cong. ch. and so. 53 00
Woodbury, R. J. Allen, 50 00—432 19
Middlesex county. John Marvin, Tr.
East Haddam, 1st Cong. ch. and so. 56 28
Haddam, Cong. ch. and so. 17 00
Hampton, Cong ch. and so. 88 49
Middletown, J. F. Huber, for Madura, 1 00
Portland, 1st Cong. ch. and so. m. c. 17 00—179 77
New Haven county. F. T. Jarman, Agent.
Branford, Cong. ch. and so. 30 00
Fairhaven, 2d Cong. ch. and so, to const. Edwin D. Fowler, H. M. 100 00
Guilford, 1st Cong. ch. and so., a friend, 5 00
Madison, Cong. ch. and so, of wh. from H. B. Washburn, to const. Julia Washburn Scranton, H. M. 125 28
Milford, Plymouth Cong. ch and so. 115; 1st Cong. ch. and so. m. c. 9.16; 124 16
New Haven, 3d Cong. ch. and so. 33; Taylor Cong. ch. and so. 3.50; North Cong. ch. and so. m. c. 5; College ch., add'l, 3.60; J. L. Ensign, 20; Rev. Joel Mann, 5; M. J. Landfear, 5; 75 10
North Guilford, Cong. ch. and so. 30 00—489 54
New London county. C. Butler and L. A. Hyde, Trs.
Greenville, Cong. ch. and so., annual coll. 103 80
Hanover, Cong. ch. and so. 30 25
Lisbon, Cong. ch and so. 5 50
New London, 1st Ecclesiastical Society, 1,768.04; 1st Cong. ch. and so. m. c. 142.55; 1,910 59
Norwich, 1st Cong. ch. and so. m. c. 45.11; 2d Cong. ch. and so. m. c. 11.20; Broadway Cong. ch. and so. 10, m. c. 41.73; 108 04
Preston, Cong. ch. and so. 25 00—2,183 18
Windham county. Rev. H. F. Hyde, Tr.
Ashford, 1st Cong ch. and so. 16 50
Ekonk, Cong ch. and so. 25 00
Scotland, Cong ch. and so.. to const. Rev. I. W. Fitch, H. M. 72 85
South Killingly, Cong ch. and so. 14 55
Thompson, Cong. ch. and so. 101 42
Wauregan, Cong. ch. and so 6 00
Westminster, Cong. ch. and so. 20 00
West Woodstock, Cong. ch. and so. 21 26
Windham, Cong. ch. and so. 105 23—382 81
—— 5,212 17

Legacies.—Montville, N. B. Bradford, 6,374 50
West Haven, G. W. Tuttle, by Mrs. S. A. Tuttle, Ex'x, 1,000 00—7,374 50
—— 12,586 67

NEW YORK.

Amsterdam, The report of $125 in September Herald should read, "for Rev. L. D. Chapin's Boys' Mission School in North China,"
Baiting Hollow, Rev. Geo. L. Edwards, 5 00
Brooklyn, Church of Pilgrims, R. S. Storrs, D. D., 125; Plymouth Cong. ch. and so., Mr. and Mrs. Jonathan W. Hayes, 100; Clinton Ave. ch., balance, James W. Elwell, 100; H. W. Packard, 50; E. Holmes, 25; others, 20; 420 00
Camden, Cong. ch. and so. 25 64
Canaan, 4 Corners, Cong. ch. and so. 42 00
Cazenovia, Mrs. Sarah Hutchison, 5 00
Clinton, a friend, 5 00
Crown Point, 1st Cong. ch and so. 91 35
Danby, Cong. ch. and so. 10; Mrs. J. Weller, 5; 15 00
Dunnsville, W. G. Davis, to const. Rev. J. K. Rhinehart, H. M. 100 00
Gaines, Cong. ch. and so. 25 85
Geneva, S. W. Hopkins, 50 00
Groton, Cong. ch. and so. 57 65
Homer, Cong. ch. and so. 331.28; Jacob M. Schermerhorn, 200=531.28; previously acknowledged, 165 10; 366 18
Lockport, 1st Cong. ch. and so. 82 32
Millers Place, Cong. ch. and so. 52 50
Moira, Cong. ch. and so. 10; Ira Spencer, 10; 20 00
Newark Valley, 1st Cong. ch. and so. 53 91
New Haven, Cong. ch. and so. 51 00
New York, Alexander Chapel, for China, 12.31; William E. Dodge, 5,000; Z. Stiles Ely, 750; a friend, by Rev. Geo. B. Cheever, 100; C. P. B., 30; Rev. Ray Palmer, 25; 5,917 31
Nineveh, Reuben Lovejoy, to const. himself H. M. 100 00
Oswego, Cong. ch. and so. 193 30
Patchoque, Cong. ch. and so. 18 60
Poughkeepsie, Rev. H. Loomis, Jr., 10; a friend, 20; 30 00
Port Richmond, T S. Goodwin, 10 00
Rensselaer Falls, Cong. ch. and so. 7; A. Murdock, 5; 12 00
Southampton, "Friends," 2 00
Stockholm, 1st Cong. ch. and so. 25 00
Syracuse, Rev. J. C. Holbrook, 25 00—7,796 61

NEW JERSEY.

Eaglewood, Presb. Cong. ch. and so. 25 00
Irvington, Rev. Almon Underwood, to const. Rev. H. B. Underwood and Charles F. Underwood, H. M. 100 00
Morristown, Mrs. Joanna Woodruff, 5 00
Parsippany, Rev. C. C. Parker, 10; Mrs. Jane Ford, 10; I. S. Condit, 5; 25 00
Princeton, College Library, 5 00—160 00

PENNSYLVANIA.

Cherry Ridge, Maria Darling, 3 00
Harrisburg, J. W. Weir, 50 00
Montrose, Rev. J. L. Lyons, 5 00
Northumberland, Mrs. M. O. Rockefeller, 10 00—68 00

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. 170; S. H. Hodges, 25, to const. James Gilfellen and H. E. Rockwell, H. M. 195 00

NORTH CAROLINA.

Hendersonville, Rev. Wm. H. Williams, 10 00

KENTUCKY.

Louisville, "S. S. N.," 5 00

OHIO.

Atwater, Cong. ch. and so. 58 18
Aurora, Cong. ch. and so. 25 00
Cleveland, Rev. H. C. Haden, 20 00
Columbus, High st. Cong. ch. and so. 18 18
Freedom, Cong. ch. and so. 17 00
Lawrence, Betsey McGuire, 10 00
Madison, Abel Manning, 30 00
Mansfield, S. B. Sturges, 3 40
Newburgh, Welsh Cong. ch. and so. 8 50
Ruggles, Cong. ch. and so. 75 00
Tallmadge, Benevolent Society, 76 30
Wadsworth, Cong. ch. and so. 15 10
Wellington, 1st Cong. ch. and so., to const. Edward F. Webster, H. M. 120 83
West Andover, Cong. ch. and so. 13 00
Windham, Cong. ch. and so. 42.60; Stillman Scott, 10; 52 60—553 09
Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, 114 57
667 66

ILLINOIS.

Amboy, Cong. ch. and so. 29 25
Batavia, Cong. ch. and so. 85 35
Byron, I. S. Knowlton, 5 00
Chicago, New England Cong. ch. and so. (of wh. from Col. and Mrs. C. G. Hammond, 274), 360.75; 1st Cong. ch. and so., Rev. W. W. Patton, to const. Rev. F. J. Douglass, H. M., 50; Union Park Cong. ch. and so. 20; "H.," 15; Rev. Jotham Sewall, 4; 449 75
Dean's Corners R. Osgood, 5 00
Dover, Cong. ch. and so. (of wh. from George Wells and family, 35), 55 00
Downer's Grove, Cong. ch. and so. 11 00
Earlville, Cong. ch. and so. 1 00
Elmore, Cong. ch. and so. 1 70
Hillsboro, Cong. ch. and so. 4 00
Hinsdale, Cong. ch. and so. 40 00
Lake Forest, Rev. W. A. Nichols, 35 00
La Salle, Cong. ch. and so. 12 57
Malden, Cong. ch. and so. 64 50
Meriden, Congregation, 2 30
Nora, Cong. ch. and so. 25 50
Oneida, Cong. ch. and so. 25 75
Ontario, Cong. ch. and so. 16 00
Pittsfield, Cong. ch. and so. 37 85
South Pass, Plymouth Cong. ch. and so. 15 00
St. Charles, Cong. ch. and so. 10 00
Victoria, Cong. ch. and so. 6 10
Wheaton, 1st Church of Christ, 25 31
———, 3 00—965 93

MICHIGAN.

Carson City, Cong. ch. and so. 3 00
Charlotte, Cong. ch. and so. 25 00
Chelsea, Cong. ch. and so. 12 15
Clinton, Cong. ch. and so. 28 00
Covert, Cong. ch. and so. 40 00
Detroit, 1st Cong. ch. and so., annual coll. 557 03
East Paw Paw, Cong. ch. and so. 3 40
Frankfort, Cong. ch. and so. 13 10
Grand Blanc, Cong. ch. and so. 13 00
Middleville, Cong ch. and so. 5 75
Oakland County, a friend, 5 00
Vermontville, Cong. ch. and so. 35 00—740 43

MISSOURI.

Brookfield, Cong. ch. and so. 8 50
Kidder, Cong. ch. and so. 1 75
New Cambrio, Cong. ch. and so. 1.35; Valley Welsh Cong. ch. and so. 2.20; 3.55
Turkey Creek, Cong. ch. and so. 1 25—15 05

MINNESOTA.

Afton, 1st Cong. ch and so. 10 00
Duluth, Pilgrim Cong. ch. and so. 16 91
East Prairieville, Cong. ch. and so. 8 25
Faribault, "A. L.," 1 00
Hamilton, Cong. ch. and so. 23 75
Merton, Mrs. Hankerson, 25
Minneapolis, Cong. ch. and so. 30 80
Monticello, Cong. ch. and so. 10 00
Plainview, Cong. ch and so. 30 00
Winona, 1st Cong. ch. and so. 40 50—171 46

IOWA.

Algona, Rev. C. Taylor, 1 00
Belle Plaine, Cong. ch. and so. 5 00
Bloomfield, Cong. ch. and so. 4 80
Bowen's Prairie, Cong. ch. and so. 7 90
Chester, Cong. ch. and so. 18 22
Cincinnati, Cong. ch and so. 2 50
Clinton, Cong. ch. and so. 30 25
Corniug, Frank M. Davis, for Bibles in Asia Minor, 20 00
Highland, Cong. ch. and so. 7 00
Lamoille, Cong. ch. and so. 7 60
Marshalltown, 1st Cong. ch. and so. 16 60
Tabor, Cong. ch. and so. 9 20—130 07

WISCONSIN.

Baldwin's Mills, Cong. ch. and so. 6 63
Baraboo, 1st Cong. ch. and so. 6 00
Bloomington, "a Friend," 72
Bristol, Cong. ch. and so. 35 00
De Pere, Cong. ch. and so. 10 94
Genesee, Cong. ch and so. 3 30
Lancaster, Cong. ch. and so. 16 35
Menasha, Cong. ch. and so. 29 21
Milwaukee, Rev. J. C. Taylor, 15 00
Peshtigo, Cong. ch. and so. 18 00
Potosi, Cong. ch. and so. 17 35
Royalton, Cong. ch. and so. 18 16
Thompsonville, T. Sands, 5 00
Tomah, 1st Cong. ch. and so. 5 50—187 16

KANSAS.

Topeka, Cong. ch. and so. 40 00

NEBRASKA.

Ashland, Cong. ch. and so. 10 15
Plymouth, Cong. ch. and so. 7 25
———, a friend, 10 00—27 40

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 71 87
South Vallejo, Cong. ch. and so. 3 45—75 32

WASHINGTON TERRITORY.

Skokomish, Rev. Cushing Eells, to constitute Mary R. Walker, H. M. 30 00

CANADA.

Province of Montreal,—
Montreal, Zion Church, as follows: — Mrs. Henry Lyman, $25; Henry Lyman, 20; Dr. Wilkes, I. S. McLachlan, W. C. Smillie, W. R. Ross, Theodore Lyman, 10 each; W. McDougall, 7.50; W. McDonnough, Albert B. Savage, Henry Birks, Charles Alexander, R. C. Jameson, S. W. Savage, J. Baylis, I. C. Barton, Mrs. Dr. Fisher, William Moodie, William Reed, D. McPhie, A. McKeand, A. Spaulding, R. W.

Cowan, G. Cheeny, C. M. Alexander, 5 each; I. B. Learmont, W. McLaren, Alfred Savage, P. H. Burton, 3 each; Francis Scholes, C. R. Black, James Linton, L. Cushing, Jr., 2.50 each; Dr. Cornish, John Popham, H. Sanders, Mrs. Learmont, 2 each; Mrs. Macfarlane, W. Williams, S. W. Boyd, Emiel, Poliwka, 1 each=221.50 gold; 253 89

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Honolulu, M. B. Beckwith, 5 00

Legacies. — China, Shanghai, Mrs. Eliza J. Bridgman, avails of house, per S. Wells Williams, 10,541 67

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Mrs. B. E. Bates, Boston, *Treasurer.*

For Outfit and Traveling Expenses: Miss Noyes, Constantinople, 614.79; ditto, Miss Norris, M. D., Bombay, 900; ditto, Miss Sisson, Madura, 540; ditto, Miss Talcott, Japan, 462.76; 2,517 55

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 747 73

3,265 28

MISSION SCHOOL ENTERPRISE.

Maine. — Bath, Winter st. Cong. s. s. 132.25; Hallowell, Cong. s. s. 35; 167 25

New Hampshire. — Boscawen, Cong. s. s. 9.75; Bristol, 1st Cong. s. s., for the Abbott Mission School, in Ahmednuggur, 18; Knigston, Cong. s. s. 8; Pelham, E. W. Tyler, 25; 60 75

Vermont. — Enosburgh, Cong. s. s. 9; Greensboro, Cong. s. s. 4.19; Irasburgh, Cong. s. s. 6; Jamaica, Cong s. s 4 04; Randolph, Cong. s. s. 36.83, Wells River, Cong. s. s., for school in Madura, 20; West Charleston, Cong. s. s. 10.54; Windsor, Cong. s. s. 12; 102 60

Massachusetts. — Andover, Pupil at Abbott Academy, 5; Ballardvale, Cong. s. s. 5; Boston, Infant Department Phillips s. s., for Madura, 30; Miss Boult's s. s. class, for Madura, 1.28; Lee, by ladies, for student in Zulu Mission, 35; Natick, 1st Cong. s. s., for teacher in Ahmednuggur, 60; Needham, Cong s. s. 11.10; Newburyport, Tyler Mission Circle of Whitefield, Cong. ch. and so., for Rev. J. T. Noyes' school, 25; 172 38

Connecticut. — Norfolk, Cong. s. s., for school in Bombay, 50; Windsor Locks, Cong s. s. 51.65; 101 65

New York. — Rutland, Cong. s. s. 30; West Bloomfield, Cong. s. s. 20; 50 00

Ohio. — Huntington, Cong. s. s., for Theol. School, at Samokove, Turkey, 17 18

Illinois. — Chicago, New England Cong. s. s., for pupil in Harpoot Seminary, 50 00

Michigan. — Flint, Miss S. A. Rulison, 1 00

Minnesota. — Faribault, Lily L. Frink, 2; Plainview, Cong. s. s. 10; 12 00

Iowa. — Bloomfield, Cong. s. s. 4.95; Osceola, three friends, 4; 8 95

Kansas. — Leavenworth, 1st Cong. s. s., for pupil in school at Tung Chow, 30 00

773 76

Donations received in August, $51,999 20

Legacies " " " 25,167 77

$77,166 97

Total, from Sept. 1st, 1872, to August 31st, 1873, $404,445 12

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Augusta, South Cong. ch. and so.	31 00	
Gardiner, Cong. ch. and so.	27 00	
Portland, State st. Cong. ch. and so.	68 70	—126 70

NEW HAMPSHIRE.

Acworth. Rev. N. R. Nichols,	5 00	
Hanover, Cong. ch. and so. at Dartmouth College,	40 00	
Littleton, Cong. ch. and so., for Mexico,	20 00	
North Hampton, Cong. ch. and so.	15 00	—80 00

VERMONT.

St. Albans, 1st Cong. ch. and so. 78 40

MASSACHUSETTS.

Amherst, 1st Cong. ch. and so.	5 00	
Andover, Free Cong. ch. and so.	15 68	
Ballardvale, Cong. ch. and so.	5 00	
Franklin, Cong. ch and so.	40 52	
Holliston, Cong. ch and so.	20 20	
Hyde Park, D. B. Fitts,	10 00	
Lee, Cong. ch. and so.	76 25	
Millbury, 1st Cong. ch. and so.	54 89	
Rockport, 1st Cong. ch. and so.	22 60	
Southampton, Cong. ch. and so. 31.43; a friend, 1;	32 43	
Springfield, Unabridged,	1,000 00	
Winchester, 1st Cong. ch. and so., in part,	200 00	-1,482 57

RHODE ISLAND.

Pawtucket, Rev. C. Blodgett, 10 00

CONNECTICUT.

Greenwich, 2d Cong. ch. and so.	100 00	
Watertown, Cong. ch. and so.	22 43	
Windsor Locks, Cong. Sabbath-school,	80 40	—202 83

DISTRICT OF COLUMBIA.

Washington, Charles H. Morse, for Spain, 5 00

OHIO.

Cleveland, Rev. H. C. Hayden,	5 00	
Huntington, a friend,	7 00	
Marietta, 1st Cong. ch. and so.	34 00	—46 00

ILLINOIS.

Dover, Cong. ch. and so., for Mexico,	15 00	
Framingham, Cong. ch. and so.	24 50	—39 50
Collected by Miss Rankin, for Mexico,	1,990 13	
Received in August,	$4,061 13	

Total for Nominally Christian Lands, from Sept. 1st, 1872, to August 31st, 1873, $19,506 57

THE

MISSIONARY HERALD.

VOL. LXIX. — NOVEMBER, 1873. — No. XI.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixty-fourth Annual Meeting at Minneapolis, Minnesota, in the Academy of Music, commencing on Tuesday, September 23d, at four o'clock, P. M., and closing Thursday evening, September 26th.

CORPORATE MEMBERS PRESENT.

New Hampshire.

Joseph B. Walker, Esq., Concord.

Vermont.

William S. Southworth, Esq., Bennington.

Massachusetts.

Mark Hopkins, D. D., LL. D., Williamstown.
Rev. S. B. Treat, Boston.
Augustus C. Thompson, D. D., Boston.
N. G. Clark, D. D., Boston.
Langdon S. Ward, Esq., Boston.
Rev. John O. Means, Boston.
Samuel M. Lane, Esq. Stockbridge.
J. Russell Bradford, Esq., Boston.
Eleazar Porter, Esq., Hadley.
Rev. Isaac R. Worcester, Auburndale.

Rhode Island.

John Kingsbury, LL. D., Providence.
Constantine Blodgett, D. D., Pawtucket.

Connecticut.

Hon. William A. Buckingham, LL. D., Norwich.
John N. Stickney, Esq., Rockville.
Rev. Samuel G. Willard, Colchester.
" Charles Ray Palmer, Bridgeport.

New York.

Montgomery S. Goodale, D. D., Amsterdam.
Henry M. Storrs, D. D., Brooklyn.
Charles P. Bush, D. D., New York City.

Ohio.

Israel W. Andrews, D. D., Marietta.
James H. Fairchild, D. D., Oberlin.
Theron H. Hawks, D. D., Marietta.

Indiana.

Samuel H. Potter, Esq., Terre Haute.

Illinois.

Hon. Charles G. Hammond, Chicago.
Gen. S. Lockwood Brown, Chicago.
Edward P. Goodwin, D. D., Chicago.
Ralph Emerson, Esq., Rockford.
Rev. Simon J. Humphrey, Chicago.

Wisconsin.

Edward W. Hooker, D. D., Fort Atkinson.
Aaron L. Chapin, D. D., Beloit.
Rev. Enos J. Montague, Fort Atkinson.
" William E. Merriman, Ripon.

Minnesota.

James W. Strong, D. D., Northfield.
Rev. L. Henry Cobb, Minneapolis.

Iowa.
Alden B. Robbins, D. D., Muscatine.

Missouri.
Rev. Constans L. Goodell, St. Louis.

HONORARY MEMBERS PRESENT.

New Hampshire.
William Clark, D. D., Amherst.
Rev. Sumner Clark, Wakefield.

Vermont.
J. M. Haven, Rutland.
Rev. J. P. Humphrey, St. Johnsbury, East.

Massachusetts.
Rev. J. H. Seelye, Amherst.
" Henry M. Parsons, Boston.
Nathan Carruth, "
Albert Bowker, "
E. W. Noyes, "
C. A. Richardson, Chelsea.
Hon. N. Borden, Fall River.
William P. Paine, D. D., Holden.
Rev. Joseph Peckham, Kingston.
C. C. Denny, Leicester.
Rev. George L. Gleason, Manchester.
" D. L. Furber, Newton Center.
Jonathan Higgins, Orleans.
Rev. Edward O. Bartlett, Pittsfield.
" S. B. Morley, "
N. Austin Smith, Sunderland.
Rev. Henry W. Jones, Swampsco't.
Samuel Smith, West Springfield.

Connecticut.
Rev. E. B. Bingham, Rockville.
" N. Beach, Woodstock.

New York.
Rev. William A. Robinson, Homer.

New Jersey.
C. C. Parker, D. D., Parsippany.

Pennsylvania.
Rev. William Grassie, Edinboro.

District of Columbia.
Prof. E. Whittlesey, Washington.

Ohio.
B. B. Gaylord, Portsmouth.

Illinois.
K. A. Burnell, Aurora.
Rev. G. W. Barnum, Bunker Hill.
" L. T. Chamberlain, Chicago.
" Moses Smith, "
" S. Gilbert, "
G. S. F. Savage, D. D., "
F. W. Fisk, D. D., "
J. E. Roy, D. D., "
O. A. Boyne, Esq. "
Rev. O. F. Curtis, Dover.
" C. E. Dickinson, Elgin.
" Edward N. Packard, Evanston.
Samuel Greene, "
Rev. Henry Bergen, Galesburg.
" H. G. McArthur, Geneseo.
Flavel Bascom, D. D., Hinsdale.
D. R. Holt, Lake Forest.
Rev. Henry E. Barnes, Moline.
" Henry M. Tupper, Ontario.
" Rowland B. Howard, Princeton.
Wait Talcott, Rockford.
Rev. J. D. Wycoff, Roseville.
" J. C. Webster, Wheaton.

Michigan.
Rev. Henry L. Hubbell, Ann Arbor.
" William W. Curtis, Calumet.
" G. A. Pollard, Glen Arbor.
" Calvin Clark, Marshall.
L. P. Alden, Quincy.

Wisconsin.
Charles H. Pratt, Ashland.
Rev. George P. Folsom, Baraboo.
Dea. Charles M. Fowler, Bristol.
Rev. Thomas Gillespie, "
George L. Weed, Delevan.
Rev. N. T. Blakeslee, De Pere.
" D. C. Curtis, Fort Howard.
" E. G. Miner, Geneva.
A. Kimball, Green Bay.
Rev. J. K. Kilbourne, Hartland.
Lyman Whiting, D. D., Janesville.
Rev. E. Y. Garrette, La Crosse.
" C. H. Richards, Madison.
John C. Sherwin, Menomonee.
Rev. J. L. Dudley, Milwaukee.
S. M. Newton, Mondon.
S. H. Thompson, Osseo.
Hon. William C. Allen, Racine.
Rev. D. E. Bierce, "
" F. B. Doe, Ripon.
" M. L. Eastman, Royalton.
" O. J. Shannon, Sun Prairie.
" C. C. Cragin, Watertown.
" J. M. Williams, Waupun.

Rev. Luther Clapp, Wauwatosa.
" Anson Clark, West Salem.
" T. G. Colton, Whitewater.

Minnesota.

Rev. A. K. Packard, Anoka.
" A. Morse, Austin.
H. Ketchum, "
Rev. H. C. Cheadle, Blue Earth City.
" J. L. Howell, Chatfield.
" J. G. D. Stearns, Clearwater.
" E. J. Hart, Cottage Grove.
" Charles Shedd, Dodge County.
" N. C. Chapin, Faribault.
" A. Graves, Glencoe.
" A. C. Lathrop, Glenwood.
" J. D. Todd, Granite Falls.
John W. Ray, Lake City.
Rev. W. A. Cutler, Little Falls.
" L. W. Chaney, Mankato.
" Edward Brown, Medford.
Rev. H. A. Stimson, Minneapolis.
" Horace Bumstead, "
Ralph W. Cummings, M. D., Minneapolis.
George Conant, "
Charles A. J. Marsh, "
Rev. A. M. Smith, Montecello.
" James A. Towle, Northfield.
" H. Willard, Plainview.
" J. W. Hancock, Red Wing.
" F. L. Fuller, Saratoga.
" A. J. Pike, Sauk Centre.
" Cyrus Pickett, St. Cloud.
H. Knox Taylor, St. Paul.
F. J. Hoffman, "
Rev. Thomas S. Williamson, M. D., St. Peter.
Rev. Benjamin Welles, White Bear Lake.
Elihu Smith, Worthington.
Rev. S. H. Barteau, Zumbrota.

Iowa.

Rev. A. B. Goodale, Cedar Falls.
" John L. Ewell, Clinton.
Rev. H. S. De Forest, Council Bluffs.
" H. K. Edson, Denmark.
" A. L. Frisbie, Des Moines.
" Rufus Apthorp, De Witt.
Rev. H. Ficke, Dubuque.
Rudolphus Clark, "
Henry L. Chase, Green Mountain.
Rev. W. W. Woodworth, Grinnell.
" D. S. Morgan, La Porte City.
" William L. Bray, Marshalltown.
" Thomas Bayne, New Hampton.
" T. O. Douglass, Osage.
" James E. Snowdon, Oskaloosa.
" Charles Dame, Quasqueton.
" George S. Biscoe, Tipton.
" M. K. Cross, Waterloo.
" H. L. Stanley, Wheatland.

Nebraska.

Rev. A. Farwell, Ashland.

Kansas.

Rev. Lauren Armsby, Council Grove.

Residence not given.

Rev. David Brooks.

Canada.

Rev. C. H. Brooks, Quebec.

Missionaries of the Board.

Rev. Elijah Robbins, Zulu Mission.
" D. Lindley, " "
" William Walker, Gaboon Mission.
Benjamin Schneider, D. D., Western Turkey.
Rev. J. F. Smith, Western Turkey.
" T. C. Trowbridge, Central Turkey.
" Allen Hazen, Mahratta Mission.
" George T. Washburn, Madura Mission.
" W. B. Capron, Madura Mission.
" S. R. Riggs, Dakota Mission.
" A. L. Riggs, " "
" Thomas L. Riggs, "

ORGANIZATION.

At the appointed hour, the President, Dr. Mark Hopkins, called the meeting to order, Dr. A. L. Chapin led in prayer, and Rev. C. E. Dickenson was chosen Assistant Recording Secretary. The material portions of the Minutes of the last Annual Meeting were read by the Recording Secretary, Rev. John O. Means, together with the record of action by the Prudential Committee changing the time for holding the meeting, on account of the expected meeting of the Evangelical Alliance, in New York, at the regular time for the meeting of the Board.

Secretary Treat read the Annual Report on the Home Department; Secretary

Clark read a brief general view of the missions, and the Treasurer presented his Report, with certificates of the Auditors.

The President appointed the following committees: —

Committee of Nominations. Rev. J. Collie, Dr. C. P. Bush, and Rev. C. C. Salter.

Business Committee. Dr. I. W. Andrews, Dr. Alvan Tobey, Rev. N. Beach, Rev. J. Grant, and Rev. Marcus Ames.

Committee of Arrangements. Rev. W. A. Stimson, Rev. S. J. Humphrey, Rev. Horace Bumstead, Rev. A. Little, Rev. C. M. Terry.

On Tuesday evening the Board met at eight o'clock, and the annual sermon was delivered by Dr. Julius H. Seelye, of Amherst College, from Romans iv. 25: "And was raised again for our justification." Rev. Henry L. Hubbell, of Ann Arbor, Michigan, and Dr. William P. Paine, of Holden, Mass., assisted in the devotional services of the occasion.

The session of Wednesday morning was opened at half-past nine o'clock, with singing, and prayer, in which Rev. E. J. Montague led.

Secretary Clark, in behalf of the Prudential Committee, read the following paper on

THE DEVELOPING POWER OF THE GOSPEL.

The condescension of God to man, of the Infinite Creator who inhabiteth eternity, to the finite, dependent creature of yesterday, has been a wonder to the thoughtful in all ages. The very possibility has been scouted as an absurdity, or as a fiction of an ignorant and superstitious age; and the reality has been rejected by modern science, that begins by denying any possible communication between man and God, and ends by ignoring the personality of both, or degrading man till he becomes really unworthy of consideration.

Far back in the earliest records of the race, one who reverently recognized the hand of God in the mysterious discipline to which he was subjected, exclaimed, "What is man that thou shouldest magnify him? and that thou shouldest set thine heart upon him? and that thou shouldest visit him every morning and try him every moment?" Centuries later the Psalmist, in one of his most exalted meditations on the works of God, breaks forth in amazement, "When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?" It is no wonder that mere human science and philosophy are staggered by the wondrous fact. Revelation only could give a satisfactory response, — "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands. Thou hast put all things under his feet."

Strange that while this sovereignty over nature is finding ampler illustration every hour, in the marvelous progress of science, man's supernatural character should be denied; his relationship to the intelligent Author of nature ignored, and the possibility of communion with him rejected, though based on his original endowment, and the infinite capabilities of his spiritual being.

Yet if there is any one lesson to be gathered from the history of the race, in every age and clime, it is this, that just in so far as man loses sight of his true relationship to God, and merges his life and thoughts and feelings in nature, does he sink in moral degradation. The recognition of the spiritual relations of man to his Maker is soon found to be the prime condition, not less than the inspiring motive, of that development of the intellectual powers essential to his dominion over the physical world, and of that control of the baser elements of his own being that would otherwise soon fester in moral corruption. It is when men hold the truth in unrighteousness, and though they know, or might know God, do not glorify him as God, that they

are given over to vile affections, and the moral corruption becomes most complete, though they still preserve, it may be, for a season, the outward forms of a high civilization. The greatness of the fall is proportioned to the original elevation. The popular forms of infidelity and religious error, however much their advocates may boast of exalting man, invariably begin with actually degrading him, till he becomes incapable of higher spiritual communion, if not unworthy of it; prayer, a mockery of sounding words in the empty air; sin, conscience, fear of retribution, unfortunate words of little significance to a culture "that knows the best that has been thought and said in the world." Words once of solid content, and expressive of the deepest experiences of the human heart, are emptied of their meaning, or with studied intent, confounded one with another. Yet the great facts of human life and its necessities remain, and it is only as we recognize the old orthodox conception of man as a spiritual being, made in the image and likeness of God, capable of knowing and loving him, that we reach solid ground on which to rest the possibility and probability of a revelation, the facts of history, or the profounder experiences of the human soul. It is only through the orthodox conception of the greatness and native dignity of the human spirit, its voluntary degradation and enslavement under sin, and possible redemption by the grace of God, that the mysterious problems of human life and destiny find a satisfying solution. History revolves about the cross. The whole creation groaneth and travaileth in bondage until now, waiting for the redemption of the sons of God — the triumph of the spiritual agencies employed for the redemption of humanity. Science and art and philosophy are to do their part in securing man his rightful dominion, in conscious or unconscious service to a higher agency than either. The time of the consummation hastens on with ever-increasing rapidity; "the earth helpeth the woman."

The gospel is to-day a power in the minds and hearts of men, the world over, as never before. It modifies the policy of governments; it enters into civilization, and gives shape and coloring to the thoughts and sentiments of millions that know of its essential character only by name.

Christianity, of all the religions of mankind, recognizes the worth of the individual soul. It breathes an entirely new spirit into civilization and culture. It reckons its triumphs not by the material results that follow in its train, but by the social and spiritual development of individual minds and hearts; by its training of immortal souls for a higher life. By the sublime declaration, He "hath made us kings and priests unto God," it strikes a death-blow at all forms of political and ecclesiastical oppression, vindicates the inherent rights of man, and lays the basis of civil freedom, of social and moral progress, wherever it is received.

The outside observer might have gazed with admiration on the proud cities that once filled the valley of the Nile, or gathered the splendors of the East to the banks of the Euphrates and Tigris; or lingered with delight amid the glories of Athens in the days of Pericles, or the magnificence of imperial Rome; but a closer inspection would have revealed the gilded show, the misery of the masses of the people, the moral corruption that was at the heart of the best culture, the precursor of ultimate and even speedy ruin.

It was not in ignorance of what humanity had achieved, or of the real character of the civilization of his time, that the great Apostle of the Gentiles declared that the Gospel of Christ was the power of God unto salvation to every one that believeth, be he Jew or Greek, barbarian, Scythian, bond or free; and the measure of real progress in every nation and country since, is the measure of the practical influence of this gospel on the thoughts and conduct of men. We may go farther, and say that the measure of real progress is proportioned to the purity and simplicity of the forms under which the gospel is presented. The long eclipse of the church in the Middle Ages, was the eclipse of civilization and progress. The church was the depositary of whatever of value the former ages had to transmit, and in due time brought forth her stores,

for the inauguration of a new era. The standard of progress that was possible with such a combination of truth and error as exists in Romanism, was reached before the Reformation, and still exists with little change in the Roman Catholic countries of both continents. The semi-reformed churches in Europe, more or less embarrassed by their relations with the State, mark an advance upon Romanism in varying degrees, according to the measure of their reform. But the developing power of the gospel upon national life was exhibited in its greatest fullness in the marvelous energy so suddenly evolved in the United Provinces of Holland under the lead of William the Silent; in Puritan England of the Commonwealth; and in the ampler, freer, yet more remarkable development of man in these United States.

It is not the energy of one mind, or a few leading minds, moving the great inert mass; it is the combined energies of individual souls, awakened, stimulated, empowered, by the quickening ideas and moral forces of the gospel, that show it to be the power of God unto salvation. We need not call attention to such obvious illustrations of the subject as are presented in the relative condition of Spain and England, of Ireland and Scotland, of Mexico and the United States. The uniform, unvarying connection of social and material prosperity, reaching down to the humblest classes in the State, with the gospel in its simplicity and purity, may well be accepted as a law of the Christian economy. But we cannot forbear dwelling, for a moment longer, on the peculiar testimony of this English race of ours. If we may believe Mr. Taine, the brilliant critic of English Literature, and certainly not partial to Evangelical views, our ancestors, a thousand years ago, for native ferocity, for coarse, brutal passions, could have had few equals in the ancient or modern heathen world. The courtesies of chivalry, and the influence of Romanism, toned down these native elements to milder expression, and induced a superficial refinement; but effected no radical change. Ever and anon, upon sufficient occasion, the thick blood showed itself in all its original brutality. It was not till the Reformation, till the incoming of renovating life forces from without, that the England of history was born — the England of Bacon, Shakespeare, and Milton; of Bunyan, Howe, and Owen; of Cecil, the Pitts, and Edmund Burke; and that long list of divines, statesmen, scientists, and philosophers that have made that little sea-girt isle such a center of power and far-reaching influence among the nations of the earth. And nowhere but in such a Christian land, and under the influences of Christian institutions, the home, the school, and the church, are developed individual souls in all the fullness and beauty of moral character, —

> "With whom the melodies abide,
> Of the everlasting chime;
> Who carry music in their hearts,
> Through dusty lane and wrangling mart,
> Plying their daily task with busier feet,
> Because their souls a holy strain repeat."

It is not the material progress that everywhere marks the influence of the gospel; it is not simply the civilization, with its arts and sciences, and the multiplication of the comforts and luxuries of life which it inspires, that are here specially noticed. These are but incidental results, brilliant though they are, and worthy of thoughtful consideration by those who would judge of a system by its fruits. But what we here call attention to, is the *wide diffusion* of these results in individual homes, and above all, the development of individual souls into all the fullness and beauty of moral and spiritual character. Here is the glory of the gospel. In the preparation and training of individual souls for heaven, spiritual agencies meet. The proper spiritual in man, enslaved, stunted, dwarfed by sin, is disenthralled, and quickened to a new life; the true development of his original endowment begins, and the gospel displays its real character. The accidents of race, country, clime, education, touch not the deeper relations of the soul. The manifest results of barbarism, superstition, physical and moral degradation, protracted, it may be, through centuries, are but the incrustations,

more or less dense, that have gathered over the living spirit — the symbols of its debasement. But the gospel is the power of God unto salvation to every one that believeth, of whatever race, whatever may have been his moral and social condition.

It has been left to this nineteenth century, to this period of intensest material progress, of strife for wealth and the consequence it gives, and too often for the mere animal pleasures it places within the reach of its possessor, — it has been left to this century, and to the missionary enterprise, to give proof amid men of every race and clime, of that quickening energy which provides at once the impulse and the sustaining force of all true intellectual activity and of all high culture, to illustrate the possible greatness and glory of every human soul, to vindicate the wisdom and the glory of God in its redemption.

Our civilization has been the slow growth of ages, and we are prone to judge from our experience that ages will be required for the development of a similar civilization in heathen lands. The incidental refinements, the usages and forms of cultivated social life, are of comparatively slow growth; they belong to the lower realms of the physical and intellectual world; but the development of a spiritual manhood and womanhood, through the quickening energy of the gospel and the new life-forces from the inbreathing of the Divine Spirit, is quite another thing. There was but little of the high civilization of our day in English homes two centuries ago, but there were intellectual and moral giants in those days, whose grand conceptions we can hardly realize.

The same principle finds illustration in every mission field around the globe. Men born of heathen parents are now eloquent preachers, teachers in colleges and seminaries, writers of books, editors of newspapers, and in less than a single generation are putting themselves upon a plane of equality, in intellectual and moral character, with members of our own favored race. The Karens were long regarded as an inferior people, but native Karens have been left in charge of a large Theological Seminary, requiring ability of the highest order, and have more than fulfilled expectations. For want of American teachers, the instruction in the Jaffna College, in Ceylon, and in the Tamil Seminary, at Pasumalie, has been left to native Professors, with admirable results. At the fiftieth anniversary of the establishment of the mission to the Hawaiian Islands, the principal orator was a man who in infancy had narrowly escaped death by being buried alive by his heathen mother. For an hour he held an audience of over 3,000 persons in rapt attention, as, without a note before him, he rehearsed the triumphs of the gospel among his people, — the orator himself, by his range of thought, his finished language, his graceful manner, his lofty Christian sentiment, furnishing, in his own individual development, the finest illustration of his theme.

A few years since, admiring crowds in Edinburgh listened to the eloquence of a Zulu Caffre, brought up in mission schools — the heathen boy developed into the Christian man. At the recent conference of Allahabad, in India, of the one hundred and eighteen delegates, representing nearly all the Christian bodies at work for the evangelization of that country, twenty were native Hindoos of different castes and of different languages, graduates of mission schools and seminaries, sitting side by side with graduates of English Cambridge and Oxford, and American Amherst, Williams, and Yale, *as their peers*, and vindicating their character by the papers they presented on mission topics, and the discussions in which they took part.

It may be said that these are exceptions; and so are the great men, always, who represent the nation to which they belong and give it its character before the world. They are the flower of the people, some doubter may say; but as President Eliot recently remarked, to such a criticism upon his praise of the young men who go forth, year by year, from the halls of Harvard, "True, but it is their flower which characterizes a people, and contains the seeds of their future."

When imbued with a single-hearted devotion to the cause of Christ, willing to forego the personal advantages they might reap from their education and elevation above the masses of their people, and to give themselves to self-denying labors in their be-

half, such men constitute the hope of the missionary enterprise. They are to take up and carry forward what the missionary begins. His relations to the work are, at best, temporary; theirs are permanent. They may lack the practical wisdom that comes from large experience and observation, and for a time they may need the counsel and moral support of the missionary; but the good sense and discretion shown by many, in the conduct of affairs, have been a matter of frequent surprise, and another illustration of the developing power of the gospel.

What shall we say of the Christian life developed in the hearts of believers on mission ground; the trustful faith, the single-hearted devotion, the patience under trial and persecution, — the vilest and the most degraded washed and made clean in the blood of Christ, — death-beds radiant with the light of the cross! Imperfections there may be, and some relapses at times into old ways, to try the faith and disappoint the hope of the missionary; yet evidences, in many, of the power of the Holy Ghost, that fill his heart with joy. The flower of the people, if you please, but the flower which contains the seeds of a grander future. Time would fail to speak of individual examples to be found in every mission field, — Zulu, Hindoo, Chinese, Hawaiian, Dakota, — Jew and Greek, barbarian, Scythian, bond and free, — men once dead in trespasses and sins, now quickened by a divine life.

We have chosen our illustrations from purely heathen lands, rather than from those partially enlightened, nominally Christian. They show the power of the gospel to bring men up from the lowest degradation to the high plane of a Christian manhood *in a single generation.* The arts and usages of cultured life follow quickly, in the natural order, but require time for their development after the type of the older communities. But the time required for this is far shorter than is generally supposed, in view of the immense vantage-ground we now possess — through the press, and the easy and rapid intercommunication of ideas as well as of material products. The missionary has at his command the best thought of all the ages as the instrument for the social and moral elevation of the people among whom he labors. Nations are born at once. The railway and the telegraph are henceforth the symbols of Christian as well as of material progress.

The gospel, thus the power of God unto salvation to every one that believeth, — nations developed not by the slow processes of human progress after the lapse of centuries, but in a generation! What motives to Christian effort! What fields are presented to a generous Christian ambition that seeks to do a great work for Christ and humanity; what a solemn duty laid on the hearts of the stewards of God's bounty in this favored land; what a glorious hope for the future of the race, when Christian institutions shall become the common heritage of all the children of men; when our Lord shall see of the travail of his soul and be satisfied! What a blessed privilege to have some part in the great consummation!

This paper was referred to a special committee, consisting of Dr. J. W. Strong, Rev. L. T. Chamberlain, Dr. C. C. Parker, Rev. H. M. Parsons, Rev. H. L. De Forest, Rev. W. A. Robinson, and Dea. D. R. Barber.

Secretary Treat presented the following paper in behalf of the Prudential Committee, on —

PRESENT DUTY OF THE BOARD TO ITS MISSIONS.

The Prudential Committee find themselves embarrassed by questions which are pressing for a speedy answer. Most of them are embraced in the inquiry, "Is it practicable to enlarge, to any great extent, the work which we are now doing; and, if practicable, is it desirable?" Or, to change the formula, "What limits shall we prescribe to our endeavors, keeping in mind, fully and impartially, the conditions of the problem?" As soon, however, as we examine these conditions, we find them so diverse and so difficult to harmonize as to invoke the highest wisdom.

On the one hand, there is the divine will clearly disclosed in the command of Christ, "Preach the gospel to every creature," — a command which has become all the more urgent and imperative, because of the grievous dishonor which it has suffered; and, over against it, is the measureless ruin of hundreds of millions, immortal like ourselves, — a ruin which is just as appalling as it was when the Great Apostle wrote the first chapter of Romans. There is, again, the constant but unuttered plea of all those who would gladly welcome the true Light, were it only to shine upon them. There is, once more, the glory of that Kingdom, destined to fill the earth, but which tarries now because of the languid, procrastinating loyalty of its friends.

On the other hand, there is the long roll of our churches, heirs to priceless memories, and heirs to privileges more priceless still, entrusted with the rarest opportunities for Christian work, endowed with amazing capabilities for such work, but wholly unconscious of their strength; needing, above all things else, some noble and inspiring service to show them whereunto they are called; and needing therewith that sanctified insight which will enable them to thread their way, wisely and safely, through all the conflicting claims which are knocking at their doors.

In these circumstances, the Committee are constrained to solicit for their guidance the deliberate judgment of the Board. "Upon what scale shall they carry forward the missions under its care?" or, to submit the precise point, "Shall they, or shall they not, regard themselves as authorized to enlarge their operations to such an extent, and in such directions, as the providence of God shall seem to invite them?"

In stating the grounds of their perplexity, they must refer, very briefly, to the *vastness of the missionary field which is still unoccupied.* Necessity is laid upon them, by reason of their office, to know something of the guilt and wretchedness of their fellow-men; and it is with unceasing heaviness of spirit that they see what multitudes are dying without the knowledge of Christ. They remember that the bread of life, like the loaves furnished miraculously to the five thousand, has been freely given to his disciples to be given as freely to others; but how few, alas, have received it! A breach of trust, more palpable and more deplorable, it is impossible to conceive. And it is not strange that the skeptic asks exultingly, "If you believe what you profess to believe, why do you hold back the truth from the nations that know not God?"

But the Committee deem it more to their purpose to mention the *urgent claims of our missions.* An exhaustive presentation of these claims is impossible. And it pains them to know that, in the brief space which can be given to this theme, they must of necessity fail to do it justice. Arguments can be adduced, and many of them; pleas can be urged, some of them of great force; and yet, behind the strongest array of facts and reasons, there is something which, in their belief, outruns all logic, and leaps to its conclusions, as it were the simplest and clearest of intuitions. They see the past slowly and silently unrolled by an invisible hand. They see the grandest successes lying in patches on the gloom and darkness of paganism, like gleams of sunlight intermingled with the shadows of a changeful summer day. They recall the sufferings, as well of the quick as the dead, and think what a price has been paid for our achievements. They see the men and the women who are still in the midst of the conflict, so dear to thousands of Christian hearts, but some of them set apart even now, it may be, to the baptism of fire. And they see something more, — a great cloud of witnesses, gathering faster and faster from every heathen shore, and seeming to plead with us, by the Lamb that was slain from the foundation of the world, and by their own ineffable joys, to attempt, not less, but more, far more, for our stricken, perishing race. That which can be felt, but not described, — would that that could be apprehended, believed, here to-day!

Certain considerations, however, the Committee will venture to suggest: —

1. *Our existing missions have been commenced under direct providential guidance.*

From the beginning hitherto we can say, "The Lord of the harvest has sent forth laborers into his harvest." Hall and Newell were sent to India, — divinely sent; hence the noble work which has been accomplished there. Goodell, Schauffler, and Dwight, were sent to Constantinople, — divinely sent; but no argosy was ever freighted with such wealth as they carried with them. Bridgman, Abeel, and others, were sent to China, there to wait for the opening of its gates. The hour came at last, not as they had thought, but in God's own mysterious way; and they passed within, proffering to all the unsearchable riches of Christ.

And so it has always been. For the youngest of our missions, as for the oldest, the record is the same. The two young men who sailed down the Pacific Coast last autumn to Western Mexico, — it was the Faithful One who guided their steps! That heroic woman who had compassion on Northern Mexico, and began the work which, with the divine blessing, this Board will complete, — she went not there unbidden and alone! Whenever we look at these groups of our fellow-servants, scattered all over the earth, we should remember that they are building on foundations which the Master-builder himself has laid.

2. It is but a step to the inference, that *every field now occupied by the Board is desirable and hopeful.* The Committee have learned that in such high matters as the commencement of missions, the wisdom of man is of little value. Hence it has been their aim to follow, not to lead. And here, in this presence, they thankfully recognize the special and signal mercies which they have received.

What grander undertaking, for instance, can Christian men desire than that of sending the gospel to the millions in European and Asiatic Turkey, whom the comity of missions has left to us? It is not merely the problem of saving myriads of our fellow men that we are to solve. It is a question, as well, of reënthroning the doctrines which the Apostles preached, just where they preached them, and for which the martyrs died, just where they died for them. It is a question of raising to a higher plane of civilization a vast empire, destined to fill in the future, as it has filled in the past, a large space in the annals of the world.

In Hindostan we are striving, with others, to impart the leaven of divine truth to a population, the very thought of which, by reason of its magnitude, becomes a burden, assured that it will and must play a leading part in the history of coming centuries.

Of China and Japan, what shall we say, except this only, that if we had not already gone there, who would not wish us to be there, with the least possible delay? In Africa we have one of the best locations to be found on that continent, — a chief objection to it being that too many, appreciating its advantages, have followed us. Looking at the smaller fields, it must be obvious to all that Micronesia is invested with those peculiar attractions which, for fifty years and more, have clustered around the missions of the Pacific. The work in behalf of the Dakotas seems to the Committee the most interesting and the most promising that is going forward among the aborigines of this country.

And which of our later missions would the constituency of the Board strike from the roll? Not, certainly, the two which are so near to us on the Southwest, and which have commenced so auspiciously. Not the oldest of them, in distracted and unhappy Spain; for it would ill become the only large missionary society in the world which has entered that historic land, to retire so early, and leave its millions a prey perchance to Romanism and absolutism, perchance to communism and anarchy. Not the mission in Italy, where "a great door and effectual" has been opened unto us, and where patient and well-directed efforts can hardly fail to do much for the twenty-five millions who have suffered such grievous wrong, from a religion, of which it is the crowning dishonor that its head has proclaimed himself Infallible. Not the mission in Austria, where the way of the Lord has been prepared for us beyond all expectation, beyond all hope even, and where we may see, at no distant

day, a large and prosperous mission, sending forth its transforming influences to all parts of the empire.

3. *All the missions*, except the more recent, *have received frequent and precious tokens of the divine favor.* Take the brethren who have been longest in the service, and place them on the stand. Ask them whether He who gave them their commissions, has fulfilled all his word. They will tell you in reply, "Not one promise has he failed to keep. When we have passed through the deep waters, he has upheld us. When we have spoken with stammering tongues, he has helped us. When we have prayed for his quickening spirit, he has heard us. To us even has this grace been given, that we should guide the dark-minded and the lost to the sceptre of Emmanuel. Yes, we have seen One like unto the Son of Man walking among the golden candlesticks, their light and their everlasting joy. And some of these dear brethren have received the same great commission as ourselves, and so have become "fellow-workers with us unto the Kingdom of God."

4. *Some of our missionaries are calling loudly for reinforcements.* Not a few of them would appeal to us, if they could, in this wise, "We are weary and faint. We have waited long for help; but we have waited in vain. We must be allowed, therefore, to appeal to 'the altar of witness' between us and the churches, — to human eyes never visible, but to the Omniscient One never invisible. We claim the fulfillment of that implied covenant, whereby the friends whom we left behind, were to care for us in all fidelity, and especially to keep our ranks full. If an earthly government, on sending forth an army, becomes solemnly pledged to guard against all waste of life, how much rather should our lives be dear to those who abide in the home-land, even as they are dear (for he has told us so) to the watchman of Israel!" Who could resist the force of such a plea? Look at the two brethren, toiling in weakness and loneliness, three thousand miles beyond the Sandwich Islands (their wives far away from them, because of broken health), and yet refusing to leave their posts till help shall have come. What, alas, if it should reach them only to lay them in their graves!

5. *Our missionaries, without a more generous support, must fail of securing the legitimate results of their labor.* Speak to them of retrenchment; or ask them to rest content with their present endeavors. They will say at once, "The time for a larger fruitage seems to be just at hand. The work of preparation, indispensable at first, but always wearisome, is well nigh finished. The day of small things, — that, too, has nearly passed away. After the sowing and the watering comes the harvest, with the shout of the reaper, and the joy of ingathering. Why, then, just at the culmination of our plans, will you cause our hands to droop, our hearts to faint?' And the Committee beg leave to repeat the question, "Why?" What husbandman, after clearing his land with unstinted cost and painstaking, and after preparing it for successful tillage, declines to send into his fields the laborers who are needed for securing the largest results?

Such, in brief, are the claims of the brethren who are turning their thoughts hitherward to-day, and pleading with the God of missions that our deliberations may be for the enlargement and beauty of his kingdom. It is for the Board to pass upon these claims, and to say what shall be done to meet them.

In the judgment of these servants of Christ, *the first and most imperative necessity is an increase of laborers;* and it grieves the Committee to say that their efforts to secure reinforcements, during the past year, have been less successful than they had hoped. At times, indeed, they have been tempted, because of their perplexities, to account "a man more precious than fine gold," "even" "than the golden wedge of Ophir."

The urgency of the case will appear from the fact that, besides the few already under appointment, eight ordained missionaries are needed, this very day, to relieve

those who are tottering and fainting under their burdens. To say nothing of the dictates of Christian sympathy, making no account of promised coöperation, the sheerest humanity requires that recruits be sent to them with the least possible delay. And when these eight shall have gone to their posts, nineteen more will be needed to place our missions in what may be called, for convenience, "good working order;" in other words, to do for them just what sagacious business men would do.

But the Committee do not wish to make the impression that twenty-seven missionaries even will suffice. No. If we are to move forward as fast as the Saviour shall beckon us, we must call for a third enlistment. Of these twenty-seven, not one is asked for Japan, which presents such extraordinary claims; not one for China, which opens to us such immense fields; not one for European Turkey, where the missionaries seem to have reached the era of undoubted success; not one for the Dakotas, to the end that the wild Indians of the upper Missouri may receive the gospel of peace, and so abstain from such terrific outbreaks as burst upon the people of Minnesota eleven years ago.

It will be said, perhaps, that we cannot spare the men. But is it true, in very deed, that the Congregational churches of these United States, after keeping nineteen-twentieths of their ministers at home, cannot surrender the remaining twentieth, and thereby (as this small fraction certainly would) largely increase the number of our missionaries, and hasten the redemption of our race? Would the Anointed One who himself anoints all true preachers of his word, condemn such a distribution of our forces? The Moravians have done more than this — much more; and yet no frown of his for this cause has ever rested upon them.

A second necessity, not less imperative, is a decided advance in the receipts of the Board. The reasons for this are obvious; and yet there are two considerations which the Committee deem it proper to mention.

1. *Prosperous missions, up to a certain point, become more and more expensive.* Take the native agency, as an illustration. This costs but little at the outset; afterward, however, the truest economy requires that it be freely used. So with other helps and appliances.

2. *The manifoldness of our work,* the Committee have reason to think, *is not duly appreciated.* In the earliest stage of its endeavors, the Board is simply a Foreign Missionary Society. It sends out laborers with instructions to master the language, and preach the gospel, as soon as they can. Very soon, however, schools must be organized — for day pupils at first, and afterward for boarding pupils. In due time normal schools, in some form, will be called for; as also seminaries for the training of young men for the sacred office. Early, moreover, the press must be subsidized; as tracts must be published, and books also, educational as well as religious; and when the requisite qualifications shall have been secured, the Bible must be translated. Places must be provided for public worship; and though they may be hired for a time, it will be necessary, sooner or later, to erect buildings, to be paid for in part, it may be, by the Board. And when churches shall have been organized, and native preachers provided for them, the work of a home missionary society must be undertaken; that is, churches in their inevitable weakness, often in their deep poverty, must receive aid in supporting their pastors.

The Board, therefore, performs the functions of (1) a Foreign Missionary Society; (2), a Home Missionary Society; (3), a Publishing Society, expending at Constantinople alone more than $10,000 a year; (4), a Church Erection Society; (5), a School Society, embracing day schools and boarding schools, and doing hereby what none of our Congregational Societies are required to do; (6), a College Society of a peculiar kind, by providing buildings and other needful appliances for training schools, and by supporting the teachers assigned thereto; (7) an Education Society, by supporting young men who are preparing for the pastoral office. As bearing on

the last two functions it may be stated, that our missionaries have under their care, in a course of preparation for the ministry, more students than are enrolled in all the Congregational seminaries of the United States; and the cost of their education and support falls largely upon the Board. The Committee are confident that the churches, in making their contributions to our missions, have not kept in mind the variety and complexity of their labors, and have failed, especially, to realize that in giving to the Board they were virtually giving to half a dozen societies.

It has been suggested, that to evade this difficulty, new organizations be formed in order that what is done by our Congregational societies at home, may be done abroad; in other words, that there be a "Foreign Publishing Society," a "Foreign Church Erection Society," a "Foreign Home Missionary Society," or, it might be called, a "Foreign Church Aid Society," etc. But there are two objections to this plan: (1), the different operations going forward in a mission ought to be under the same directing body, else the gravest complications may arise; (2), the cost of sustaining several societies would be greater, probably, than that of sustaining one. The income of the Board during 1871–2, for the old work and the new, was $445,824.23. Of this sum there were deducted for home expenditures (including some items which might be called "foreign," because they were incurred solely to enhance the efficiency of the missions), only about 8 per cent. Or, to speak with perfect accuracy, 8.125 cents were deducted from each dollar received, leaving 91.875 cents for the support of the missions. It would be difficult, to say the least, to conduct the business of several societies with the same economy.

Thus the Committee have endeavored to place the Board in the position which they are called to occupy, and indicate therefrom what they are compelled to see. They are oppressed with the feeling, however, that they have failed to do justice to their theme. They cannot turn their thoughts to certain of our missions without the fear, that tidings of some great bereavement may be on their way to us, perhaps at our very doors! And He who died for the sin of the world, how can they think of Him, except as waiting to see of the travail of his soul and be satisfied!

"But why," it may be asked, "do the Committee speak of perplexities? Surely the claims of our missions are so just that no genuine disciple of Christ ought to reject them; and our churches are unquestionably able to do all that is required?" Neither of these affirmations do the Committee call in question. Indeed, they accept them with a strength of conviction which has become a trial and a burden. But two facts are to be borne in mind: (1), appeals have been made for more missionaries, year after year; still the supply does not equal the demand; (2), we began the last financial year, 1872–3, with balances in the treasury, for the old work and the new, of $16,203.84; we have closed it with balances against the treasury for the old work and the new of $26,086.25, showing a loss of $42,289.09.

Several causes may be assigned for this twofold deficit, — the lack of men to labor, and the lack of funds to sustain them; but they do not dispel the apprehensions which hang around the future. No; the Committee called, as they are, to administer one of the most sacred of all trusts, are obliged to ask, "Where is the evidence that the resources of the Board will suffice for the work which is sure to come upon it." From estimates already received, they find that during the coming year not less than $500,000 will be needed for the efficient prosecution of our plans; and they feel that it is altogether unsafe to infer from past financial deliverances that similar favors will be granted to us hereafter, unless there shall be the most earnest efforts on the part of our friends, and unless there shall be, as well, fervent, believing prayer to Him who holds in his hands the hearts of all his stewards.

The Committee would do injustice to themselves, were they not to recognize the generous support which they have received in past years. It is a constant satisfaction to know that there are laymen, and many of them, whose cordial sympathy has never failed; that there are humbler givers, and many of them, whose liber-

ality secures, doubtless, the special commendation of Him who of old "sat over against the treasury;" that there are pastors, and many of them, who act upon the belief, heartily and consistently, that the missionary work is their work. But the Committee see, what they cannot but see, a mighty throng of benighted souls pressing upon the missionaries, and through the missionaries upon the Board; and they are forced to exclaim with the King of Judah, "O, our God, we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee!"

After singing and an address by Mr. A. R. Burnell, this paper was referred to a special committee, consisting of Dr. A. L. Chapin, Dr. J. E. Roy, Rev. R. B. Howard, S. H. Sheldon, Esq., Rev. S. G. Willard, Rev. J. Collie, and Rev. S. J. Humphrey.

Rev. J. Collie, in behalf of the committee of nomination, reported, recommending the appointment of the following committees, and they were appointed: —

On the Home Department. Dr. A. B. Robbins, Rev. Charles R. Palmer, Rev. William A. Robinson, Rev. W. W. Woodworth, Hon. William C. Allen, and O. Z. Olin, Esq.

On the Treasurer's Report. Hon. C. G. Hammond, J. N. Stickney. Esq., Nathan Carruth, Esq., S. M. Lane, Esq., Hon. R. J. Baldwin, Ralph Emerson, Esq., and L. M. Tenney, Esq.

On the Zulu Mission. Dr. W. E. Merriman, Gen. E. Whittlesey, Prof. J. C. Webster, Rev. E. Y. Garrette, Rev. A. A. Baker, and George L. Weed, Esq.

On the European Turkey Mission. Hon. John Kingsbury, Rev. H. M. Parsons, Rev. N. C. Chapin, Rev. A. L. Frisbee, Rev. A. K. Packard, C. A. Richardson, Esq., and F. L. Sessions, Esq.

On the Western Turkey Mission. Rev. S. M. Freeland, Rev. Ira Pettibone, Rev. William Grassie, Albert Bowker, Esq., and Rev. F. B. Doe.

On the Central and Eastern Turkey Missions. Dr. Lyman Whiting, Rev. Moses Smith, W. S. Southworth, Esq., Rev. J. P. Humphrey, Rev. Anson Clark, and Rev. T. G. Colton.

On the Mahratta Mission. Rev. E. J. Montague, Dr. M. S. Goodale, Rev. H. M. Tupper, Hon. A. C. Smith, J. H. Booth, Esq., and Rev. E. G. Miner.

On the Madura and Ceylon Missions. Rev. C. L. Goodell, Rev. L. W. Brooks, Rev. D. W. Lathrop, Rev. E. W. Williams, Dr. C. C. Parker, and E. W. Noyes, Esq.

On the Foo Chow and North China Missions. Dr. E. P. Goodwin, Dr. F. Bascom, Rev. E. O. Bartlett, Rev. J. S. Webber, Rev. Ira Tracy, and D. C. Clark, Esq.

On the Japan and Micronesia Missions. Rev. E. N. Packard, J. B. Walker, Esq., Rev. J. A. Towle, Samuel Green, Esq., and Rev. Joseph Strong.

On the North American Indians. Hon. William A. Buckingham, Gen. S. Lockwood Brown, Gen. C. H. Howard, Rev. E. N. Packard, Rev. C. C. Cragin, and Rev. J. Ward.

On the Mission to the Austrian Empire. Rev. D. L. Furber, Rev. Charles Secomb, Rev. C. H. Richards, Rev. John Todd, Rev. J. F. Dudley, and E. L. Bronson, Esq.

On the Missions to Spain and Italy. Dr. F. W. Fiske, Rev. H. L. Hubbell, Rev. L. Henry Cobb, Rev. D. E. Bierce, D. R. Holt, Esq., and Rev. C. H. Hitchcock.

On the Missions to Northern and Western Mexico. Dr. H. M. Storrs, Dr. W. P. Paine, Rev. M. L. Eastman, Rev. H. M. Gates, Dr. G. S. F. Savage, and B. B. Gaylord, Esq.

On Place and Preacher. W. S. Southworth, Esq., J. N. Stickney, Esq., Rev. H. L. De Forest, S. H. Patten, Esq., Rev. H. E. Barnes, and Rev. H. G. McArthur.

On Officers. Dr. E. W. Hooker, Dr. William Clark, Dr. J. J. Miter, Rev. Arthur Little, and Wait Talcott, Esq.

The session of Wednesday afternoon was opened at two o'clock, with singing. A delegation of Indians, connected with the Dakota mission, was introduced, addresses were made by two of their number, — Elder Paul Mazakootamahne and Rev. Artemas Ahamahne, — by Rev. S. R. Riggs, missionary to the Dakotas, and by Secretary Treat; and the Board united in prayer and thanksgiving, led by Dr. C. Blodgett. Prof. J. H. Seelye then addressed the meeting in regard to his recent visit to some mission fields, especially Western India.

ACTION ON MR. TREAT'S PAPER.

The session of Wednesday evening was opened with singing and prayer, in which Rev. S. G. Willard led. Dr. Chapin presented the following report and resolutions: —

The Committee to whom was referred the paper read by Secretary Treat, respectfully submit the following report: —

When the children of Israel went out of Egypt, on that *missionary* migration through which God ordered the defined organization of his church and kingdom in the world, their movement was early brought to a stand. Going under the divine direction, by the rough and roundabout way of the Red Sea instead of the near and easy way of the land of the Philistines, they found themselves at once in great straits. Shut in by the mountains on the right hand and the desert on the left, with the sea before them and Pharaoh and his armed host, rallied from their fright, journeying with hot fury close upon their rear, what could they do but cry out in dismay? Even Moses, though bearing himself bravely before the people, showed such faint-heartedness in his cry to God as to merit his rebuke. Then, to the leader's ear came this word of the Lord: "Wherefore criest thou unto me? Speak unto the children of Israel that they GO FORWARD." With the word, through the lifting up of that potent rod, emblem of Christian faith, came the power to remove obstacles and the inspiration to dare and do all things. The way was opened,— the way of salvation for the people,— the way of destruction to their enemies.

For the missionary work of that branch of Christ's Church represented here, this Prudential Committee are our *Moses*. The paper read by Secretary Treat this morning is our leader's cry to God in the straits to which this movement is brought. It is, at the same time, their rallying cry of faith and hope to the people; nay more, in the judgment of your committee, this paper, rightly interpreted, is itself the voice of God to us. In it, God, through these chosen leaders, speaks unto this whole Christian host that they "*go forward.*" The grave practical question, propounded in this paper, is answered by the very form in which it is put, so far as pertains to the manifest thought and will of God, and the *duty* of this Board and the churches which are its constituency. We must every one of us, as did that immense multitude gathered eight hundred years ago on the plains of Clermont, to the call of Peter the Hermit, answer back, "God wills it." Yes, God wills that we go forward, not on a romantic crusader's expedition to recover the holy sepulchre at Jerusalem, but in that grand, stately "marching on" of the body of Christ, not "mouldering in the grave," but risen and living ever in the enthusiastic love and devotion of his disciples, — the "tramp, tramp, tramp," unfaltering, of God's host moving forward for the world's redemption.

How else can we interpret the salient points of this paper? How can we mistake their significance? How can we escape the obligations of personal duty which they impose? Here is Christ's command, "Go ye into *all* the world and preach the gospel to *every creature;*" and following it comes from the vast areas of this world yet unevangelized, the echo of millions groaning under the bondage of corruption, and sighing for the glorious liberty of the sons of God. With these two voices in our ears, can we consent to stay the movement and stand still?

And here is the more specific cry from the particular missions of the Board. It points to the evident, special providence of God, under which each was planted; to things favorable, hopeful, full of promise for the future in every field; to the signal tokens of divine favor granted to each one, as the spirit of God has come down upon it and sealed individual souls unto eternal life, and clothed one and another of these converted ones with power as preachers of the gospel; to the sad need in many of these outposts, where heroic men, few and fainting under over-work, can hardly hold what has been already gained, of reinforcements; and to harvests ripe and rich, which must perish if more laborers are not sent out to gather them. Is not God speaking to us through these voices from the front? And dare we for

the Master's sake, or for our own soul's sake, stop our ears, and close our hands, and fold our arms, and steel our hearts in inaction and insensibility?

Then, too, the paper refers to the long roll of our churches, and to their large endowment, by the grace and providence of God, with the capabilities for the work; and the appeal comes as by the mercies of God beseeching, — as on the ground of the reasonableness of the service, — demanding that the energies and resources thus put at our disposal be presented in sacrifice, holy and acceptable to God, for just this progressive advancement in the work.

What means this rapid development of the material interests of our country, so forced on our attention as we stand to-day on this magnificent plain, at the head of this wonderful valley, and think what God has wrought for us and by us within these thirty years last past; and especially what means this rapid multiplication of churches through all this region, the rapid accumulation of wealth by members of these churches in the West, and the no less rapid and large additions to the wealth of Christian men at the East, through the stimulus given to every form of productive industry by this swift progress of our Christian civilization over the wilds of our great country? Shall we deny God's direct agency in both the material and spiritual phases of this progress? Or, admitting it, shall we suffer our minds for one moment to think that his purpose in it all reaches not beyond our own nation, — our complacency in such increase of strength, or our satisfaction in multiplying the comforts and luxuries of our own home-life and church-life? Nay, nay. The true interpretation makes all the goodness of God thus manifested a ground of obligation, which we can neither deny nor set aside, binding us to meet the thought and will of God, and give the Board all the men and all the money necessary to go right forward in the work. None can question what is God's will, nor what our duty, in this matter.

But the trying question is, What can the Prudential Committee depend upon? Will the people hear the voice of God through their Moses, and in faith and devotion rise and follow the leader's rod? On this point, alas, the signs, as indicated by the facts of the paper, are dark and discouraging. We are told of twenty-seven men wanted immediately, only to hold our own, and how the Secretaries have, for months past, pleaded with the youth of our churches, in our colleges and theological seminaries, to gain recruits, almost in vain. Is not this God's voice rebuking his people? Would it be so if the fathers and mothers, the sons and daughters, the pastors and members of our churches, were in full sympathy and coöperation with the Master and his cause?

The paper shows, too, how the Board has lingered now for years on this measure of a little over four hundred thousand dollars of expenditure; and been restricted there, in spite of growing wealth and earnest appeals for its consecration; and how the keeping of things just as they are, with hardly one step of advance in any quarter, has involved a debt of over twenty-five thousand dollars in the year just closed. In the face of such facts, do we wonder that they come in great solicitude and distress, asking what this Board will have them do?

This Board can give them instructions, but it cannot, by its resolutions alone, set forward the movement as the case demands. Again and again has the Board passed good resolutions on the matter, to little or no effect. The spring of action is in the constituency of the Board, the churches themselves. Your committee, therefore, do not feel disposed to recommend a simple resolution, naming a larger sum to be raised, and instructing the Prudential Committee to determine their appropriations on the presumption that such a sum will be put at their disposal; but they do recommend the adoption of the following resolutions, and *action* on the part of the churches as suggested: —

Resolved, 1st. That while the opportunities for missionary work by this Board are multiplied and enlarged, and full of promise, there is sad reason to apprehend that the missionary spirit in our churches is not advancing in accordance with the necessities of the work, for want of proper culture, especially with our younger Christians and our younger churches.

2d. That in order to the true growth of every Christian soul, and the true prosperity of every Christian church, large or small, rich or poor, in the East or in the West, at home or abroad, the presence of an active and expanding missionary spirit is more important than anything else.

3d. That for the development of this spirit, a fresh baptism of God's Spirit on our churches, in this specific direction, is all essential; and therefore the Prudential Committee are hereby instructed, after consultation, to name an early day, a Sabbath if practicable, to

be devoted to this object, made prominent in the services of the pulpit and in special meetings for prayer; and it is recommended that each pastor, on that day, bring this paper of Secretary Treat, by reading and exposition of his own, before his people, with a special pressure on young men and young women to offer themselves, and on all Christians to offer their money freely, that the men and means may be furnished and the forward movement entered upon, to be prosecuted continuously till "the end come."

After addresses on the subject by Hon. C. G. Hammond, Rev. J. F. Smith, of the Western Turkey mission, Drs. J. E. Roy, and W. E. Merriman, the report was accepted, and the resolutions were adopted.

ACTION ON DR. CLARK'S PAPER.

On Thursday evening Dr. J. W. Strong presented the following report and resolutions: —

The Committee to whom was referred the paper of Secretary Clark, would respectfully submit the following brief report: —

We feel that this presentation of the Gospel as the beneficent agency which underlies the world's practical welfare is most timely, and that the claims set forth in the Secretary's paper are no greater than the truth demands. Evidently it is a part of the divine plan, that the good of men in the life which now is shall be indissolubly connected with the blessedness which takes hold of the life to come; and to this purpose of God, history is bearing perpetual witness. The friends of Christ's kingdom may well be reminded of this fundamental truth. To the fact that the Gospel is the quickening and developing power which underlies all sound civilization we may appropriately appeal, to stimulate the Church in her great work of evangelizing the world. It may properly become an incentive to the missionary himself, and be accepted by all philanthropic hearts as a reason why Christian missions should receive a generous and constant support. We are confident, indeed, that when the truth concerning the developing power of the Gospel — its power to lift humanity to those fair results which *all* men commend — shall be generally apprehended, the number of hearty supporters of Christian missions will be greatly increased. Surely we are not boasting when we point to Christianity as the mightiest force which is working to-day for the earthly welfare of mankind. By that reality, as well as by future and spiritual realities, we should be inspired to a higher and still more joyous devotion.

Your Committee beg leave to submit the following resolutions touching the subject under consideration: —

Resolved, That the true understanding of the past reveals Christianity as the beneficent power which, working through its immediate subjects, has uplifted the world to its present grand attainments, and which, still reaching out by the same instrumentalities, to give to all mankind its blessings, is the one sure hope of the ages to come.

Resolved, That since, in the divine economy, this gospel operates first upon the individual soul and then is disseminated through the combined energies of individual believers, nerved by the presence and power of the Holy Spirit, there rests upon every disciple a responsibility for the evangelization of the world, which cannot be too constantly felt or too strongly enforced.

After addresses by Dr. Strong and Rev. L. T. Chamberlain, the report was accepted and the resolutions were adopted.

The Committees to whom the several portions of the Annual Report were referred reported at different times during Wednesday and Thursday, severally recommending that the portions referred to them be accepted, and published as usual. The more important portions of these reports of committees will be given here.

TREASURER'S ACCOUNTS.

Hon. C. G. Hammond reported: —

The Committee on the Treasurer's report instruct me to say, that they have examined, with as much care as time would allow, the report of the treasurer, the books of account, and

the monthly audit and approval of the Prudential Committee by their sub-committee, and find all duly audited, and certified to by the Auditors of this Board in the usual manner.

Your Committee have examined the certified list of securities belonging to the invested fund, and believe them to be worth more in the aggregate than their nominal value as entered in the books.

Your Committee feel the most perfect assurance of the correctness and faithfulness of the treasurer's accounts, and are satisfied with the system of checks and examinations by which they are verified. It is matter of congratulation in these days, when the financial affairs of so many corporations are distrusted and sometimes unfaithfully administered, that for so many years not a shade of suspicion has passed over this society to weaken its efficiency, and that its credit in the great money centres of the world is unrivaled.

HOME DEPARTMENT.

The Committee on the Home Department reported: —

Your Committee are impressed with the necessities of the Board, arising from the death of so many of its prominent and efficient members. We have prepared a minute in reference to the death of *one*, who has for so many years been the Chairman of the Prudential Committee. We desire earnestly that blessing from the God of missions which will secure like wisdom and efficiency in those who must fill their places. The forty-five new laborers, and the fifteen returning afresh to their work on the mission fields, may well be had in special remembrance; and thus the probability be increased of the greater reinforcements needed from the Lord of the harvest.

We urge upon the ministers and pastors of the churches a more general, earnest, and self-denying attention, each year, to the securing of funds from each member; the interesting of the *youth* in the great work, and the formation, if possible, in every church, of a mission circle, auxiliary to the Woman's Board of Missions. Such efforts, during the past year, have resulted, in one case known to your Committee, in an increase from $168 for the year, to $700 in the year succeeding. We would specially emphasize interesting the *youth* in the mission work, as an essential part of an intelligent Christian character, and yet that with which it is exceeding hard to inoculate older Christians. The change in the place of the Missionary Rooms at Boston, thus helping to associate our different benevolent societies in one location, should be followed, in the opinion of your Committee, unless there be imperative reasons to the contrary, by a concentration in one fund of the contributions for both the works, in *heathen* and in *nominally Christian* lands. . . . .

Rejoicing in the fact that the departure of so many of our Presbyterian brethren, and the two great fires in Chicago and Boston, with other causes combined, have decreased the income of the Board only to so small a degree, we yet most earnestly believe that the coming year should witness a very large addition to these funds. This as called for in the providence of God, and as needful to secure, in the members of our churches, that advance in spiritual character essential to the maintaining of our hold upon the communities and the land in which we are.

MINUTE IN REGARD TO CHARLES STODDARD.

The Minute referred to in the foregoing report was adopted by the Board, as follows: —

Resolved, That the Board desires to record its high appreciation of the generous friendship and eminent services of the late Charles Stoddard, Esq., for forty-one years a member, for thirteen years Chairman, of its Prudential Committee, — and reverently to thank God that such a friend was raised up for it, and that he was enabled to do so much. The Board would also express its sympathy with the family circle bereaved by his departure, and its profound respect for his memory.

THE MISSIONS.

The Committee on the Zulu mission say: —

The results reported from the mission afford satisfactory evidence of success. The vigor and self-developing power of the missionary work are very gratifying. The progress of education, and specially the number and efficiency of native pastors and preachers engaged in missionary work, or in preparation for it, are very encouraging.

We commend the request of the Prudential Committee, that the missionaries should or-

ganize a company of native evangelists, to go into the interior to establish a new mission; and we quote here the testimony of one of the missionaries, that "the days of toil in this field are so rich in spiritual reward that they are worth going to Africa to enjoy."

The Committee on the European Turkey mission reported: —

The results of the year afford a good degree of encouragement, for which only a few of the reasons can be mentioned. The mission has been reinforced; the manifestation of the Holy Spirit is seen in additions to the churches; the native pastor gives, by his success and ability, great satisfaction to the missionaries; a theological seminary has been established at Samokov, and it is worthy of note that a bi-monthly recess is given, in which the students go out, two by two, as in the time of our Lord, to engage in missionary work; and the girls' boarding-school at Samokov appears to be prosperous. There is still persecution, sufficient to put Christian character to the test.

With reference to the Central and Eastern Turkey missions it was reported: —

A stable and aggressive position for any mission is proved, in part, by the kind of tribulation distinguishing their experience. Classifying the trials of missionary churches, divisive and seductive trials would not belong to an early or feeble state. Until there is something to divide, prey worth pursuit, missionary churches will be let alone. We sympathize with the brethren of these two missions in what they term "the sifting process." We look tenderly upon our brethren under this double tribulation, — exile from home, with the sacrificial privations common to all missionary life, and then beset by guileful, persistent proselytism, — the upper and nether mill-stones of missionary experience. We grieve with these brethren. We know how Christ teaches them, and how they confide that neighboring professed Christians will know *right* from *wrong*, will regard truthfulness, honesty, and the decencies of Christian comity, so at least as not to make divisive, arrogant, discourteous invasions of fields won and enclosed from heathenism by years of toil and generous cost by others, the visible aim of their work. The bodeful conspiracy against the mission churches, in the interests of unscrupulous ritualism, can be borne more patiently in the remembrance that *wrong* is always *first* in victory. The *right* triumphs only in the end. Satan carries it in Eden; centuries after Christ destroys his kingdom on Calvary.

Most hopeful and positive *gain*, we esteem the transfer of mission work here to so many trained converts, — thus relieving the Board, educating the workers from lower to higher skill, and creating, by successful example and sympathy, a most hopeful self-producing spiritual power. We congratulate the Board upon the large success of these missions in engaging native laborers, male and female. The missionaries have proved their true apostolic succession in training teachers, Bible-readers, preachers, pastors, and theological professors, as well as by their own preaching.

But the care of a theological seminary and the superintendence of a growing missionary field at the same time, soon become an impossibility for any one man; while, as is already apparent, too little oversight and counsel may prove hazardous to the infant churches and newly converted laborers. The urgent appeal, therefore, of these missions for reinforcements should, in the opinion of the Committee, be responded to just as soon as men can be secured competent for such important positions. Your Committee notice with great pleasure the proposals for establishing a Christian college and medical school in Aintab. This enterprise has received the warm commendation of missionaries and native pastors on the ground, of distinguished gentlemen in England, and of members of the American Board in the United States.

The Committee on the Mahratta mission remark: —

We desire to call special attention to that marked event in the Providence of God, and in the signs of our times, which has occurred in India during the past year. We refer to the Missionary Conference at Allahabad, at which twenty different missionary societies were represented and eighty-eight foreign missionaries were present; and we recommend that this Board hereby express its hearty sympathy with the purpose and spirit of that Conference, and especially with its action in reference to denominational non-interference in the foreign missionary work. In the catholicity and harmony which characterized its deliberations we think we see the dawning of that day when all the followers of Christ, the world over, will plan and work together for the extension and triumph of the one common kingdom of the Redeemer.

In the progress of the gospel in India, which the report sets forth, and in which our own honored and beloved missionaries and their helpers are bearing a prominent part, in the hopefulness of the laborers there, and in the successes, slow but sure, which they are finding from year to year, your Committee feel that this Board has cause for special gratitude, and encouragement to greater efforts and more fervent prayer.

The Committee on the Madura and Ceylon missions state: —

That they have read the reports from these, among the oldest missions of the Board, with mingled emotions of thankfulness and sadness; thankfulness that the gospel has borne fruit here in stable churches, in intelligent native pastors, in schools and colleges, in Christian literature, and Christian homes; sadness that so much of these fields, white for the harvest — fields cultivated and made sacred by the labors of Poor and Scudder, and Winslow and Spaulding, through lack of laborers, should run to waste; sadness that our churches have been so deaf to the call of brethren in the fields as, wearied and worn with years and toil, and with ranks thinned, they have sent to us the earnest, prolonged cry, "Come over and help us." We would give the utmost emphasis to the fresh call from the missionaries and from the Committee for more laborers in these missions.

Respecting the missions in China it was said: —

The Committee find reason for devout thanksgiving in the progress which marks the year. In a land where stagnation has been for ages the distinguishing characteristic, where superstitions are so ancient and mighty, and vices so deep-rooted and wide-spread, where the whole thought and feeling and life have been, in fact, so long and so entirely wedded to the service of the devil, it is much to be able to say that the work of evangelization has not gone backward.

But the missionaries can say more than this. New schools have been opened, new outstations occupied, and more native helpers engaged; the mission press has been kept busy, and every agency of good, actively and effectively brought to bear.

There is especial reason for gratitude in the completion of the Mandarin New Testament, on which Dr. Blodget has been long engaged. . . . . The day of hindrances and oppositions has not yet passed. Heathenism, compacted and entrenched by centuries, will not abandon its hostility to God and his truth in a day. But it is a singular and saddening fact, that the foremost obstacle to the progress of the gospel should come from a *Christian* nation. Yet so it is. Christian England, to-day, for every dollar that she gives for the disenthralment of China, sends *two hundred dollars* to fasten upon her already wretched millions the debasing and terrific curse of *opium*.

But God reigns, and his workmen do not lose heart. With more men, more faith, more prayer, even in China, with all its inconceivable degradation, with all its prodigious antagonisms to the gospel from within and from without, his kingdom is sure to come.

The Committee on the Japan and Micronesia missions say: —

We note with special satisfaction the translation of the New Testament into the language of the Gilbert Islands, by Mr. and Mrs. Bingham, and the efforts of the Ponape church to evangelize the islands beyond them.

A good work has already been accomplished in Japan. The united efforts of the different missionary societies in translating the Bible into Japanese, the spread of Christian literature among the people, and the presence in this country of Japanese who will return as missionaries to their native land, encourage the Board to strengthen and enlarge its work there as fast as men and means will allow.

The Committee on the missions to the North American Indians reported: —

The Committee are satisfied that the mission work has been prosecuted by the missionaries and assistants with fidelity at the several stations, and that such success has followed their labors as to demand other helpers in order to reinforce and make more efficient the present missions, and in order to occupy other fields which are now open, and which promise a reasonable harvest. Your Committee desire to enforce, with whatever influence they have the plea of the Prudential Committee, for a lady of high qualifications to fill the position of Principal of the Industrial School at the Santee agency, and for four assistant missionaries; for two missionaries to establish a mission at the Milk River Agency, and for two others to

establish one at the Grand River Agency, where the way is now open for the preaching of the gospel of the Son of God to six thousand Indians who speak the Dakota language.

The Committee on the missions in Mexico state: —

The field of these new missions is found to be full of gratifying promise. The blessing of God richly accompanies and inaugurates the work. A spirit of earnest inquiry was already abroad. "The word was not bound." It is gratifying to hear the Prudential Committee saying, "the results thus far have been beyond our most sanguine hopes."

By what is now acknowledged to have been Providential leading, the Board was constrained, two years ago, so to broaden out its plans as to take, in the "all the world" outside our own country, its new work in "nominally Christian lands." These new fields may yet prove so attractive as to endanger our interest in the old work. Lying close to *our* doors, unmistakably associated with *our* development and destiny for good or evil, perhaps at no distant day to become incorporated still more intimately with our national domain and history, these seven northern States of Mexico — seemingly reserved to this Board, and especially thrown upon it, in the distribution of missions, by the Providence of God, — make such appeal to our interest and sympathies as will certainly be heard. That missionary effort there should be met by persecuting resistance from a spiritual despotism that has hitherto held unchallenged and selfish control, was to be expected. The fact of such resistance as reported, will call out more of prayer, and arouse more of determined purpose to ensure success to regenerating and enfranchising missions. It will lead more of our Christian young men and women to consecrate themselves to labor for a people so long betrayed and misled.

The Board had encouragement to believe, when it so enlarged the scope of its work as to include these "nominally Christian lands," that a second annual offering, with special reference to the new work, might be secured from the churches to its Treasury. If that plan could be carried out in the most generous spirit, the Board would be found receiving none too much for all these new openings before it; none too much, indeed, for the golden and beseeching opportunities in Mexico alone. Your Committee are deeply impressed of this fact by the report before us. On the noble foundation laid by the devoted Miss Rankin and her assistants, through a score of years, and now committed in "sacred trust" to this Board, and on the fresh foundations now being laid further west, by two young, devoted and beloved brethren, we may believe that a great community of Christian churches is to arise that shall first fill their own immediate region with light and peace, and then, as another New England, be an evangelizing center to other States. Small as these missions are yet, they cannot fail to grow with rapid increase. Contiguous to the commerce, the education, the liberty and religion of this powerful Protestant nation, these states of our sister Republic are being penetrated at every point with a thousand ideas and forces that can be utilized for the Kingdom of Christ if the moment for it be not lost. There is a tide in the affairs of men. This American Board did not enter Northern Mexico with its Christian missions a moment too soon. Now that it has entered, it cannot urge forward its work, or apply its energies, with a wisdom too vigilant, or an earnestness of determination too great.

In behalf of the Committee on the missions in Spain and Italy, Rev. Henry L. Hubbell reported: —

The Committee most cordially commend the policy and catholic spirit in which the Board has begun its work in those very difficult, and in some respects most interesting of all missionary fields. The plan of planting self-supporting churches, under the care of well trained and devoted native pastors, meets with peculiar difficulties in both Spain and Italy. In view of these difficulties, the present state of the work in these countries is all that could be expected, and fully justifies the Board in entering upon and vigorously prosecuting their missionary work.

Your Committee desire especially to commend the policy of the Board — (1) in aiding only those churches which stand upon an evangelical basis of doctrine, and whose membership is composed of those only who believe from the heart in our Lord Jesus Christ, and (2) in establishing a theological school, which, by the quality of its instructors, and the aid of God's Spirit, shall be able to raise up a thoroughly educated and a deeply spiritual ministry, that shall purify and build up existing churches, and shall found new ones in the doctrine and spirit of Christ's mission to men.

In view of the Providential situation in these countries, we most heartily endorse the call made in the Report for men and money to prosecute to success the work on which the Board has entered.

In regard to Austria it was said: —

The missionary work in Austria, begun nearly a year ago in Bohemia, by Messrs Schauffler, Adams, and Clark, at Prague, and about to begin in German Austria under the labors of Mr. Bissell, is regarded with hope not unmingled with solicitude. The work is new, and it is felt to be delicate and difficult. Our men must work side by side with existing Protestant churches, orthodox in doctrine, it may be, but generally destitute of religious life. They cannot ally themselves with these dead churches, but they can coöperate with the living members of them, and they can preach the gospel in its simplicity to the Catholics. This is what they propose to do, and in doing it they receive the cordial welcome of the few Protestant pastors who know the power of a spiritual religion.

Among the Catholics the present is a critical period. The influence of the old Catholic movement is beginning to be felt; the period of stagnation is past, and there is a waking up to religious inquiry and discussion. Your Committee deem it to be of great importance that the Board send to this difficult field men not only of ability, devotion, and experience, but men of eminent wisdom. Such men have already been sent, and we gladly take this as a pledge of what the Board will do hereafter.

During the consideration of these reports addresses of much interest were made, by Rev. Daniel Lindley, of the Zulu mission, Rev. George T. Washburn, of Madura, Rev. T. C. Trowbridge, of Central Turkey, and Dr. F. M. Fiske; and by Hon. William A. Buckingham, Gen. E. Whittlesey, and Gen. C. H. Howard, in connection with the report on the Indian missions. The session of Thursday morning was opened with singing, and prayer by Dr. I. W. Andrews.

THE LORD'S SUPPER.

On Thursday afternoon the Lord's Supper was administered in two churches, well filled with communicants. At the Plymouth Church the services were conducted by Drs. A. B. Robbins, of Muscatine, Iowa, and A. C. Thompson, of Boston; at the Westminster Church, by Dr. J. H. Fairchild, of Oberlin, Ohio, and Rev. William Walker, from the Gaboon mission.

LETTERS OF EXCUSE — NEW MEMBERS.

At half-past three o'clock the Board was called to order for a business session, in the Plymouth Church. In the absence of the President and Vice-President, W. S. Southworth, Esq., was chosen to preside. The Recording Secretary announced that communications had been received from the following Corporate Members, excusing their absence from the meeting: Drs. J. O. Fiske, E. K. Alden, E. Cutler, W. W. Patton, S. Wolcott, Ray Palmer, J. B. Condit, Philo Hurd, N. Bouton, J. J. Carruthers, William Warren, John Forsyth, G. N. Boardman, J. K. Young, A. Tobey, S. J. Buckingham, and Rufus Anderson; Rev. W. H. Williams; Hon'bles Henry P. Haven, J. G. Foote, Philo Parsons, Peter Parker, Henry White, A. C. Barstow, and John B. Gage; James M. Gordon, Douglas Putnam, Z. Stiles Ely, Esq'rs; and Col. Richard Borden.

Hon. C. G. Hammond, on behalf of the Committee on New Members, reported, recommending the election of several persons as Corporate Members, and they were chosen by ballot, as follows: Rev. William H. Lord, D. D., and Rev. Aldace Walker, D. D., of Vermont; Nathan Durfee, M. D., Charles P. Whitin, Esq., Joseph C. Tyler, Esq., Henry F. Durant, Esq., and Rev. Edward S. Atwood, of Massachusetts; Rev. Thomas P. Field, D. D., Rev. John E. Todd, and John B. Eldridge, Esq., of Connecticut; Rev. William M. Taylor, D. D., of New York; Francis C. Sessions, Esq., of Ohio; Rev. James S. Hoyt, of Michigan; Howard Z. Culver, Esq, of Illinois; and George L. Weed, Esq., of Wisconsin.

The following persons were appointed, on Thursday evening, as a Committee on New

Members, to report next year: Hon. John Kingsbury, Hon. Charles G. Hammond, Dr. William I. Budington, Samuel N. Lane, Esq., William S. Southworth, Esq., Calvin Day, Esq., and Philo Parsons, Esq.

OFFICERS.

Dr. E. W. Hooker, in behalf of the Committee on Officers of the Board, reported, recommending that the vacancy in the Prudential Committee occasioned by the death of Charles Stoddard, Esq., be not filled at present, and nominating the following persons as officers for the year; and they were chosen by ballot: —

MARK HOPKINS, D. D., LL. D., *President.*
HON. WILLIAM E. DODGE, *Vice-President.*
AUGUSTUS C. THOMPSON, D. D.,
ALPHEUS HARDY, Esq.,
ABNER KINGMAN, Esq.,
JAMES M. GORDON, Esq.,
RUFUS ANDERSON, D. D.,
EZRA FARNSWORTH, Esq.,
EDMUND K. ALDEN, D. D.,
J. RUSSELL BRADFORD, Esq.,
JOSEPH S. ROPES, Esq., } *Prudential Committee.*
REV. SELAH B. TREAT,
NATHANIEL G. CLARK, D. D., } *Corresponding Secretaries.*
REV. JOHN O. MEANS, *Recording Secretary.*
LANGDON S. WARD, Esq., *Treasurer.*
HON. THOMAS H. RUSSELL, } *Auditors.*
HON. AVERY PLUMER, }

PLACE AND PREACHER FOR NEXT MEETING.

William S. Southworth, Esq., reported in behalf of the Committee on Place and Preacher, recommending that the designation of a place for the next annual meeting be referred to the Prudential Committee, and that Dr. H. M. Scudder be the preacher, and Dr. Israel T. Andrews his alternate. These recommendations were adopted.

RESOLUTIONS OF THANKS — FAREWELL ADDRESSES.

At the opening of the meeting Thursday evening the congregation united in singing, and were led in prayer by Rev. C. R. Palmer.

Secretary Clark presented resolutions in reference to Dr. Seelye's visit to mission fields in India, which were adopted, as follows: —

Resolved, That the thanks of this Board be presented to the Rev. J. H. Seelye, D. D., Professor in Amherst College, for the valuable services rendered the missionary cause during his recent visit to India; made at the earnest request of the Mahratta mission with the concurrence of the Prudential Committee, yet without expense to the Board.

Resolved, That the results of this attempt justify the belief that the educated classes among the Hindoos are accessible to the gospel, and should lead Christians everywhere to renewed prayer, and to persistent effort in their behalf.

Responding to these resolutions, Dr. Seelye again spoke briefly in regard to his visit.

Secretary Clark mentioned the names of missionaries expecting soon to return to their fields abroad, or going out for the first time, and in behalf of such laborers addresses were made by Rev. W. B. Capron, of the Madura mission, and Dr. Schneider, from Turkey.

Dr. I. W. Andrews, in behalf of the Business Committee, reported a resolution of thanks, which was heartily adopted, as follows, by a rising vote of the audience: —

Resolved, That we give hearty thanks to the People of Minneapolis for their most generous hospitality to the large numbers that have gathered in this beautiful city, to attend the Annual Meeting of our American Board; and to the Press, for the full and faithful reports of our proceedings.

To the Committee of Arrangements who have, with such unwearied assiduity and marked success, performed their most onerous duties, we tender our most grateful acknowledgments.

We also express our obligations to the churches of the city whose houses of worship have been placed at the service of the Board, to the gentlemen who have conducted our music, and to the various Railway Companies that have made reductions in their rates of fare.

Previously, on motion of Rev. H. L. Hubbell, it had been —

Voted, That the thanks of the Board be presented to Dr. Seelye for his sermon preached Tuesday evening, and that a copy be requested for publication.

President Hopkins emphasized the thanks of the Board in a farewell address, and Rev. H. A. Stimson responded in behalf of the churches and people of Minneapolis. The parting hymn, "Blest be the tie that binds," was sung, the benediction was pronounced by Dr. B. Schneider, and the Board adjourned without day.

REMARKS.

The attendance upon this meeting of the Board was by no means as large as it would have been in the heart of New England, yet it was large. The number of Corporate Members present was only 38, and the number of male Honorary Members whose names reached the Assistant Recording Secretary, only 141; but the records and estimates of the Committee of Arrangements at Minneapolis indicate that not less than 1,500 strangers, in attendance on the meeting, found entertainment in the city. This, for a place more than 400 miles beyond Chicago — the most westerly point at which any previous meeting had been called — was a good number; and it is an interesting fact, that to a large portion of the assembly attendance upon a meeting of the Board must have been a new experience. Impressions were made upon a new congregation. Of the 141 Honorary Members, 103, nearly three fourths, were from four States — Minnesota, Wisconsin, Iowa, and Illinois — three at least of which were regarded, but a very few years ago, as in the *distant* Northwest; and fully three fourths of those whose names were given in the "Minneapolis Tribune" as in attendance, were from the same four States. Indeed, the meeting was held in a region which, within less than thirty years, was itself foreign missionary ground, among the Dakota Indians, and so near, now, to the Indian settlements, that seventeen Dakotas and four Ojibwas were in attendance, with the missionaries. Their presence, clothed like others in the assembly, fully civilized and Christianized, several of them with "Rev." prefixed to their names, as pastors of churches among their own people, the addresses of some of them, their singing of Christian hymns in their own tongue, and the earnest appeals for more vigorous missionary effort among their people by such men as Hon. William A. Buckingham, and Generals Whittlesey and Howard, constituted one of the most impressive features of the occasion.

The Minneapolis Committee, and people, were very efficient and most successful in providing for the entertainment and comfort of guests; the hall in the Academy of Music, with regular sittings for 1,200 persons, in itself pleasant and admirably fitted for such a gathering, was constantly well filled, and at times crowded; the singing was by the assembly, well led by Mr. Johnson, of Minneapolis, aided by Mr. Marsh at the piano; the devotional services of the meetings were much as usual; and morning prayer-meetings Wednesday and Thursday, at the Plymouth Church, were full and of more than common interest. Simultaneous meetings were held on Wednesday and Thursday evenings at the Plymouth Church. On Wednesday evening the church was crowded to overflowing, Rev. Charles H. Richards, of Madrid, Wisconsin, presided, and addresses were made by Mr. Richards, Rev. H. M. Parsons, of Boston, Rev. William Walker, from Western Africa, and Dr. Schneider, from Turkey. On Thursday evening, Rev. H. C. Hitchcock, of Kenosha, Wisconsin, presided, and addresses were made by Rev. Messrs. Trowbridge and Smith, from Turkey, and Hazen and Washburn, from India.

The Woman's Boards of Missions held a meeting Thursday forenoon, at the Centenary Church, said to have been full and of deep interest. Mrs. Smith, of Chicago, President of the Woman's Board of the Interior, presided, and addresses were made by several ladies now at home from mission fields, and others. On the whole the meeting at Minneapolis, though so far from the East, was decidedly successful — *good* — and must have left impressions which will be lasting and of happy influence.

MISSIONS OF THE BOARD.

Northern Mexico.

A LETTER from Mr. Beveridge, of Monterey, dated August 13, mentions the admission of two persons to the church there by baptism. Three or four had asked for admission at Montemorelas, who would probably be received at the next communion. Some of the members at Monterey have recently manifested considerable activity, — organizing a mutual benefit society, taking charge of a Sabbath-school, which is now flourishing, organizing a *night-school*, starting a library, etc.

Western Mexico.

GOOD NEWS STILL.

FROM the mission at Guadalajara intelligence is still very cheering. Messrs. Stephens and Watkins wrote August 1st: "You will be pleased to learn that there is an entire cessation of abuse by the Romanists. Of the ten different papers that were started to annihilate us only two remain in the field, and these are very feeble. Cries are no longer heard in the streets, 'Contra los Protestantes.' Even the venders of tracts against us (armed with indulgences of thousands of days 'to whoever will buy or read') have quite disappeared. We walk the streets with perfect safety, and during the past two weeks have attended the public examinations of the State Seminary at the special invitation of its officers, and have constantly met with marked attention and kindness. But the most prominent sign of growing confidence is the number and frequency of persons visiting us, to inquire and learn of the new doctrine. Mr. Watkins' house is now too small to hold the weekly congregations; he will move as soon as possible to a larger one.

"Sunday, the 13th of July (just nine months from the time of leaving San Francisco), we held our first public services. Last Sunday thirty were present, and if you had seen the eager, hungry manner in which they received the words spoken, you would have wished for the gift of *a tongue* (Spanish). As many as sixty persons attend the meetings. Besides this meeting there are several Bible-reading meetings, held in different parts of the city. The Governor sent us word that he hoped to be able to give us a building before long. He offered us our choice of the State churches which are now used by the Romanists, but we declined to have them turned out, and so must wait for some other place. We continue to receive news and letters from different towns of the State, asking for papers, etc. — whatever will help them to the light. We feel very much encouraged at the richness of God's answer to prayer. We know you will continue to pray for us.

"Perhaps our bill for printing will seem large, but you remember we came here with only a handful of tracts, found not a leaflet here, were among a people who had never seen the ten Commandments, thought it a crime to read the Bible, knew nothing of the Christian religion, and were blinded and enslaved by the priests. The only way to open a breach was with the press, and while we were dumb these pages were speaking to thousands in their own tongue.

"The coming year we expect to visit many of the neighboring towns, where, already, little gatherings are held for studying and reading the Bible."

Mission to Austria.

BRIGHTENING PROSPECTS — HELPERS FOUND.

MR. SCHAUFFLER wrote from Prague, August 16th: —

"I am glad to be able to report 'progress,' since the sending of our annual report. 1st. We have welcomed, and stationed in Budweis, the most important city of Southern Bohemia, an excellent colporter-evangelist from the St. Chrischona Pilger-Mission Institute, near Basel. Budweis contains 15,000 inhabitants, is chiefly German, and is the seat of a Catholic bishop. There are hardly any Protestants there, and the few who bear that

name are, I fear, unworthy of it. Some of the chief of them told our brother that they failed to see in the Protestant clergy any progress such as the times demanded, and therefore thought of discontinuing the service, which is held twice a year. They discouraged any missionary effort as useless, and declared that they were on intimate terms with the Catholic clergy. Most of the Protestants are married to Catholics, and their children are generally baptized by the priests. Such is Protestantism in Budweis, according to the testimony of its chief supporters! Our brother thinks it will not be long before there are no more (Lutheran) Protestants there; but he is full of zeal and courage for work among those who do not know what the gospel is, having never read it, nor seen it exemplified in the lives of its professed followers. He has already met with harsh treatment from a police commissioner, and opposition, perhaps persecution, will not fail. Pray for this servant of the Lord, and for Budweis.

"2d. The oldest and most experienced of the Bohemian colporters of the British and Foreign Bible Society is very soon to enter upon labors as a colporter evangelist, in connection with us, in Tabor (population 5,000), the chief city on the railroad between Prague and Budweis, and famous in early Bohemian history as the chief Hussite fortress. This appointment is the result of a very satisfactory understanding with the agent of the Bible Society, and one of the Moravian pastors to whose flock the colporter belongs. The whole region of Tabor is Bohemian (Czech), and bigotedly Catholic; yet we know that some souls are grouping after the light of the gospel. In choosing as our field of labor that half of Bohemia south, southeast, southwest, and west of Prague, we go where there is the densest ignorance and the greatest bigotry to be found in this kingdom. Most of that portion of Bohemia was never reached by the Reformation, and has no such soul-stirring reminiscences and legends of Huss and his times as are found farther north.

"3d. We have received applications from two pious Bohemian preachers, one in Hungary, one in Germany, for appointment to missionary work in Bohemia or Moravia. One of them will probably, ere-long, inaugurate our mission work in needy, bigoted Moravia, by opening a preaching-service in the, to us, important little city of Auspitz. So you see the Lord is gathering his own forces from entirely unexpected quarters.

"4th. At a Conference to which we were invited by Rev. Abraham Herschel, of London, representative of the English Continental Evangelical Society, at which were also present our excellent friends the Scotch missionaries, and some of the believing Bohemian pastors (to whom the Continental Society furnishes means to support several preaching stations), the subject of training evangelists was brought up, and we were urgently requested to take up that work. We replied that we would gladly do so as soon as any pious men, suitable for the work of an evangelist or lay-preacher, could be obtained, and the necessary arrangements for receiving and training them made. Pastor ——— spoke up cheerily, and said he knew of one candidate for such an institution. A "House of the Evangelists" will thus perhaps be the precursor of a theological training-school. How soon we can get it started it is impossible to say, for until we know Bohemian well enough to instruct in it ourselves, we should have to depend on some pious Bohemian pastor, and these are rare and fully occupied. But we know the Lord will provide one as soon as he needs his services in such a field.

"5th. We are making arrangements to have a number of the best English, German, and French tracts translated into Bohemian, in which language there is hardly anything of the kind. This is a prime necessity of our work and must be pushed.

"6th. The Bohemian service, conducted fortnightly last winter, on Sunday evenings, in the Scotch mission chapel, by Pastor Schubert, of Krabschitz, is to be recommenced in a chapel we have engaged to furnish as soon as we can possibly procure suitable premises. The service is to be held every Sabbath morning, and every effort will be made to gather a

regular congregation, and to enter upon full city mission work.

"7th. Mr. Archibald Duff, Jr., graduate of Andover, and now pursuing theological studies in Halle (where he lives in Dr. Tholuck's family, and is greatly refreshed by the hearty sympathy the aged Professor expresses for American missions and missionaries), has just left us on his way to Tyrol, where he will spend his vacation in exploring that field, and doing pioneer work among a population whose bigotry is indeed greater than that of any other people in Austria, but whose sturdy, honest, religious character makes it likely that the gospel, once planted amongst them, will bear again such noble fruit as it did in the early part of this century among the godly Zillerthalers, who joyfully suffered exile rather than give up their faith.

"8th. Having found Pastor ——, of ——, in Upper Austria, quite inclined to entertain the idea of moving to the thriving city of Steyer, there to commence a new work of evangelization, based upon correct principles of church discipline, and looking to more Christian activity on the part of the church than obtains among the staid old Lutheran churches in the country, we have just voted to offer aid to the enterprise on the condition that, in forming a new church, he adopt the principle of admitting only those who give reasonable evidence of being born of the Spirit. If he accepts this principle, we shall believe that his new work will be the greatest blessing to the evangelical churches of Upper Austria, in which there is some spiritual life.

"So you see that, although up to the time of our first annual meeting we had apparently done little, we were actually preparing for the 'simultaneous advance all along the line,' which the Lord, the great Captain, has since enabled us to make."

After the "estimates" for 1874 were received from this mission, in view of the financial prospects of the Board, the Secretary wrote, in behalf of the Prudential Committee, asking a careful review of the whole matter, to see if some reduction could not be made from the sum asked. Some passages from the reply, written by Mr. Adams, for the mission, and dated August 21, should perhaps be given here, in connection with Mr. Schauffler's letter: —

"When our estimates were made, there was in *our* minds some doubt as to the expediency of asking for so large an amount; as our success in securing needed laborers from this country and Germany had not been very encouraging. But we remembered that almost every measure we had adopted, and almost every step we had taken since coming here, had opened before us new possibilities of work; we remembered also that we were only just ready to enter upon our real and active labor, and that it was almost certain that openings would be presented in the future far more rapidly than in the past. We felt bound, therefore, to trust in the Lord to raise up the needed laborers, and to ask the Board for funds to support not those who were *needed*, for this we have not done, but a sufficient number to enable us to go on without being seriously crippled. Since that time affairs with us have materially changed. Before this reaches you, you will have received Brother Schauffler's letter, in which he supplements our report by the statement of facts indicating, as we think, a somewhat sudden and rapid development of the work in this field. And every day's experience convinces us, more and more fully, that with a smaller number of laborers we shall be not a little crippled.

"With regard to the possibility of securing this number, we think recent developments make it evident that we shall be more likely to be obliged to *refuse* good and true men than that we shall have difficulty in obtaining them. . . . .

"When we made our estimates, we had not at all in mind the starting, at present, of an evangelists' training-school. But since that time, our attention has been called anew to the work of training evangelists, and we have been led to view the matter in a different light. Both the present practicability and the pressing need of such a training-school are, to our minds, quite clearly proved, and the prospect

now is, that we shall be constrained to ask the Committee for a considerable sum to be used for this purpose.

"In the midst of a field that needs most pressingly all that can be done, at a time when all outward appearances indicate that a great change is ere long to be made in the religious condition of this whole people, unable to close our eyes to the fact that the whole tendency of religious movement here is towards unbelief and infidelity, we feel that we cannot ask for less than we have done, especially as God seems to be showing us that he will raise up men to occupy at least as much of the field as our estimates contemplate. If we attempt to reduce these estimates we know not where to begin. Each part is connected with all the rest, and reduction means curtailment of the general work, or a decision not to increase our efforts as we are convinced that the Providence of God is calling us to increase them. We do not feel that we can take this responsibility. Of course, if it is certain that the churches will not respond, the Prudential Committee cannot make the appropriations. But is it certain?"

European Turkey Mission.

GIRLS' SCHOOL AT SAMOKOV — A CHEERING REPORT.

Miss Maltbie wrote from Samokov, July 29, respecting the girls' school there: "For the success and blessing attendant upon our labors the past year we are very thankful. In some respects I have marked much more to encourage us than in previous years. The presence of the Holy Spirit has been manifested in the deeper consecration of heart and life to the service of Christ. Our number has been from twenty-three to twenty-eight. They are all dispersed now for the long vacation. One of our most timid girls, naturally, has given herself to the Bible work among the women, and is now in Yambool. Others equally earnest, but who have not yet finished their studies, have gone to villages to spend the vacation and labor for Christ. Three of them, who went to one village, have suffered some persecution, but they seem to rejoice to suffer for Jesus' sake. The father of one, although extremely poor, came a long way to take his daughter home, that she might have an opportunity to teach her mother and neighbors respecting her precious Saviour. Said her father, 'More than all else I wish to know if my daughter *really loves Jesus*. I wish her to go home that our village may see what Christ can do for those who learn to know and love him.' During the year we have had two prayer-meetings in the city, at the houses of friends, and the latter part of the school year most of the girls have given one hour or more to visiting, with very cheering results. It has been a work of prayer and faith, and as they have endeavored to point others to the Saviour, they themselves have been blessed. If they were detained at home by storm, or because they knew of no door open to receive them, they have spent the hour in prayer for those who could go out. Thus very many have heard the word of Life, a more earnest spirit of inquiry has been awakened, and in some parts of the city there is such a desire to hear the truth, that when our girls pass by persons come out and beg them to go into their homes to talk and read to them. One young girl, who was sick with consumption, interested us very much. She was visited a number of times, and seemed to drink in with joy the precious story of Jesus and his love. She is gone, and we cannot but hope that before she went she received the Saviour, and is now singing the new song of the redeemed.

"Our new school-house is being rapidly completed, and our prayer is that it may be a Bethel to very many precious souls. We hope to have quite a number of scholars from this city the coming year."

Western Turkey Mission.

A GRATIFYING VISIT TO VEZIR KEOPREU.

In July last, Mr. Leonard, of Marsovan station, and Mr. Avedis, native teacher in the theological seminary there, made a visit to the out-station Vezir Keopreu, going Saturday, by "a mere bridle-path

directly over a sharp mountain ridge," and returning Monday. Mr. Leonard wrote July 17, giving a very pleasant account of what they saw and heard.

Persecutions. "We completed our journey under a mid-day sun, alighting at the humble dwelling of our preacher Garabed, who, with his tidy wife, spared no pains to make our welcome sure. Their little low table was spread with sweet brown-bread, a dish of *yaghoort*, and ripe figs fresh from the garden. Refreshed, we sallied forth to find and surprise our brethren, at their shops in the market. Of course they had interesting things to tell us, for there had been a recent addition of thirteen families to their little company, and this movement, as usual in like cases, had been followed by persecution on the part of the Old Armenians. Some had been compelled to pay unjustly increased taxes; others, under various pretences and false accusations, had been thrown into prison; two butchers had lain in jail because they refused to slaughter sheep for Moslems on the Sabbath-day; and our young teacher, Hagop, was thrust into prison so rudely, by a Turkish constable, that his hand was severely maimed. Then there were all sorts of maledictions and slanders launched against the Protestants. But they seem to have borne their trials with good grace, and now related their 'experiences' with zest, as being but the light afflictions of a moment. At their request we paid a formal visit to the Governor and his court, which, without the necessity of harsh words, will go far, we are assured, towards securing justice and equity in the future."

A Plain Chapel. "On Sunday three public services were held — the first at sunrise, conducted by Baron Garabed. A stranger would have been impressed with the primitive plainness and simplicity of our meeting-house. Imagine a dingy old Turkish domicil, built partly of logs, partly of hewn timbers, chinked with brick, mud, and lime. Its projecting roof is covered with tiles. Two rooms in the basement have been sufficiently transformed to accommodate a day-school. Stairs in the court lead to the audience-room above, which, from the number of side-rooms and cupboards it has absorbed, presents a somewhat angular appearance. A neat pine table, partly the work of the preacher's own hand, answers for a pulpit; mats and cushions take the place of pews; the inevitable contribution-box hangs on its peg by the door — for the people understand that the centurion's *alms* and *prayers* went up together for a memorial before God; and the only frescoes that meet the eye are a few half-effaced inscriptions from the Koran, purposely left by the brethren in repairing, to indicate our hope that the crescent is waning."

Sabbath Services. "The morning service was mainly a Biblical exercise, the whole congregation being questioned by their preacher on that digest of Christian doctrine, Jones' Catechism. Most gratifying was it to see what freedom this weekly exercise had imparted to some timid minds, how readily they could turn to proof-texts in their well-thumbed Testaments, and what a fund of Bible truth they had already in store, which no flames can destroy, nor prison-bars ever exclude.

"Mr. Avedis preached at noon. About two hundred persons were present, including a few Greeks, all sitting compactly upon the floor, except two or three distinguished individuals, who were honored with rickety chairs. And the same congregation assembled again at five o'clock, when I spake to them from John xvi. 33. The ordinance of infant baptism was also administered. Notwithstanding the oppressive heat and a crowded room, I have seldom addressed a more attentive audience."

A flourishing School. "The school in Vezir Keopreu has taken a sudden start upward. Till last month we had only a school for girls, in charge of a pupil from the boarding-school at Marsovan. But the Armenian school being now closed, their children began to crowd into our doors, till I was obliged to relieve our young girl teacher by commissioning a lad who had been a few months in our preparatory class, and whom the brethren

agreed with, at two dollars a month, to take charge of the boys. These two departments the preacher visits daily, and under his general supervision their eighty pupils are daily receiving the moulding influence of religious truth. The Bible, Catechism, Christian Primer, and Spiritual Songs, are their daily food. What donor to the American Board would not think his money well expended in such an education of children at less than a dollar each, by the year? Not a few, perhaps, would have enjoyed the treat which the preacher gave us after public worship was over, by a brief exhibition of their accomplishments. Marshalled into line against the stuccoed wall, 'arms folded,' and 'heads up,' they sing, —

> 'Around the throne of God in heaven
> Thousands of children stand.'

Then one steps forward and repeats the Ten Commandments. Two children confront one another before the pine table, one questioning and the other answering, in a long catechetical exercise without books. The hymn, 'Come to Jesus,' is sung, and then a stirring soldier's hymn, in full chorus. Two lads repeat successive portions of Dr. Todd's sermon on everlasting punishment, not without a marked impression on the minds of some in the congregation. A thousand blessings on the noble men and women in Christian lands who thus, by their gifts and prayers, their hymns and sermons even, are helping to mould the character of the rising generation in long benighted lands. Look a little way forward, and we shall see, by God's blessing, a Basil here and a Chrysostom there, a Miriam by the sea, and an Anna, a prophetess, in the city, raised up to speak the praises of God, and guide their people in the way of righteousness."

A Sample of Progress. "As this visit to a near out-station illustrates one of the many modes of missionary labor, so the successes of the gospel in Vezir Keopreu illustrate what is transpiring in hundreds of towns and villages throughout the Turkish Empire.

"Eleven years ago, Protestantism had no foothold in this town. Upon its people the light of the gospel had not shined. God's law was unknown. The Koran for Moslems, crucifixes and penances for Greeks and Armenians, shed the only light — and how delusive a light — upon the soul's pathway to eternity. The first step gained was the sale of a Bible. The first missionary who ever visited the place was accompanied by a guard granted him by the Pasha, and had no small contention with the people and their magistrates before he could secure even a small, close room, with two skylights, for a place of worship. But the hopes then entertained have been more than fulfilled.[1] The few rays of light then admitted cleared the way for more light. Prejudice has nearly melted away. The last effort at persecution proved a failure, confirming rather than alarming the friends of truth. And the little group of inquirers, of ten years ago, has in fact surrounded and taken captive half of the enemy. It is safe to say that, in respect to religious liberty and Christian character, more progress has been made in Vezir Keopreu the last ten years than in the ten generations preceding. This is the Lord's doing; to him be all the praise."

"P. S. *July 21st.* Since the above was written a Sabbath has passed, and I have just received a note from Garabed, who says: "Our congregation yesterday was larger than I ever saw it before. Persons came who, as I am informed, never set foot in our chapel before, and these, too, from the higher classes; while those children whom the priests had enticed away have returned, bringing new scholars with them.' He adds: 'Truly God's Spirit is working in this city these days, and we do not doubt we are to have a large congregation of Christ-loving disciples. Those who have recently joined us evince great love to Christ, and preach him with boldness and zeal.'"

Eastern Turkey Mission.

CONDITION OF THE HARPOOT FIELD.

Mr. H. N. Barnum, recently returned from the United States, wrote from Har-

[1] See *Missionary Herald*, 1863, page 180.

poot, July 25, after having had opportunity to look about and get definite impressions in regard to the state of the work. He states: —

"To outward appearance, the work in this city is not, on the whole, as encouraging as it was two years ago. The ritualistic movement in Diarbekir, while it has not any open adherents here, so far as I know, has produced a serious disturbing influence. I suppose that there is a 'needs be' in all these things, and that on the whole it may be an advantage to these infant churches to be put to the test; yet we would gladly shield them from these rude blasts. I cannot doubt that they are the Lord's churches, and that he will take care of them.

"The out-stations, on the whole, are in a very encouraging state. In some parts of the field there are disturbing influences, but as a general rule, the advance during two years has been very gratifying and substantial. In the older communities the legitimate fruit of the gospel is seen in the growth, the increasing thrift and enterprise of the communities, in their self-reliance, the improvement of their schools, and their stability under adverse and disturbing influences."

FRUITS OF THE RITUALISTIC MOVEMENT.

Reference was made in the Missionary Herald for October, page 318, to the movement at Diarbekir towards Ritualistic Episcopalianism — by what is called an "English" party in the church. That movement has greatly troubled the brethren of the Harpoot and Mardin stations, for some time past. The leader in it has been a native pastor, once much beloved and trusted by the missionaries, who became disaffected several years since, has visited England, returned with an English wife, and seemed likely, a few months ago, to lead his whole church at Diarbekir not only to the adoption of Episcopal forms, but to a decided hostility against the American missionaries. Mr. Wheeler, after being very urgently called to do so several times, by letter and telegram, went from Harpoot to Diarbekir in February last, and spent some months there. It is hoped that something has been done to stay the progress, even in that city, and certainly in other places, of what threatened to be an extended and disastrous division in the Protestant community of Turkey. Something of the character and tendency of the movement appears from the following statements of Mr. Barnum's letter: —

"Mr. Wheeler and I have just returned from a tour of two weeks to the Palu and Geghi districts. The Palu church has been from the first one of the most earnest and efficient churches I ever knew. Some account of it appeared in the Herald for June, 1869. Last year they built a nice chapel and school-rooms, and during the winter they were very happy in view of their unwonted prosperity. Three or four months ago, two of the apostles of ritualism started on a mission from Diarbekir to the churches of this field, with the evident purpose of promoting divisions. The only place where they had any apparent success was in Palu. The church as a whole declared against them; but three of the members — a very unworthy man under discipline, a disaffected helper, who had never been of any value to the church, with the deacon, — declared in favor of general baptism. Not meeting with very much favor, they stirred up fifteen or twenty of the young men of the community, outside of the church, to *demand* and insist upon baptism for their children. This was understood by the church to be but the stepping-stone to the demand for general communion. The church quietly, patiently, but firmly, resisted the demand. This has produced a sad controversy. Some of the malcontents became so violent as to disgust the better portion of their associates and lead them to abandon them. The communion had not been observed for four months, and the church, hearing of our intended visit, thought it a good time to observe it; consequently it was appointed for the Sabbath when we were expected to be there. This announcement incensed the malcontents, and they undertook to prevent it. The three disaffected church-members had proceeded to such lengths in promoting opposition as to lead to their suspension from the privi-

leges of the church, and they stirred up the outsiders to demand that there should be no communion until all difficulties and questions of controversy should be settled. The church took the question into careful consideration, and after much prayer, decided to go on with the communion; first, because they could not acknowledge the right of the community to regulate the ordinances of the church; and, secondly, because they well understood that the only chance for reconciliation was the yielding of what they regarded as an important principle.

"We reached Palu on Friday. The pastor of the Heusenik church accompanied us on this tour. On Saturday we had full conferences with both parties, but could effect no reconciliation. The church and the pastor appeared to be willing to do anything that would not compromise their principles, while the opposers were very bitter. The Sunday morning services proceeded as usual. In the afternoon, when the pastor began to spread the table for the communion, the most unworthy of the suspended church-members shouted out to him to desist, and at the same time ran up and pulled off the cloth. This was the signal for a protest from half a dozen other persons, who raised a great clamor. Not a word was spoken by the pastor or any of the members of the church, as we had requested them, in case of any confusion, to leave the matter to us, so that the disturbance need not get beyond bounds. We tried in vain to pacify them. It became evident that if the communion were to proceed, we should be obliged to call in the police. As an alternative, we decided to go on with the introductory services, and when the time for the distribution of the elements should come, to request the members of the church to adjourn to the pastor's house, for the administration of this ordinance. We did not announce this purpose, but Mr. Wheeler and I spread the table, and as I gave out the hymn, the one who had taken the cloth rushed up and took the tankard of wine, and carried it to the back part of the chapel. We proceeded with the service just as though nothing had happened, although we were greatly shocked at this sacrilegious act. Very soon all became quiet, and at the conclusion of our remarks, we asked the church to adjourn to the pastor's house; where, we trust, the Master honored this sorrowing band by his presence at the feast. We left Palu the next forenoon. I have received no word from there since, but we are quite sure that the effect of the disgraceful scene at the Lord's table will be to make the more respectable of the disaffected party ashamed of their company. Such things as these show the animus of the new 'Diarbekir Movement,' which is essentially anti-missionary.

"Our visit in the Geghi district was much more pleasant. While at Geghi itself, the congregation made arrangements for the organization of a church and the ordination of a pastor, in October, we agreeing to pay one fourth of the salary for the first year. The brethren are very hopeful. There is good reason to believe that the formation of a church will give a new impulse to the work in all that region, for it is a hundred miles distant from here, and Protestantism has had the reputation there of having no church ordinances."

A TOUR BY MISS CHARLOTTE E. ELY.

On the 29th of June, Miss C. E. Ely, of Bitlis, wrote at Mr. Knapp's request, giving some account of a tour to out-stations with Pastor Simon, from which she had just returned. The whole account is of much interest, but only portions of it can be given here:—

Hatred turned to Love. "While at Moosh, I visited at a wealthy Armenian house. Several of the men of the family are persuaded of the truth, but have not yet come out clearly and decidedly on the Lord's side. Two very interesting and promising girls from this house are in our boarding-school. They have been in attendance for a year and a half, their expenses being entirely met by their parents. I had visited at this house before, and was now much impressed with the change in the mother of these girls. In the course of a long conversation, she acknowledged that she formerly hated us, and even after

sending her daughters to our school, — which she had done in obedience to the request of her husband, — she had cherished any but kind feelings towards us. Now, with a touching humility and child-like simplicity, she talked about her spiritual condition, and entreated our prayers and counsel. She spoke very freely of her Armenian friends, and said she was grieved at their inconsistent manner of life, and charged me, that in case her brother and his wife — very worldly-minded people — should come to Bitlis to see 'Sophia and Aznew,' I should not allow the girls to go and visit them; and begged me so to arrange it that any conversation between the girls and their friends should be in my presence. She said, 'I do not want my girls' minds diverted from their school and stirred up; and I cannot tell you of all that they might hear.' My stay there was rendered exceedingly pleasant by the earnest love of the truth shown by this woman. This family is one of the most influential in all that region. The man (in some department of government employ) is widely known as a defender of Protestantism, and a sower of Bibles and religious books. He does much good in the many villages where he goes, sometimes assisting to rent houses for our helpers, and always taking their part in any local persecution or difficulty that may arise."

PROGRESS AT MOGOONK — CANDIDATES FOR TRAINING-CLASS.

"From Moosh we went to our out-station Mogoonk, a pleasant and thrifty village on the plain. Here a steadily advancing and promising work is going on. They have a helper who remains both summer and winter. This preacher, Moses, acts also as an evangelist, visiting other villages, and preaching once in a given number of days at Moosh, Havadoric, and other places. He and his wife appear thoroughly in earnest, and exhibit very commendable self-denial and perseverance. At a communion season celebrated at Havadoric during my stay there, they were permitted to see the first fruits of their labors gathered into the church — a young man, who has such acquaintance with and memory of Scripture, as to recall vividly to our minds the lamented Hohannes, surnamed 'Concordance.'

"One indication of the progress of the work in this village is the recent avowal of seven men, who have publicly declared themselves Protestants. Several young men modestly inquired of the pastor if they might offer themselves as candidates for the training-class. Of one of them pastor Simon remarked, that his whole appearance and conversation reminded him of Christ's commendation of Nathanael — 'An Israelite indeed, in whom there is no guile.'"

HAVADORIC.

"It was with reluctance that I left Mogoonk; but I was soon intensely interested in the work at Havadoric. Many of the people of this village spend the summer months several hours distant, among the upper mountains, where they can find pasture for their herds and flocks. We therefore feared it would be impossible for a large number to come together for meetings, but were pleased to learn that they were in the habit of meeting regularly on the Sabbath, for prayer and services. Said they, 'Our pastor has forsaken us,[1] but the Lord never forsakes.' The helpers from Moosh and Mogoonk are able to preach to them occasionally, and there is also a Christian young man at Derkevank, who, we were told, works as a laborer during the week, in his fields, and on Sabbath morning, putting on his clean clothes, walks up to Havadorick, and there preaches to the people. On the Sabbath, the Lord's Supper was administered. With dawn of day might be seen little groups of people hastening down the mountain steeps, looking in the distance, as Pastor Simon remarked, very like ants treading along the narrow paths. Men and youth, and women with their little ones tied to their backs, hurried on and on, moved by the one impulse — 'Let us go into the house of the Lord.' On this occasion, three persons were admitted to the church; one a young man from Mogoonk, of whose examination for church-membership the pastor said, 'We felt as though he was a

[1] The pastor of this church had recently left for America.

messenger sent from God, and were not a little edified by the narrative of his experience.' When he had finished speaking of the way in which the Lord had led him, a brother said, 'What remains for us to ask? He has already more than answered our questions.' It was a precious season. Though our surroundings were rude, and the people ignorant in the wisdom of this world, yet in many faces shone the light and peace of God, and we felt that we were sitting in heavenly places in Christ Jesus.

"Allow me to add, in closing, that I have never seen more hopeful signs of the progress of the work than now. One great want, among these aroused and inquiring communities, is teachers and preachers; but above all the quickening influences of the Holy Spirit. For this we must repeatedly implore Christians at home to pray."

GIRLS' BOARDING-SCHOOL AT BITLIS.

Miss A. C. Ely reported their school (July 1) as having "a very interesting and promising membership of twenty-three." Four are the wives of helpers, and more than half a score of the others are self-supporting. She states: "We are encouraged by seeing much that is hopeful in their deportment. . . . . They come from their scattered homes, uncouth in look and manner, ignorant to a painful degree, and holding unchecked many passions natural to the human heart. School influences and instructions soon begin to tell on their previously neglected minds and hearts; and O, it is so cheering to see them turning from the ways of ignorance and sin — striving after a better and a holy life! We are greatly encouraged in our delightful work. Words fail to express the joy it gives us to labor for these dear pupils."

ROBBED.

Mr. Scott wrote from Bitlis, July 18, soon after his return from the mission meeting at Harpoot, and states: "Our journey there was enlivened by an encounter with robbers, from which they came off the better by the amount of all my good clothes and fixings for the meeting. Eight Koords, fully armed, came down upon us, and succeeded in getting possession of one baggage animal long enough to abstract my possessions. We made an attempt to drive them off, but finding ourselves the central objects at which four or five guns were aimed, we concluded the better part of valor was to beat a graceful retreat. Our guide, who knew Koordish, was just out of sight, over a hill in advance of us, at the time. We soon came up with him, and then turned back again. He shouted at the robbers and they fled, leaving the horse and my bedding, but carrying my satchel and various packages with them."

Micronesia Mission.

"ENCOURAGED!"

Mr. Whitney wrote from Ebon, February 10th, 1873:—

"'Sail, ho'! awakens us again, and we see another possibility of communicating to you of our welfare. We are encouraged — yes, that's the word. Everything about is cheering. *Everything*, shall I say? I mean the majority is overwhelmingly that way. Following the Week of Prayer we have had a precious work, and there are now some seventy who are inquiring after the truth. Some of these are not new comers, but are returning from their wanderings.

A SERMON WORTH READING.

"But I took my pen to tell you of the privilege I had yesterday of listening to preaching. The sermon was so good that I propose to give you the substance of it, and I trust it may reach the hearts of some who shall read it from the pages of the Herald.

"First let me explain a little. Jeremia is a person whom you already know, and I need not introduce him to you.[1] He returned a few weeks since to spend the time till the *Morning Star* comes, in study and further preparation for his work on

[1] Jeremia is a Marshall Islander, of very limited education, who has been acting as a mission helper for a few years past, on the island of Mejuro.

Mejuro. He brings no mean record for two and more years spent on an island where life was not safe at the outset.

"Our people, who are quite liberal in many respects, have been strangely deficient of late in monthly concert contributions. They are, I have feared, unconsciously imbibing some influences like those which hold the purse-strings of so many Christians in America. Month after month they let pass, and only a few faithful ones have kept up their regular contributions. Others let theirs accumulate as a debt to God and his treasury, to be paid —— when?

"When I asked Jeremia to preach for me last Sabbath, he spoke of his grief at this condition of affairs, and wished to preach to the people about it. He selected for his text the words of John the Baptist, Matt. iii. 8: '*Bring forth therefore fruits meet for repentance.*'

"He said: 'This word which I preach to-day is not my word only; it is the word John preached, and we know that he preached many words good and true, when he came to prepare a way before the Lord Jesus. He said, as in verse 2d, "Repent ye, for the kingdom of heaven is at hand." Some had repented and been baptized, and now he teaches them what is their next work.'

"'I know that for a long time you have heard these words, and I want you to remember that they are words from God. Some of you have just repented, and said that you throw away your sins, all of them; such as stealing, and lying, and fighting, and pride, and adultery, and all kindred evils. You stand up from these, do you? If you do, then hear this word from John, for he said, "Bring forth therefore fruits meet for repentance."

"'You know if one of you makes his garden he plants first the seed — bread-fruit, or cocoa-nut, or pandanus — and then waits for it to grow until the time of fruit. Then he watches for fruit, and is well pleased when any tree bears good fruit. Yes, as he beholds the ripening fruit there is no displeasure, but joy only. But how about the tree that bears nothing but leaves? He will cut it down and burn it.

"'You are all like trees in God's garden, and you ought to bear fruit. But what is your fruit? I look around and see you clad in good clothes. What is this; fruit? No, this is only leaves. Leaves are good, and give promise of fruit, but they are not fruit. And what about your cutting off your chignons, and combing your hair smoothly down, the men parting theirs on one side, and the women making their parting straight from their noses; this is not fruit? This is but more leaves. What about throwing away your pipes and tobacco, and leaving off your other bad and sinful habits? These are only more leaves on another branch.

"'Where, then, shall we look for fruit? Whatever work is done for God, that is fruit. My brethren, and my little children, I was glad, and my heart rejoiced yesterday, because I saw you all come and clear up around this church. This was like a little branch which is bearing fruit, because it is work for God. Another good fruit is your giving your tribute to God.

"'Have you anointed this month yet? If not, it will be well to make it right immediately. [Our contributions are received in cocoa-nut oil, and they speak of "anointing" each new month by bringing their quart promptly, on the first Monday.] If you keep back from God what belongs to him, he will not help you.

"'It is my opinion that there are two principal fruits; prayer and almsgiving — a part of which is giving to God for the spread of the gospel — our "aling iju" (monthly concert contribution). God will take note of and remember these fruits. So he said, in the tenth chapter of Acts. You know heaven is far away from earth; then why did God send an angel to Cornelius? That he might tell him that his "prayers, and alms, had come up for a memorial before God."

"'So, in like manner, when you believe God and repent, and *bear fruit*, he will remember your prayers and alms. You think you cannot do this, do you? You sit still while the cocoa-nuts grow and ripen, and fall at your feet from the trees. It is not much work for you to fill your shell [about a quart]. Take fifteen or

twenty cocoa-nuts and make your oil; it will suffice. But it will be much harder if you get in debt for four or five months, and leave it all to be made at once.

"'Yes, in this you are not like the people of Jaluij. They have but few cocoa-nuts, and their "aling iju" is under the sea. Do folks live there? No; but they do not shrink from the danger of drowning or fainting, but dive down and search for red coral, that they may have something to give to God. [We received $5 from the sale of red coral from Jaluij last year, and think it will be more than double that this year. The church, formed there last November, numbers ten, under a native teacher].

"'I want to read to you another word from Mark xii. 41–44: "And Jesus sat over against the treasury," etc. When Jesus was sitting there, he saw the rich bringing their gifts from their ten thousands, or five thousands, or three thousands, or their thousand dollars, and they gave a portion. But this woman, a poor widow, came and put into the treasury two mites, or one farthing. When she had done this, Jesus called his disciples that he might tell them about this woman. "This poor woman has given more than they all, for she has given all that she had, yes, all her living."

"'What do think of the praise Jesus gave this woman? She had given and not kept back a part. This poor woman, with no husband, without food, did not grudge to give all she had to the Lord. Why did she do this? Because she had repented, and brought forth good fruit. So it is your privilege to give your all to God and trust him, for he will always reward faith.

"'What think you of Jesus' coming to earth to die for us? He knew they would betray him; that nails would be driven into his hands and feet, and that the spear would pierce his side. Why did he come? Because of his love to us, and pity for us. Where is some little you can do for him in return for his great mercy?

"'Show your gratitude by loving and helping the inhabitants of heathen lands; for you know that they are ignorant of God who made them — "He that made heaven and earth, the sea, and all that in them is." They worship rubbish of the earth, because they sit in darkness. O, pity them, and help teach them the way of life.'

"Such is a brief sketch of the view which our 'returned missionary' took of bearing fruit. It needs no comment from me; but I will say that, as I sat down to write this, yesterday, I saw four men each carrying a part of the deficient 'aling iju,' about five gallons, and this morning I saw a similar sight."

MISCELLANY.

BIBLIOGRAPHICAL.

The Way, the Truth, and the Life: Lectures to Educated Hindoos, delivered on his late visit to India, by Rev. Julius H. Seelye, Professor in Amherst College. Boston: Congregational Publishing Society. 1873.

This small volume of 146 duodecimo pages, will be read with great interest, both because of its intrinsic worth and because of the circumstances which gave it being. It contains four of the lectures delivered before large and continually increasing audiences of Brahmins and other educated natives in India, written out after their delivery, and first published at Bombay, at the earnest request of native gentlemen who had heard them. They are entitled, (1.) "The Desirable End of Progress"; (2.) "The Christian Religion worthy of Examination"; (3.) "The Light of Life"; (4.) The Need of a Divine Work in Man's Redemption." A lecture of his on Miracles, previously given in Boston, which Professor Seelye found circulating among English readers in India, is also republished in this volume, adding to its completeness and value for future use in India, as well as here.

ARRIVAL.

INTELLIGENCE has been received of the arrival in the Zulu field of Mr. and Mrs. Stone, Mr. and Mrs. Kilbon, and Mrs. Tyler, who sailed from New York in May last. They reached Natal July 16.

DEPARTURES.

REV. WILLIAM S. HOWLAND, son of Rev. W. W. Howland, of the Ceylon mission, and Mrs. Mary L. (Carpenter) Howland, of Monson, Mass., Rev. John S. Chandler, son of Rev. J. E. Chandler, of the Madura mission, and Mrs. Jane E. (Minor) Chandler, daughter of Mr. Minor, formerly of the Ceylon mission, now from New Haven, Conn., Miss Susan R. Howland, daughter of Mr. Howland, of Ceylon, and Miss Sarah F. Norris, M. D., of Chelsea, Mass., sailed from New York September 13th. Messrs. Howland and Chandler, with their wives, are to join the Madura mission, Miss Howland goes to Ceylon, and Miss Norris to the Mahratta mission.

Mr. and Mrs. Chester sailed from New York in August, returning to the Madura mission.

DEATH.

AT Harpoot, Eastern Turkey, August 18, Kate Wells, daughter of Mr. and Mrs. A. N. Andrus, of the Mardin station, aged two years and three weeks.

CORRECTION.

IN part of the edition of the October Herald, Legacies from Cleveland, Ohio, and from Shanghai, China, were omitted (one in some copies and both in others), and $3,388.09, the amount from Boston, was improperly extended. These errors were corrected in the larger part of the edition.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.		
Portland, State st. ch. and so. m. c.		9 26
Franklin county.		
Farmington, Cong. ch. and so.	22 26	
Weld, 1st Cong. ch. and so.	15 00—37 26	
Kennebec county.		
Waterville, Cong. ch. and so.	12 50	
Winthrop, Cong ch. and so.	10 50—23 00	
Lincoln county, a friend,		12 00
Lincoln and Sagadahoc counties.		
Edgecomb, Cong. ch. and so.	15 00	
Thomaston, Cong. ch. and so.	31 00	
Union, "Several persons,"	5 00—51 00	
Oxford county.		
Bethel, 1st Cong ch. and so.	20 00	
Gorham, 1st Cong. ch. and so.	21 60	
Oxford, Cong. ch. and so. m. c.	4 50	
Rumford, Cong ch. and so.	5 00—51 10	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Brewer, 1st Cong. ch. and so.	16 40	
Hampden, Cong. ch. and so.	38 00—54 40	
Somerset county.		
Norridgewock, Cong. ch. and so.		48 00
Union Conf. of Churches.		
Lovell, Cong. ch. and so., add'l,		1 00
Waldo county.		
Belfast, 1st Cong. ch. and so.		10 00
Washington county.		
Machias, "Machias,"	10 00	
Milltown, Sarah D. Stickney,	4 00—14 00	
York county.		
Acton, Cong. ch. and so.	11 21	
Alfred, Cong. ch. and so.	37 60	
Kennebunkport, a friend of the cause,	1 00	
Lyman, Cong. ch. and so.	21 19—71 00	
		382 02

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
East Jaffrey, Cong. ch. and so.	10 00	
Fitzwilliam, Cong. ch. and so.	41 28	
Walpole, Cong. ch. and so.	67 02—118 30	
Grafton county.		
Barnstead, Cong. ch. and so.	5 50	
Wentworth, Cong. ch. and so.	22 65	
West Lebanon, Cong. ch. and so.	26 71—54 86	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Antrim, Presb. ch. and so.	22 00	
Hancock, Cong. ch. and so.	22 00	
Manchester, Franklin st. ch. and so., add'l,	28 10—72 10	
Merrimac co. Aux. Soc.		
Concord, South Cong. ch. and so.	15 55	
Epsom, Cong. ch. and so.	16 00	
Hopkinton, Cong. ch. and so., add'l,	50 00	
Wilmot, Cong. ch. and so.	5 00—86 55	
Rockingham county.		
Atkinson, Cong. ch. and so. m. c.	7 94	
Raymond, H. J. D.,	3 00—10 94	
Strafford county.		
Gilmanton, Cong. ch. and so.	20 00	
Ossipee, Cong. ch. and so.	15 50	
Tamworth, a friend,	50 00—85 50	
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Acworth, Cong. ch. and so. 11.50; Rev. N. R. Nichols, 5;	16 50	

Claremont, D. M. Ide, for Japan Miss. 15 00
Plainfield, Cong. ch. and so. 10 00—41 50

469 75

VERMONT.

Addison county. Amos Wilcox, Tr.
Shoreham, Cong. ch. and so. 56 60
Bennington county.
Manchester, Cong. ch. and so., to const. Levi D. Coy, H. M. 111 00
Caledonia co. Conf. of Ch's. I. A. Howard, Tr.
Danville, Cong. ch. and so. 27 75
East St. Johnsbury, Cong. ch. and so., add'l, 10 00
St. Johnsbury, South Cong. ch. and so. 75 00—112 75
Chittenden county.
Burlington, 1st Calv. ch. and so. 19 72
Jericho Centre, Cong. ch. and so. 38 00
Williston, Cong. ch. and so. m. c. 15 50—73 22
Franklin co. Aux. Soc. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 10 30
Orleans county.
Brownington, Cong. ch. and so. 15 22
Holland, Cong. ch. and so. 7 00
Newport, Cong. ch. and so. m. c. 19 15
North Craftsbury, Cong. ch. and so. 42 00—83 37
Rutland co. James Barrett, Agent.
Brandon, Cong. ch. and so. 27 35
Castleton, Cong. ch. and so. 60, m. c. 41; 101 00
Pittsfield, Cong. ch. and so. 6.50; Melvina Huggins, 3.50; 10 00
West Rutland, Cong. ch. and so. 150 00—288 85
Windham co. Aux. Soc. C. F. Thompson, Tr.
Brattleboro, Cong. ch. and so. 93.07; J. B. S., 100; 193 07
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Chester, Cong. ch. and so., add'l, 20 60
Ludlow, Cong. ch. and so. 17 03
Norwich, Cong. ch. and so. 18 47
Rochester, Cong. ch. and so., add'l, 10 00
Woodstock, 1st Cong. ch. and so. m. c. 17 15—83 25

1,011 91

Legacies. — Brattleboro, Mrs. Arabella N. Smith, by B. Ranger, Ex'r, 100 00

1,111 91

MASSACHUSETTS.

Barnstable county.
Provincetown, Cong. ch. and so. 8 10
Wellfleet, 2d Cong. ch. and so. m. c. in part, 25 00—33 10
Berkshire county.
New Marlboro, 1st Cong. ch. and so. 83.10, m. c. 16.90; 100 00
Peru, District coll. 25 00
Pittsfield, 1st Cong. ch. and so., in memoriam of Rev. John Todd, D. D. 270 98
West Stockbridge Centre, Cong. ch. and so. 21 00—416 98
Boston and vicinity.
Boston, of which from Gardner Edmunds, 100; X, "for the debt," 10; P., 10; 1,565 66
Walnut Ave. ch. and so. (prev. ack. without designation, 757.53)
Bristol county.
Norton, Trin. Cong. ch. and so. 18 10
Brookfield Asso'n. William Hyde, Tr.
North Brookfield, Augustus Smith, 50 00
Essex co. North Conf. of Ch's. William Thurston, Tr.
Amesbury and Salisbury, Union Evan. church, 9 32
Georgetown, Memorial ch. and so. 47 10
Haverhill, North Cong. ch. and so. 440.06; West Cong. ch. and so. 69 75; 509 81
Salisbury, Nathan Worthen, 1 00—567 23
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. m. c. 15 85
Essex, Cong. ch. and so. 50 00
Lynn, 1st Cong. ch. and so. 64 87
Salem, a friend, 10 00
South Lynnfield, Cong. ch. and so. 5 00—145 72
Franklin co. Aux. Soc. William B. Washburn, Tr.
Bernardston, Cong. ch. and so. 2 50
Buckland, Cong. ch. and so. 16 00
Northfield, Cong. ch. and so. 31 41
Orange, Cong. ch. and so. 5 85
Sunderland, Cong. ch. and so. 28 75
Warwick, Cong. ch. and so. 25 00—109 51
Hampden county, Aux. Soc. Charles Marsh, Tr.
Monson, Cong. ch. and so. 111.69, m. c. 81.07; E. F. Morris, to constitute Alice A. Morris, H. M., 100; 292 76
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Amherst, Rhoda Ann Chester, 100 00
Belchertown, Cong. ch. and so. 105 20
Easthampton, Payson Cong. ch. and so. 682 94
Hadley, Russell ch. m. c. 11 79—899 93
Middlesex county.
Bedford, Trin. Cong. ch. and so. 31, m. c. 36.80; 67 80
Cambridge, North Ave. ch. and so. 41.68; a friend, 8; 49 68
Cambridgeport, Stearns Chapel m. c. 18.70; Miss C. Winship, 40; 58 70
East Cambridge, Evan. Cong. ch. and so. 60 00
East Somerville, Franklin st. ch. m. c. 15 58
Everett, Mrs. Benjamin Odlin, 10 00
Lincoln, F., 15 00
Melrose, Ortho. Cong. ch. and so. 50 00
Newtonville, Central Cong. ch. and so. 90 54
Reading, Old South ch. and so. 103 45
Sudbury, Union Evan. ch. and so. 13 80—534 55
Middlesex Union.
Ashby, Ortho. ch. and so. 26 00
Maynard, Cong. ch. and so. 30 82
Townsend, Miss M. C. H., 1 00—57 82
Norfolk county.
Franklin, Charles S. Bassett, 15 00
South Braintree, Cong. ch. and so. m. c. 6 65
West Medway, V. M., 10 00
West Roxbury, South Evan. ch. and so. m. c. 11 00
Weymouth, a friend, 30 00
Wrentham, Cong. ch. and so. m. c. 5 25—77 90
Old Colony Auxiliary.
Cohasset, Cong. ch. and so. 62 65
Plymouth county.
East Abington, 3d Cong. ch. and so. 100 00
North Bridgewater, Porter ch. and so. 166 04
South Abington, Cong. ch. and so. 30 00—296 04
Worcester co. North.
Gardner, 1st Cong. ch. and so. 75 45
Hubbardston, Evan. Cong. ch. and so. 14 75
Winchendon, North Cong. ch. and so. 50.49; "A thank-offering for Jesus," 5; 55 49—145 69
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Sterling, Ortho. Cong. ch. m. c. 5 00
Worcester, Central ch. m. c. 217 75
A friend, by hand of W. R. Hooper, 880 00—1,102 75
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Grafton, Cong. ch. and so. 73 86
Milford, 1st Cong. ch. and so. 64 00—137 86

6,514 25

Legacies. — Enfield, J. B. Woods, by W. B. Kimball, Ex'r, 40 00
Ludlow, Joseph Miller, by D. C. Jones, Ex'r, 300 00
Williamsburg, Ebenezer Phillips, by Thomas M. Carter, Ex'r, 375 42—715 42

7,229 67

RHODE ISLAND.

Bristol. [The amount acknowledged in the October "Herald" for the general work (500), and the amount acknowledged in this number for Nominally Christian Lands (142 92), have been received from the following sources: Mrs. Maria DeW. Rogers, 250; Miss Charlotte DeWolf, 250; Ladies' Miss'y Society, 30; Others in the congregation, 112.92.]
Peace Dale, Cong. ch. and so. 20 50
Providence, Elmwood Cong. ch. and so. 50.62; Pilgrim Cong. ch. and so. 10; 60 62
Tiverton, Cong. ch. and so. 8 00—89 12

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. and so., to const. ENOCH P. HINCKS, H. M. 120 59
Darien, Rev. E. D. Kinney, 5 00
Fairfield, 1st Cong. ch. and so. 235 75
New Fairfield, Cong. ch. and so. 22 00
Stamford, 1st Cong. ch. and so. m. c. 13.34; James Betts, with previous donations, to const. WILLIAM JAMES BETTS, H. M., 50; 63 34—446 68
Hartford county. E. W. Parsons, Tr.
East Windsor, 1st Cong. ch. and so. 55 00
Litchfield county. G. C. Woodruff, Tr.
North Cornwall, Benevolent Asso'n, 50 00
Middlesex county. John Marvin, Tr.
Deep River, Cong. ch. and so. m. c. 13 49
East Hampton, 1st Cong. ch. and so. 99.25; Union Cong. ch. and so. m. c. 5; 104 25
Middletown, 1st Cong. ch. and so. m. c. 46.36; J. F. Huber, for Madura, 1; 47 36—165 10
New Haven county. F. T. Jarman, Agent.
New Haven, 1st Cong. ch. m. c. 7.25; 3d Cong. ch. and so. 78.08; North Cong. ch. m. c. 7; a friend, 20; 112 33
North Madison, Cong. ch. and so. 28 79
West Haven, Rev. L. B. Peet, 25 00—166 12
New London county. C. Butler and L. A. Hyde, Trs.
Lyme, Cong. ch. and so. 45 66
New London, 2d Cong. ch. and so. 1,134.10, m. c 5.19; 1,139 29
Stonington, a friend, 2 00—1,186 95
Tolland county. E. C. Chapman, Tr.
Bolton, Cong. ch. and so. 25 00
Coventry, Harvey Kingsbury, 20 00
Rockville, 1st Cong. ch. and so. m. c. 15 12
Vernon, Cong. ch. and so. 13 00—73 12
Windham county. Rev. H. F. Hyde, Tr.
Canterbury, 1st Cong. ch. and so. 38 00
Eastford, Cong. ch. and so. 23 00
Westford, Cong. ch. and so. 12 00—73 00
Groton Bank, Cong. ch. and so., to const. ASA PERKINS, 2d, H. M. 169 32
2,385 29

Legacies. — New Haven, Timothy Bishop, by E. H. Bishop, Ex'r, 1,200 00
3,585 29

NEW YORK.

Albany, Cong. ch. and so. m. c., to const. HENRY S. MCCALL, H. M. 134 26
Ballston Spa, a friend, 20 00
Binghamton, Cong. ch. and so., to const. Mrs. LUCY A. NEWTON and SARAH E. BRAYNARD, H. M. 205 00
Brooklyn, Ch. of Pilgrims, Mrs. H. S. Griffith, 25 00
Champlain, 1st Presb. church, 29 12
Jamestown, Leavitt Hallock, 5 00
Livonia, 1st Presb. ch. and so. m. c. 22 27
Lockport, Mrs. N. P. Hart, 10 00
Mannsville, Cong. ch. and so. 13 00
Massena, 1st Cong. ch. and so. 6; 2d Cong. ch. and so., add'l, 20; 26 00
Moravia, Cong. ch. and so., add'l, 13 57
Morrisville, Cong. ch. and so. 33 69
Morrisania, Cong. ch. and so. 20 35
New York, H. I., 50; J. H. Pedro, 2.50; 52 50
Syracuse, M. Button, 2 00
West Farms, Alphonso Wood, 13 00—624 76

NEW JERSEY.

Chester, Cong. ch. and so. 17 10
Summit, C. Bardwell, 50 00—67 10

PENNSYLVANIA.

Brownsville, Com. on Miss. of Cumb. Presb. ch. (of wh. from Scubgrass and Cranberry Congregations, to const Rev. J. A. BOWMAN, of Rockland, Penn., H. M.; from Jefferson Congregation, to const. Rev. A. J. SWAIN, of Millsboro, Penn., H. M.), by Rev. J. H. Coulter, Treasurer, 300 00
Philadelphia, I. M. Van Harlingen, 100; Mrs. D. Rockwood, 10; 110 00—410 00

MARYLAND.

Gaithersburg, a lady, 20 00
St. Dennis, Elijah W. Day, 50 00—70 00

DISTRICT OF COLUMBIA.

Washington, E. Whittlesey, 25 00

LOUISIANA.

New Orleans, Mrs. A. Hines, for Micronesia, 15 00

KENTUCKY.

Louisville, T. S., 150 00

TEXAS.

San Antonio, S. M., Jr. 1 50

OHIO.

Ashtabula, 1st Cong. ch. and so. 25 00
Austinburg, Cong. ch. and so. 26 00
Brownhelm, Cong. ch. and so. 21 25
Claridon, Cong. ch. and so. 7 86
Cleveland, 1st Cong. ch. and so. 160 52
Cuyahoga Falls, Cong. ch. and so. 26 00
Four Corners, 1st Cong. ch. and so. 4 00
Gustavus, Cong. ch. and so. 5 55
Hampden, Cong. ch. and so. 5 50
Mansfield, A. L. Grimes, 100 00
Mantua, Cong. ch. and so. 6 10
Springfield, 1st Cong. ch. and so. 40 00
Syracuse, Welsh Cong. ch. and so. 4 00
Wayne, Cong. ch. and so. 22 75—454 43

Legacies. — Coolville, Rev. F. Bartlett, by Mrs. M. B. Bartlett, 150 00
604 43

ILLINOIS.

Atkinson, Cong. ch. and so. 9 00
Aurora, 1st Cong. ch. and so. 50 00
Chesterfield, Cong. ch. and so. 60 00
Chicago, a friend, 30; Mrs. G. S. Hubbard, 10; 40 00
Lawn Ridge, Cong. ch. and so. 11 20
Odell, Cong. ch. and so. 25 00
Onarga, Cong. ch. and so. 23 60
Payson, Cong. ch. and so. (of wh. from David Prince, with previous dona's, to const. EDWARD PRINCE, H. M., 25); 58 60
Peoria, Main st. ch. and so. 15 15
Tremont, Cong. ch. and so. 1 00—293 55

Legacies. — Godfrey, Mrs. Ellen Turner, 200+interest, 42, by John Mason, Ex'r, 242 00
535 55

MICHIGAN.

Atherton, by Rev. J. V. Hickmott, 5 15
Bedford, Cong. ch. and so. 5 71
East Saginaw, Cong. ch. and so. 54 11
Grass Lake, Joseph Swift 15 00
Ludington, Cong. ch. and so. 19 00
Richmond, ———, 2 85
Royal Oak, Cong. ch. and so. 5 00—106 82

MISSOURI.

Windsor, Cong. ch. and so. 14 16

MINNESOTA.

Austin, Union Cong. ch. and so.	48 42	
Glencoe, Cong. ch. and so.	10 00	
Glyndon, Cong. ch. and so.	11 25	
Minneapolis, Plymouth ch. and so. 21.98; Vine st. ch. and so. 7.97;	29 95	—99 62

IOWA.

Danville, Cong. ch. and so.	21 50	
Iowa Falls, Cong. ch. and so.	24 00	
Monroe, Cong. ch. and so.	1 65	
Oskaloosa, Cong. ch. and so., with previous donations, to const. Rev. J E. Snowdew and George W. Drake, H. M.	80 00	—127 15

WISCONSIN.

Beaver Dam, 1st Presb. church,	13 00	
Delavan, Cong ch. and so., by Rev. William Walker,	10 00	
De Pere, 1st Cong. ch. and so., add'l,	65	
Eau Claire, Cong. ch. and so.	51 00	
Emerald Grove, Cong. ch. and so.	4 85	
Fairfax, Cong. ch. and so.	10 00	
Jamestown, Presb. church,	15 00	
Johnstown, Rev. N. G. Goodhue,	2 00	
McGregor, Cong. ch. and so.	28 79	
Rosendale, Cong. ch. and so.	72 00	
Sheboygan, J. H. Jones,	20 00	
Waupeca, Rev. C. Marsh, deceased,	115 00	—342 29

NEBRASKA.

Plymouth, Cong. ch. and so.		2 00

OREGON.

Forest Grove, 1st Cong. ch. and so.		4 62

CALIFORNIA.

Eureka, 1st Cong. ch. and so.	56 06	
Oakland, 1st Cong. ch. and so.	57 50	
Redwood City, Cong. ch. and so., for native preacher, North China, 62.72, m. c. 28;	90 72	
San Francisco, 2d Cong. ch. and so.	17 25	
Stockton, Cong. ch. and so.	66 70	—288 23

COLORADO TERRITORY.

Central City, Cong. ch. and so., to constitute Mrs. Henry C. Dickinson, Appleton, Wis., H. M.		100 00

CANADA.

Province of Quebec,—		
St. Andrews, Presb. church,	28 00	
Windsor, J. Blackader,	2 50	—30 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Holland, Amsterdam, Dowager Van Lennep, for the new church in Diarbekir,	279 50
Mahratta Mission, Rev. S. R. Wells, 100; Capt. G. W. Oldham, 56; T. Graham, 28; John Y. Lang, 16.80; J. Field, 28; G. Lodge, 5.60; T. Candy, 28; Rev. S. P. Meisal, 1.12; George A. Kittredge, 56; Dr. A. H. Leith, 58.43; Alex. Johnstone, 56;	433 95

MISSION SCHOOL ENTERPRISE.

Maine. — Acton, a class of little girls, 54c.; Harrison, Cong. s. s. 4.10; Wells, 1st Cong. s. s. 5;	9 64	
New Hampshire. — Hampton, Cong. s. s., for student in South Africa, 10; Hanover, Dartmouth s. s. 26; Meredith, H. I. Bard, 1; Wolfboro, Cong. s. s. 12.75;	49 75	
Vermont. — Gaysville, Mission Circle, 2; Georgia, Cong. s. s. 4.70; Irasburgh, Cong. s. s. 6; St. Johnsbury Centre, Cong. s. s. 5;	17 70	
Massachusetts. — Conway, Cong. s. s., for Ceylon, 26; Pittsfield, 1st Cong. s. s. 31 73;	57 73	
Connecticut. — Bolton, Cong. ch. and so.	10 50	
District of Columbia. — Washington, Mrs. Annie S Banfield, for education of student at Marsovan,	40 00	
Illinois. — Princeton, Cong. s. s. 2.25; St. Charles, Cong. s. s. 25; Tonica, Cong. s. s. 10;	37 25	
Michigan. — Richmond, 1st Cong. s. s.	3 50	
Wisconsin. — Mount Sterling, Fannie D. Gay's missionary sheep, for Zulu Mission,	1 25	
	227 32	
Donations received in September,	$15,019 84	
Legacies " " "	2,407 42	
	$17,427 26	

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Norridgewock, Cong. ch. and so.	5 00

NEW HAMPSHIRE.

Hampstead, Cong. ch. and so.	6 00

VERMONT.

St. Johnsbury, South ch. and so.	.10

MASSACHUSETTS.

Boston, Union ch. and so. 28.35; a friend, 20; P., 5;	53 35	
Easthampton, Payson ch. and so.	35 30	
Enfield, Cong. ch. and so.	100 00	
Gloucester, Cong. ch. and so.	66 45	
Greenfield, 1st Cong. ch. and so.	5 35	
Hubbardston, Evan. ch. and so. m. c.	9 75	
Salem, Tabernacle ch. and so. m. c.	43 93	—314 16
Southbridge ($50 of the amount credited to the Cong. ch., *Stockbridge*, in Herald for July, should have been credited to Cong. ch., Southbridge).		

RHODE ISLAND.

Bristol, Cong. ch. and so.	142 92

CONNECTICUT.

Ellington, Cong. ch. and so.	20 00	
Franklin, Cong. ch. and so.	17 00	
North Coventry, a fr end,	5 00	
Rockville, 1st Cong. ch. and so. 18; 2d Cong ch. and so. 50;	68 00	—110 00

NEW YORK.

Madison, Cong. ch. and so.	9 00	
Penn Yan, Young Ladies' M. M. Society, for Mexican Mission,	35 00	—44 00

OHIO.

Springfield, 1st Cong. ch. and so.	15 77

ILLINOIS.

Oak Park, Cong. ch. and so.	20 75

IOWA.

Montour, Cong. ch. and so.	14 08

CALIFORNIA.

Los Angeles, Francis Wilson,	15 90
	688 68
Legacies. — Coolville, Ohio, Mrs. F. Bartlett, by Mrs. M. B. Bartlett,	25 00
	713 68
Donations for Nominally Christian Lands in September,	688 68
Legacies " " "	25 00
	$713 68

Attention is asked to the last page of the Cover.

BIBLE HOUSE AT CONSTANTINOPLE.

THE

MISSIONARY HERALD.

VOL. LXIX. — DECEMBER, 1873. — No. XII.

THE NEW BIBLE HOUSE AT CONSTANTINOPLE.

BY REV. E. E. BLISS.

MANY readers of the Herald were contributors to the special fund for the erection of a Bible House in Constantinople, which was collected in this country a few years since by Rev. J. G. Bliss, D. D., Agent of the American Bible Society in the Levant. All such will be glad to see, as they may on the opposite page, a picture of the building as it now stands finished and in use. It is a building of light yellowish stone, measures 80 feet in length and 71 in depth, has iron doors and shutters, is regarded as fire-proof, and cost between sixty and seventy thousand dollars. Its location upon a somewhat elevated site, and on what is becoming more and more a thronged thoroughfare, its goodly dimensions, and its chaste but attractive architecture, make it a very conspicuous object in the midst of the Turkish houses and shops of the neighborhood. The brief experience already had of the facilities afforded by this building for the Bible and missionary work, in the city and throughout the country, fully justifies all the expectations of the friends of the enterprise. Walking down the street which appears in the foreground of the picture, we come first to a commodious bookstore, in the corner of the building, with its large windows and door of plated glass. Here may be found books in all the many languages of Turkey — Bibles, school books, religious books and tracts, illustrated newspapers for children, etc., etc. The windows are filled with specimens of these various publications, the open page placed against the glass, so that each passer-by may, if he will, read some portion of the divine word in his own tongue, or have his eye attracted to a book or picture, and be induced to enter and purchase that which may turn his feet to the paths of a new life. At almost any hour of the day individuals, sometimes many, may be seen in front of these windows, scanning the contents with curious eyes. Thus the bookstore becomes a street preacher, in a city where the police regulations would not allow the living missionary to announce his message in the public ways.

The remaining portions of the ground-floor of the building are to be rented for business purposes, as suitable tenants are found. The second door from the

bookstore, just under the balcony as seen in the picture, is the main entrance, from which we ascend to the Bible and missionary offices in the upper stories. On the second floor are the rooms occupied by the American Bible Society and the Treasury Department of the missions of the A. B. C. F. M. In one of the rooms on this story is held a daily prayer-meeting, at twelve o'clock M. On the third floor are the offices of the British and Foreign Bible Society. Here, too, are large and convenient rooms for the storage of books. On the fourth floor are the rooms appropriated to the use of missionaries and native helpers engaged in the publication work. On this same floor is a large audience-room, fitted with tables, chairs, and settees for religious meetings. Here, besides various occasional meetings, is held the monthly concert of prayer, to which gather, as far as health and strength will permit, all the members of the missionary circle in Constantinople, to speak to each other of the encouragements and discouragements in their various spheres of labor, and to unite their voices in prayer for God's blessing on their work. Here, too, once a year, is held the annual meeting of the mission to Western Turkey. In this commodious upper room, far above the bustle of the noisy city, with the free, pure air circulating all around, the delegates from the various stations, with the missionary ladies also, married and unmarried, unite in counsel in regard to the great interests committed to their charge. These annual meetings bring with them perplexing questions to be discussed and settled, but they bring also religious and social privileges most highly prized by all. One of the very pleasant features of the daily sessions, and one which, till the erection of this Bible House, could never be enjoyed as now, is the gathering of all the missionaries and their families in the intermission, at noon, for a simple social repast, in rooms adjoining this in which the business meetings are held. These adjoining rooms are usually occupied, as mentioned above, by translators and proof-readers connected with the Publication Department, but during the annual meeting these usual occupants betake themselves to such other corners of the building as they can find, and their rooms, which communicate by folding-doors, are thrown together, and long tables are spread for the entertainment of the numerous company. The missionary children and the unmarried ladies act as waiters, and in their turn are served by their elders, while all are as merry as mutual love and common joys can make them. That reader of the Herald is a favored mortal, who has seen or belonged to a happier group than these missionary families gathered around these tables, albeit the tables are of plain pine boards, and the viands such as can be prepared with least expense of time and labor. From the fourth floor of the building it is easy to mount to the flat roof and get the wide extended view of the great city, the Golden Horn, and the beautiful Bosphorus. And when the visitor has descended to the basement, not as he ascended, in the front, but in the rear, through rooms appropriated to printing-presses and type-setters, and takes note of the numerous nationalities he has found employed about the building, — American, English, Scotch, Turkish, Armenian, Greek, Bulgarian, Jewish, — all engaged in the one work of giving a Christian literature to Turkey, he will find a new meaning in the "*E pluribus unum*" he saw carved under the figure of the American eagle, as he entered the building. And could this visitor see, in contrast with these large, airy, convenient apartments, the confined, dingy, and most inconvenient places formerly occupied, — could he know, in contrast

with the facilities presented in this building for the transaction of the ever-increasing business connected with the Bible and missionary work in Turkey, the former utter want of such facilities, — he would unite heartily with the occupants of the building, and their associates all over Turkey, in thanksgiving to God, who put it into the hearts of his servants to provide so suitable an edifice for the help of his own work, in that important center of Christian labor.

THE WORK OF THE AMERICAN BOARD IN NOMINALLY CHRISTIAN LANDS.

This new work was not begun a day too soon. Everything is ripe for its vigorous prosecution. Spain is in the midst of a political struggle, out of which, it may be hoped, will come religious freedom, and the largest liberty for evangelical labors. Mexico, at a stride, pronounces in favor of religious toleration and the separation of church and state, and is giving missionaries a welcome for which they were quite unprepared. The field seems white to the harvest, and promises early and large returns for labor. Italy already counts its evangelical communities at nearly all the most important centers of influence, and is in pressing need of educated laborers to publish the gospel far and wide, under the protection of one of the freest governments in Europe. Movements in favor of religious toleration are already in progress in the Austrian Empire, and legal restrictions will not long remain on the statute-book against an enlightened public opinion. The Old Catholic movement is loosening the minds and hearts of thousands from their bondage, and under the patronage of the German Empire, seems destined to have an immense influence on the religious destinies of Europe. In all these countries there is a widespread revolt on the part of the better classes from the pretensions of Romanism, and its flagrant abuses of the religious sentiment of mankind. In the absence of a purer faith, multitudes are being carried over to infidelity, and the rejection of Christianity itself — known only under so repulsive a form, and so dishonored by its adherents.

These changes are everywhere going on with the greatest rapidity. A wise Christian economy will not lose a moment in pouring in the light of the gospel upon these millions, just waking from the night of superstition and groping after the truth. A year now may be worth a dozen a few years hence. The American Board has already over twenty missionaries — men and women — engaged in this work, — in Spain, five; Italy, four; the Austrian Empire, eight; Mexico, four, and two more just ready to go. The Board will be called to make still larger expenditure than for the past year, if the opportunity is to be improved — native evangelists employed, a Christian literature put in circulation, and training-schools established. The men in the field have shown an ability, and their efforts have already been attended with a success that should inspire the liveliest hopes for the future.

Despite the prevalence of civil war, in Spain the gospel has been making progress. Protestant communities have been established, and Protestant ideas are finding a lodgment in many minds. At Santander, the brothers Gulick are encouraged by the attendance of a stable congregation at religious services, and

instances of hopeful conversion. The immediate and pressing needs of Italy, and the unsettled condition of things at Barcelona, have led to the transfer of Dr. Gulick from Spain to Italy, where he will aid Mr. Alexander in the establishment of a training-school and in the care of the ten churches now aided by the Board. A great deal of miscellaneous work — without system or responsibility — has been done in Italy, and there is the greatest need of well-defined and approved methods of labor, to guide to the best results. In the Austrian Empire the brethren are meeting with such a welcome from those truly interested in the spiritual welfare of the country, and find such abundant opportunities for effort, as to lead them to form the most generous plans for the future. They ask means to employ sixteen native evangelists at important centers, and plan the organization of two training-schools, one in Bohemia and one in Upper Austria. Besides the station at Prague, another is to be taken in Upper Austria, and native preachers at once put into the field.

The mission work begun so well by Miss Rankin, at Monterey, in Mexico, now passed over to the Board, is to be vigorously prosecuted. Mr. Herrick, late a pastor in Connecticut, is just leaving for this field. Quite unexpected success has attended the two young men who, a year since, began a mission at Guadalajara, the second city in Mexico. A hearty welcome from the Governor of the State, and the city authorities, gave them rare facilities. Public attention was awakened, and a violent opposition excited by the priests only helped to publish abroad the errand of the missionaries. The demand for Bibles and tracts has exceeded the supply. The interest has spread to towns and villages in the neighborhood; the room in which public services were begun last year has been found too small, and the Governor of the city offered the use of one of the state churches, which it was thought expedient to decline. The missionaries are finding valuable co-laborers in some young men of education, who have been brought to accept the gospel through their labors. Everything seems to betoken a great work in Mexico, and that at an early day. Shall not this new work in nominally Christian lands, opening with such promise, share generously in the prayers and sympathies of the churches?

TWO COLLECTIONS? OR ONE?

It will be remembered that the Prudential Committee were exceedingly reluctant to commence missionary operations in papal lands. A principal objection to their doing so, was the possible injury which might accrue to the missions which had been previously organized. They did not think it right to withhold the gospel from those who know nothing of its preciousness, to give it to those who have a partial acquaintance therewith.

They were told, however (1), that the Congregational churches were anxious that the Board should enter upon this new endeavor; in proof whereof they were pointed to the action of all the State Associations and Conferences, except one, which held their annual meetings between June 1, 1871, and October 1, 1871; and (2), that the pecuniary aid requisite for the new work could be easily secured by means of contributions made distinctively therefor.

Accepting this twofold assurance as sufficient, the Board resolved at Salem (1), to enlarge its operations by forming "missions in Europe, South America, and other foreign lands," "as God in his providence" should "open the way," and (2), to "secure from the churches, as far as practicable, a specific collection for this object, over and above their ordinary gifts to the Board." The Committee have been careful to conform to the action which was taken at Salem; but, to their great surprise, they find that they are not sustained therein, as they expected. Relying upon the guidance of an unseen hand, they have commenced five missions; and they cannot refrain from expressing their belief that "God in his providence" has gone before them to "open the way." And yet, while the disbursements for the new work during the year which closed September 1, 1873, were $39,116.37, the receipts were only $19,506.57! The Committee do not recall a deficiency of contributions, since the Board was formed, more unexpected and more disappointing than this. They must be allowed, therefore, to appeal to their friends with special urgency, and ask (1), that the *deficit* of $12,399.14, with which the present financial year began, be *cancelled at once*, by the gifts of those who forgot last year the claims of the brethren who are representing us, faithfully and hopefully, in Roman Catholic countries; and (2), that the *entire sum* appropriated for this work during the current year, be forwarded to the treasury in due time, so that no debt shall remain on the 1st of September, 1874.

Some have supposed that the Board resolved, at Minneapolis, to *discontinue* specific contributions for the work in nominally Christian lands. But the fact is otherwise. The Committee appointed to consider the report on the Home Department, expressed the opinion that, "unless there be imperative reasons to the contrary," there should be but one collection; and their report was duly accepted; but, as no resolution was presented, the Board has not reversed the judgment which it pronounced at Salem, and which the National Council virtually confirmed at Oberlin. The Prudential Committee are confident, moreover, that the reasons for continuing to receive two collections are "imperative." They cannot feel that it is right to consolidate the two departments, financially, till, (1), they can do so without throwing a serious deficit upon the old work; till, (2), they shall have ascertained how much the churches are willing to contribute for papal evangelization; and till, (3), the receipts therefor shall have been duly adjusted to the disbursements. *It may become necessary*, in view of the failure of the churches to furnish a suitable support, *to recall some of the missionaries* from fields which, because of the ripening harvest, they are so anxious to occupy. Such a measure will, indeed, be greatly to the discredit of our American Christianity; still more will it be to the dishonor of Him who has, within the last few years, wrought so wondrously in papal lands, and who is so manifestly leading us forth thereto, even as a shepherd leadeth his flock. Still the Committee cannot shut their eyes to the possibility of such an issue, saddening, mortifying as it will be.

MANIFOLDNESS OF THE BOARD'S WORK.

By referring to a paper, prepared at the instance of the Prudential Committee, and read to the Annual Meeting at Minneapolis (November Herald, p. 348), it will be seen that the Board performs the functions of (1), a Foreign Missionary Society; (2), a Home Missionary Society; (3), a Publishing Society, expending at Constantinople alone more than $10,000 a year; (4), a Church Erection Society; (5), a School Society, embracing day-schools and boarding-schools; (6), a College Society, by providing buildings and other needful appliances for training-schools, and by supporting the teachers assigned thereto; (7), an Education Society, by supporting young men who are preparing for the sacred office.

Few have suspected, it is presumed, that our missionaries have under their care, in a course of study for the ministry, more students than are enrolled in all the Congregational seminaries in the United States, and that the cost of their education falls largely upon the Board. When our churches make their contributions for foreign missions, therefore, they are in some sort giving to half a dozen societies at once!

Is it unreasonable, then, to ask that a specific collection be taken up for a work, which the churches seemed so anxious that the Board should undertake in 1871; which has been entered upon, as well in the Old World as in the New, under the most favorable auspices; and which, according to many signs and tokens, is to yield a rich and abundant fruitage? The Committee cannot accept such a conclusion, with their present information; and they confidently expect that the churches will refuse to accept it.

APPROPRIATIONS FOR 1874.

The Prudential Committee have long been accustomed, in the month of October, after considering carefully the estimates forwarded by the different missions, of what would be necessary for the successful prosecution of their work, to make appropriations for the next succeeding calendar year, giving the missions seasonable information, that they might know what they were at liberty to undertake, and reporting their action, also, to the churches at home. It is, of course, impossible to foresee all contingencies, and therefore impossible to make the many items of expenditure for any year conform, in every case, *exactly* to appropriations. In the aggregate, however, and in most of the items, the variations are wont to be small, and the Committee know very nearly, at the commencement of each year, what the necessary expenses for the year will be.

On reviewing, this year, the estimates sent by the missions, and letters which accompanied these estimates, it became at once apparent that the brethren abroad had acted very carefully, keeping constantly in mind the ever-existing necessity for rigid economy. Though estimates were made before the missions knew that the Board would be embarrassed by debt, and when they had no reason to anticipate the serious financial crisis which has since come upon the home community, so carefully had they been prepared that the Committee found

comparatively few cases in which it seemed safe to make reductions from the sums asked. In hardly any case would a reduction have been made had not the necessity for keeping expenses at the lowest practicable point seemed urgent. As it was, in several cases the amount granted was less than was requested; with reference to some matters there is to be special correspondence with the missions, in the hope of securing diminished expense; and in general, the missionaries are to be informed of the *special* call for carefulness during the year to come.

Thus at home and abroad there has been, and will be, earnest effort to avoid expenses which can properly be avoided. It is believed, indeed, that these efforts are carried quite as far as, perhaps further than the benevolent patrons of the Board, if they could know all the circumstances, would desire. Yet the appropriations for 1874 amount to $445,000 in connection with the old work of the Board, and $47,000 for the work in nominally Christian lands. To this must be added the debt, of $26,086.25, with which the Board closed its last financial year — ($13,687.11 on account of the old work, and $12,399.14 on account of the new work), making a total of $518,086.25 to be provided for.

Gladly, under existing circumstances, would the Committee have made this sum smaller if they could have done so consistently with a faithful discharge of the duties devolved upon them. It is $86,251.44 more than last year's income of the Board. But it is not more than the needs of the missions demand. It is by no means *as much* as the openings set before us, the condition of the unevangelized, and the exigencies of Christ's cause on earth seem to invite the churches now to contribute.

AN EXPERIENCE.

It was of a Monday afternoon that the Foreign Secretary left his office, with a weary step and a wearier look, to spend an hour socially with a company of Christian gentlemen. Day after day, for previous weeks, he had been plodding through the details of the estimates that had come in from the different mission fields, of what was necessary to carry on the work for 1874. New missions, and enlargement in old fields, required new and increased expenditure. There was encouragement to push on at almost every point, — in Mexico, Austria, European Turkey, India, China, Japan, Micronesia, — this very success called for enlargement, but the past year had closed with a debt. At one point a native preacher is beginning a work in a new center, amid a large population; at another, a mission school, with a Christian teacher, is to be established where no ray of gospel light ever fell before; here a Bible-woman is just beginning to gain access to a large circle of heathen families; there a native church, after great self-denial and effort, needs a few dollars to complete a simple chapel or school-room, or to piece out a faithful pastor's salary. And so, on and on, with the thousand items — already carefully scanned by the missionaries in their several fields, before coming to the

time of great financial stress, and enlargement is not the thing, — retrenchment, rather. But where begin, what suggestions make, what pleas urge with the Committee that in a few days must go over all again, and decide for the year?

Shall salaries of missionaries be cut down? But these only cover what is necessary to enable them to work with the greatest efficiency; and in some cases a small advance must be made, because of increased expenses of living. Shall some be recalled? The work is suffering for want of more laborers. Shall we "suspend," "or run on half time" for a while, after the manner of manufacturing establishments at home? That is impossible. Something is due to these men who, after devoting eight or ten years to study and preparation, at an expense to themselves or friends of perhaps four thousand dollars on the average, have given up all opportunities of labor and worldly advantage at home, and all social privileges here, and have gone abroad to bear the toils and trials of a missionary life, for the love of Christ and the souls of men. Shall we break up the plans and hopes of such men, discourage or cripple them in their labors, by withdrawing the means for the vigorous carrying forward of a work which bears such signal marks of the Divine blessing?

Such were some of the thoughts that had been burdening the mind and heart of the Secretary for days, crowding in on the hours of rest and holy time, as he went out to meet his brethren that Monday afternoon. One of the first to meet him remarked, in a casual way, "You have heard, I suppose, of the legacy left you by one of my church?" "What?" "Why, twenty thousand dollars!" A quiet, modest man, little known out of a narrow circle, but who had shown his love to foreign missions by giving his five hundred a year to the Board, had been called up higher, and left this token of his regard. He little thought how timely was to be this gift, but there was One who knew, and he, doubtless, knows now! We would have such a man live long in the enjoyment of his wealth, and the opportunities and the pleasure of doing good; yet when his earthly service is over, we are glad for such uses of wealth. This legacy, if paid within the year, will go far towards lifting the burden of debt now resting on the Board. It did lift a burden from an anxious spirit, and bid it look up more hopefully to Him who sees the end from the beginning, and is carrying forward his own glorious plan of redemption.

THE DAY OF SPECIAL SERVICE.

If readers have perused the statements on foregoing pages of this number of the Herald, respecting the new work of the Board, the reasons for continuing two collections, the appropriations that have been made for 1874, and the necessity for such appropriations, they will be prepared, in some measure, to appreciate the feeling which led a committee at Minneapolis, to whom was referred the special paper by Secretary Treat, on the "Present Duty of the Board to its Missions," to recommend, and the Board to pass, the following resolution: —

Resolved, That for the development of this [the missionary] spirit, a fresh baptism of God's Spirit on our churches, in this specific direction, is essential; and therefore the Prudential Committee are hereby instructed, after consultation, to name an early day, a Sabbath, if practicable, to be devoted to this object, made prominent in the services of the pulpit and in special meetings for prayer; and it is recommended that each pastor, on that day, bring this paper of Secretary Treat, by reading and exposition of his own, before his people, with a special pressure on young men and young

women to offer themselves, and on all Christians to offer their money freely, that the men and means may be furnished, and the forward movement entered upon, to be prosecuted continuously till the 'end come.'"

It will be noticed that this resolution is not in the form of *suggestion* to the Prudential Committee, but of *instruction;* indicating a sense of urgency in the case which led to somewhat unusual action. This feeling was not uncalled for; and the financial crisis which has since come upon the country increases the danger that contributions, for the year to come, may fall far short of what is required by the condition of the missionary work.

In accordance with this direction of the Board, the Prudential Committee have fixed upon the first Sabbath of December as, in their judgment, the best "early day" to be observed as recommended. It has the advantage of being the day for the regular Monthly Concert, so extensively observed on the evening of the first Sabbath of each month, by churches coöperating with the Board, as a season of special prayer for missions. The service recommended for the day will be a good preparation for the concert, and the concert will most appropriately follow those services with its prayers, its missionary intelligence, and its remarks and exhortations.

The day has this other great advantage, that it is the Sabbath following the 3d of December (Wednesday), which had already been designated by officials of the Church of England, and of different missionary societies in Great Britain, as a day of special prayer for missions, that there may be an increase of laborers and of means. It is presumed that that day will be observed by many in this country also, and its observance by Christians coöperating with the Board would only tend the better to prepare their minds and hearts for the service now recommended for the succeeding Sabbath. Notice has been already sent to the missionaries of the Board and the mission churches, inviting them also to the prayerful observance of the Sabbath recommended.

And now, brethren in the ministry, — brethren in the churches, — shall not this Sabbath be remembered, be observed in full accordance with the spirit of the resolution at Minneapolis, and so be made an occasion for giving a new and decided impulse to the interest of Christ's churches in the progress of his cause on earth? The missionaries, and the constituency of the Board, believe in prayer, and also in the special agency of the Holy Spirit, as the one condition of success in this great enterprise. But prayers and *alms*, supplication and *consecration*, in such a case as this, must be united. May prayers be now so fervent, and consecration — personal, and of means, and of children — so full and hearty, as to secure large measures of the Divine blessing, and the Spirit's gracious work, at home and abroad.

OUR PUBLICATIONS.

The Missionary Herald will appear in a new dress the coming year, and changes, it is to be hoped improvements, will be made from time to time in its internal arrangement. The January number will contain a survey of the different missions, with the names and locations of the missionaries. It should be

carefully preserved for future reference, in order to a proper understanding of the details that will be presented in subsequent numbers.

Besides giving the current items of interest in our own missions, the Herald will be made a means of acquainting its readers with the more important movements in the entire field of missionary effort, of inculcating sound views of mission policy, and of developing a true and healthful interest in the cause. It is published so nearly at cost that no premiums can be offered to secure a larger circulation; may we not rely on the friends of the Board to do this as a labor of love?

We would suggest the same in reference to the publications of the Woman's Board, "Life and Light," and "Echoes." They are marvels of cheapness, to say nothing of their real worth in expressing the thoughts and experience of so many devoted Christian women, who have left the comforts and privileges of American cultured society to labor on mission ground. The success of "Life and Light," has been very satisfactory, nearly or quite doubling its issues the last year. But a large circulation is needed to make a monthly of thirty-two pages, with one or more choice illustrations, pay expenses at fifty cents a year! "*choes* from Life and Light"; a missionary magazine for children, eight pages, monthly, with illustrations, is offered at the rate of forty copies to one address for five dollars, and a larger number at the same rate. We commend this as one of the publications for general circulation in *every* Sabbath-school. Will not superintendents give a place to this missionary magazine in making up the list of papers for the coming year?

Subscriptions for the Herald should be sent to Charles Hutchins; for "Life and Light," and "Echoes," to the Secretary of the Woman's Board, Congregational House, Boston.

OFFICIAL TESTIMONY TO MISSIONS IN INDIA.

While so much effort is made by some to disparage the foreign missionary operations of the Christian church, it is refreshing to meet with testimony from the highest and most impartial sources, affirming the success, the promise, and the great value of such operations. Extracts from a recent work by Sir Bartle Frere were given in the "Missionary Herald" for September last. Recent English and Irish periodicals present passages from official papers of the India Government, well worthy of attention. The following is from the London "Record" of October 10, 1873:—

"The official papers presented to Parliament, in accordance with the orders of the House, contain some of the most striking testimonies to the progress and efficacy of missions in India we have ever seen. In the statement for 1871–72, under section xii., — Education, — we have the following view of the Number of Societies, Missionaries, and Stations.

"'The Protestant missions of India, Burmah, and Ceylon are carried on by thirty-five Missionary Societies, in addition to local agencies, and now employ the services of 606 foreign missionaries, of whom 551 are ordained. They are widely and rather evenly distributed over the different presidencies, and they occupy at the present time 522 principal stations, and 2,500 subordinate stations.

The entire Presidency of Bengal, from Calcutta to Peshàwar, is well supplied with missionaries, and they are numerous in the southern portion of the Madras Presidency. The various missions in Calcutta, Bombay, and Madras are strong in laborers, and almost all the principal towns of the Empire have at least one missionary. A great impulse was given to the efforts of these societies by the changes in public policy inaugurated by the charter of 1833, and since that period the number of missionaries, and the outlay on their missions, have continued steadily to increase. In 1852 there were 459 missionaries in India, at 320 stations, and in 1872 the number of missionaries was increased to 606, and of stations to 522.'

"In reference to the friendly coöperation of the missionary societies, we have this tribute: —

"'The large body of European and American missionaries settled in India, bring their various moral influences to bear upon the country with the greater force, because they act together, with a compactness which is but little understood. Though belonging to various denominations of Christians, yet from the nature of their work, their isolated position and their long experience, they have been led to think rather of the numerous questions on which they agree than of those on which they differ, and they coöperate heartily together. Localities are divided among them by friendly arrangements, and with few exceptions it is a fixed rule among them that they will not interfere with each other's converts and each other's spheres of duty. School books, translations of the Scriptures, and religious works, prepared by various missions, are used in common; and helps and improvements secured by one mission are freely placed at the command of all. The large body of missionaries resident in each of the presidency towns form Missionary Conferences, hold periodic meetings, and act together on public matters. They have frequently addressed the Indian Government on important social questions, involving the welfare of the native community, and have suggested valuable improvements in existing laws. During the past twenty years, on five occasions, general conferences have been held for mutual consultation respecting their missionary work.'

"The various forms of labor, and the attention to the study of the native languages by the missionaries having been spoken of, we come to the account of mission presses and publications: —

"'The mission presses in India are twenty-five in number. During the ten years between 1852 and 1862, they issued 1,634,940 copies of the Scriptures, chiefly single books; and 8,604,033 tracts, school-books, and books for general circulation. During the ten years between 1862 and 1872, they issued 3,410 new works in thirty languages; and circulated 1,315,503 copies of books of Scripture; 2,375,040 school-books; and 8,750,129 Christian books and tracts. Last year two valuable works were brought to completion — the revision of the Bengali Bible, and the first publication of the entire Bible in Sanskrit. Both were the work of the Rev. Dr. Wenger, of the Baptist mission in Calcutta.'

"Details of great interest are given with regard to schools and training-colleges; and it is stated that the missionary schools now contain 60,000 scholars

more than they did twenty years ago. The high character of the education is proved by the results obtained in university examinations. As to the number and rate of increase of Protestant converts, we read: —

"'In 1852 the entire number of Protestant native converts in India, Burmah, and Ceylon, amounted to 22,400 communicants, in a community of 128,000 native Christians of all ages. In 1862 the communicants were 49,688, and the native Christians were 213,182. In 1872 the communicants were 78,494, and the converts, young and old, numbered 318,763.'

"The number of native ordained ministers is 381, and the estimated amount of native contributions £15,912. The statement contains a great variety of other details in regard to the different classes and populations affected by the missions. We pass on to give the passage on the general influence of missionary teaching: —

"'But the missionaries in India hold the opinion that the winning of these converts, whether in the cities or in the open country, is but a small portion of the beneficial results which have sprung from their labors. No statistics can give a fair view of all that they have done. They consider that their distinctive teaching, now applied to the country for many years, has powerfully affected the entire population. The moral tone of their preaching is recognized and highly approved by multitudes who do not follow them as converts. The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country. On this account they express no wonder that the ancient systems are no longer defended as they once were; many doubts are felt about the rules of caste; the great festivals are not attended by the vast crowds of former years; and several theistic schools have been growing up among the more educated classes, especially in the Presidency cities, who profess to have no faith in the idol-gods of their fathers. They consider that the influences of their religious teaching are assisted and increased by the example of the better portions of the English community; by the spread of English literature and English education; by the freedom given to the press; by the high standard, tone, and purpose of Indian legislation; and by the spirit of freedom, benevolence, and justice which pervades the English rule. And they augur well of the future moral progress of the native population of India from these signs of solid advance already exhibited on every hand, and gained within the brief period of two generations. This view of the general influence of their teaching, and of the greatness of the revolution which it is silently producing, is not taken by missionaries only. It has been accepted by many distinguished residents in India and experienced officers of the Government; and has been emphatically indorsed by the high authority of Sir Bartle Frere. Without pronouncing an opinion upon the matter, the Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by these six hundred missionaries, whose blameless example and

self-denying labors are infusing new vigor into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great empire in which they dwell.'"

A WORD TO SABBATH-SCHOOLS.

THERE are nearly twenty thousand children and youth connected with the different mission schools of the American Board. About one thousand of these are in boarding-schools and seminaries, in training to become preachers and teachers among their own people — Bulgarians, Armenians, Zulus, Hindoos, Chinese, Micronesians, Dakotas. In making up a list of appropriations for 1874, will not every Sabbath-school give enough to support at least one of these? Some schools may like to support a native preacher in some field. One hundred dollars will do that. Wherever mission circles exist in connection with the Woman's Board, and we hope they will soon be formed *in every church*, the money may be sent through that channel; otherwise send to L. S. Ward, Treasurer of the American Board. "Echoes," the missionary magazine for children, will give interesting accounts of these mission school, and the scholars in them. Let foreign missions have a place in every Sabbath-school, with other good objects.

MISSIONS OF THE BOARD.

Japan Mission.

THE SABBATH QUESTION.

MR. GULICK, writing from Osaka on the 1st of September last, remarked: "You will have heard of the attempt of the government to rob its employés of the Sabbath, by the decree that, after the expiration of the present contracts, all teachers in government employ shall have the sixth, instead of the seventh day, as a holiday. They have doubtless found that the best of the teachers in their service will not consent to such an arrangement. It is now reported that they have receded from this unfortunate attempt, but that henceforward no *clergyman* will be employed as teacher in government schools. Such a regulation will not hurt the progress of the missionary work."

A few days earlier Dr. Berry sent an account of the retrograde Sabbath movement, which should perhaps have a place, in an abridged form, in the pages of the Herald. He states: —

"I write you to-day of what may perhaps be called the first step savoring at all of retrogression in Japan, since my arrival here.

"For a people to renounce their holidays, whether they be days of rest from labor, or consecrated to religious festivals, and adopt others, of the worth of which the masses know nothing further than that they hold out to them periods of rest or relaxation, is a step in relation to the success of which the most hopeful reformer might well entertain serious doubts. Yet, at the close of last year, in reviewing steps of progress in Japan, we could notice the encouraging promise that, during the coming year, we should witness a nation regulating its periods of labor and of rest in accordance with a religious system in which but a minute fraction of its people even professed to believe.

"That the originators of this step were earnest in their effort is not doubted; but that they did not duly estimate the difficulties which would attend a question of such vital interest, and that the highest motive prompting them was a desire to

secure the applause of Christian nations, is now, and indeed has been from the first, evident.

"The result is as we feared and anticipated, namely, the swinging of the pendulum regulating the Sunday question to the opposite extreme. We are not *disappointed* to-day, though we could hardly say that we are not a little *uneasy*, as we hear of an order from the Minister of Education, declaring (if I am rightly informed), that, in the government schools throughout the Empire, the lessons of the week shall be taught on the Sabbath; and that whoever of the teachers is not sufficiently pliable, morally (for it amounts to this), to renounce his convictions of duty in reference to the Sabbath, will be discarded.

"Were we not confident that such a course, even if carried out (and the firm opposition of the most eminent teachers here, whose worth the Japanese officials have learned to appreciate, renders the carrying out quite doubtful), will ere long work its own cure, we should regard it with grave apprehensions, in view of its influence upon the moral and intellectual welfare of the hundreds of youth. As it is, however, we look upon it as one of the shadows which occasionally flit across every path of progress, only to be soon dispersed; and springing from the opposition which, in Japan, every step of social reform encounters.

"As foreigners form but a small portion of the civil staff, it would be, or was thought to be, impracticable to close the public offices on their (the foreigners') account alone; and it would be equally impracticable to keep the offices open on the native holidays, to be occupied by the few foreign laborers only. To overcome the difficulty, instead of decreeing the establishment of a few of the numerous, and to the present generation meaningless native festive days, and advancing another step in the promising direction taken eight months ago in relation to the observance of the Sabbath, the native officials have attempted to overcome it in a way distinctly retrogressive, and one that all Christendom deplores.

"The plan proposed is the *ichi-roku* rest system, namely, on the 1st, 6th, 11th, 16th, 21st, and 26th days of every month, regardless of the Sabbath.

"That no thought for Christianity, on the part of the government, has prompted this movement, is evident; nor can it be regarded as an indication that the government is anxious to maintain a neutral attitude in reference to the question of questions which now exercises the public mind. It is, rather, an effort on their part to overcome, in a way seeming to them the most natural, the difficulty above indicated; and affords another illustration of the futility of any effort to inaugurate a movement of reform affecting the social life of a nation, unless it proceeds from, and extends to, the masses of its people.

"May the Lord grant us success in our labors, that a future effort to establish the observance of the Christian Sabbath may have for its support something more than the edict of a heathen emperor, and the assent of his spiritually ignorant advisers."

OPENINGS FOR MEDICAL WORK.

Dr. Berry wrote the foregoing letter from Arima, where he was spending some days, and where, he writes:—

"The local authorities have placed at my disposal, gratis, a suitable place for dispensary purposes; and in ten days from this a native physician from Kobe will take up his residence here, keeping the dispensary open every day. I shall visit here once in about two months. Mr. Davis had arranged for the sale of Bibles before my arrival. His influence is already strongly felt among the people here."

On the 2d of September Dr. Berry sent letter-press copy, in part, of a journal kept by him during a tour to Arima and some other places, which indicates much encouragement in connection with his medical labors and the Christian instruction given at dispensaries. He had no time to write fully, but remarked: "Never has there been a time since I arrived in Japan, when prospects for the success of our work were so bright as now."

THE CHURCH IN JAPAN.

Mr. Davis wrote from Arima, August 29:—

"We have recently received a copy of the Creed and Rules drawn up for adoption by the native church-members in Yokohama, without any aid or interference of the missionaries. It is a document remarkable for its spirituality and devotion, and I hope you will ere long have a translation of the whole. I wish to allude to the first Rule, the substance of which is as follows: 'Our church is not partial to any sect, believing only in the name of Christ, in whom all are one; and believing that all who take the Bible as their guide, diligently studying it, are Christ's servants, and our brothers. For this reason all believers on earth belong to Christ's family of brotherly love.'

"How far from the spirit of the Master, and from primitive Christianity, to compel such a church as this to take a sectarian name, or to try to build up denominations among such a people."

North China Mission.

ENTERING PAO-TING-FU.

THE brethren of this mission have long wished to commence a new station at Pao-ting-fu. Mr. Pierson wrote from that place, July 23, as follows: —

"On the 17th of May Dr. Treat and myself arrived here, and took quarters in a little room in the front court of this inn. After a week's labor, selling books and preaching upon the streets of this populous city, Dr. T. left me and went over the mountains to Yücho, to care for the church and premises there. At the end of the second week I returned to Peking. As soon as practicable Bro. Sheffield and I came down again. Entering the inn we were courteously met by the clerk, or chief servant, who said there were no rooms empty. We showed him that there was the old one, and then three good ones in the rear court. These latter we took and now occupy. The attitude of the proprietor, who was at first very unwilling to have us here, but now is quite friendly, I take as typical of the feelings we shall encounter when we get premises. Bro. S. left me soon, and Dr. Treat returned from Yücho, and now it is nearly ten weeks since our arriva' On Saturday last a man arrived from Peking with a mail, and he is now engaged cautiously looking for premises. The fact that he cannot do it openly, but must hope to secure them and complete the purchase before it is generally known that we are seeking them, will show you something of the attitude of the people.

"It would take but a few evil reports to stir up a bitter feeling against us, that might show itself in such a way as to compel us to retire for a season. But we trust God has sent us here to establish a station, and that he has a place waiting for us and will give it to us.

"We brought a good stock of books each time from Peking, and have sold a great many on the streets. At first we sold and preached daily, but finding the demand dropping off, we have gone without books about half the time of late."

On the 26th of August Mr. Pierson wrote again from the same place: —

"For five weeks we have had an agent looking for premises. They must be well, or tolerably located, and large enough to accommodate two families. There are many places for sale or rent, but all seem afraid to give them to us. Our agent wanted us to adopt some subterfuge in the purchase, and, had we consented, it is possible we might now be entering some favorable place; but we have determined to wait till we can make a fair, above-board contract, and have therefore failed to secure a place.

"We have feared to make it known that we sought to buy, because of the expected official opposition, but now we will cease to care much on that point, trusting that the people will come around. We have completed the rental of a small court in a neighboring inn, where we can have more visitors and more room than here, and are about to pay down six months' rent, so as to make our stay more certain. Our prospects are good, inasmuch as we think we shall be able to hold our own at least."

THE AUDIENCE QUESTION.

Readers of the Herald may wish to

see something of what is said by the missionaries in regard to a matter which has been much noticed in the public papers — the audience of foreign Ministers with the Emperor of China. Mr. Blodget wrote uly 18: —

"The 'Audience Question' has at length been settled. The Ministers of Russia, the United States, Great Britain, France and Holland, and the Ambassador from Japan, were admitted to an audience with the Emperor of China on the morning of the 29th of June. The usual ceremony of 'three kneelings and nine prostrations' was dispensed with, and the Ministers instead bowed once as they entered the hall, again at a nearer approach, and a third time as they stood before the Emperor. The Japanese Ambassador, being of higher rank, as regards his office, was admitted to an audience before the others. The French Minister was also allowed a separate audience, subsequent to the united one, inasmuch as he had a letter to the Emperor from the President of the French Republic. The Ministers stood before the Emperor in the order of their seniority of residence in Peking, the Russian taking the highest place, that on the left of the Emperor, and the Ministers of the United States, England, France, and Holland following in order. The senior Chinese Secretary, a Prussian, acted as interpreter for all, standing a little in the rear of the others,

"It is not claimed that the audience was in all respects satisfactory, but it is regarded as an important step in advance in respect to the intercourse of foreign nations with China, and as likely to be productive of good. The only thing to be regretted in connection with it is that it took place on Sabbath morning. The Chinese appointed this day, probably because they inferred, from what they had seen of its observance in Paris and elsewhere, that the time would be more acceptable to foreigners than any other. The regard for the Lord's day was not sufficiently strong among the Ministers of these Christian nations to induce them to unite in a request for a change of the day.

ADDRESS BY MISSIONARIES TO HON. F. F. LOW.

Mr. Blodget also writes, in the same letter: —

"Hon. F. F. Low is about to leave Peking on his return to the United States. His course, as the representative of American interests in Peking, has been eminently satisfactory to his fellow countrymen. The following is a copy of an address (to be) presented to him by the American missionaries of Peking: —

"Hon. F. F. Low, *U. S. Minister in Peking.*

"*Sir,* — The American Missionaries resident in Peking desire to express to you, on your departure from this city. their sense of the ability, discretion, and firmness, which has characterized the discharge of your official duties! And they congratulate you, as well on the happy adjustment of many difficult questions in regard to the work of missions, as also on the success which has attended the efforts to secure an audience with the Emperor of China, without disturbing the peaceful relations now existing between this and other countries. In all these concessions we believe China to have been not less the gainer than those nations by which the concessions were urged. The mutual benefit of those transactions will be more apparent in the time to come.

"In your departure from Peking, you carry with you not only our high esteem, but the regards of personal friendship, and our best wishes for your future welfare."

GREAT RAIN.

Writing from Peking, August 28, Mr. Porter notices the recent rains thus: —

"Great rains and floods, ruining houses and walls, destroying hamlets and fields, are the order of the day with us. Since July 12th no week has passed without several days of heavy rain. One Sunday, and the nights that hemmed it in, gave us over four solid inches of rain. Peking streets were rivers. My teacher smilingly said he rode man-back most of the way here. He weighs about 190."

Ceylon Mission.

CHILDREN IN PLACE OF THE FATHERS.

MR. HOWLAND wrote from Tillipally, August 12th: —

"Since my previous date, my son and his wife have arrived in safety. Their presence with us awakens joy and gratitude in our hearts, and is a continual surprise to our eyes, we having never before seen any of our children, except as mere children in age and stature. We rejoice to meet them *here* instead of *there*, for the simple reason that here the laborers are so very few, while the harvest is so great.

IN MEMORIAM — SPAULDING — SMITH.

Mr. Howland also writes: —

"While the children are thus taking up the work, the parents are passing away. In the death of Mr. Spaulding one of the last links with former days seems to be severed. His missionary life was in many respects a remarkable one. It was a life of devoted consecration to the fulfillment of our Saviour's last command, 'Go ye into all the world and preach the gospel to every creature.' He often repeated this command, and his thoughts, plans, and words seemed to cluster around it and connect themselves with it, in a way indicating that it was the great ruling principle of his life. And what he was, and the great work he has done, shows what devotion to a great, divine principle of action, will make of a man, and do for him. Among all his admirable traits of character, his humility was prominent. When I first left America, in 1845, he was there on his only visit home, and gave the charge to our missionary company in a public meeting in Park Street Church, Boston. The one thing I remember of that charge is, his injunction to us to study every day that little child which Christ set in the midst of his disciples. I did not know then as I have since learned, by long intercourse with him, how completely he had himself become like a little child. He humbled himself as a little child, and the Lord exalted him. He was honored much wherever known; and how greatly beloved by the many who looked up to him as their spiritual father. He has gone to his reward, and many of his spiritual children who have gone before will welcome him there; while his reward here, in being permitted to see such precious fruits of his labors, was such as I think could not be realized anywhere but in a heathen land.

"The missionary life of our beloved sister Smith was scarcely less remarkable, though in a different sphere. The native pastor at her former station preached in connection with her death, from the text, 'And Enoch walked with God, and he was not, for God took him.' This is an indication of the estimation in which she was held by those who knew her. Any one seeing her thirty years ago, apparently near the grave with a fatal disease, would not have thought she could ever do much as a missionary, even if her life were spared. But as we look back upon these thirty years, we wonder at what she has accomplished. With a spirit subdued by severe affliction at the very outset of her missionary life, under the pressure of which she thought she first learned to say from her heart 'Thy will, O Lord, be done.' With a natural energy tempered by a quiet, yet effective gentleness, and a faith which had learned to cling to Jesus, by clinging when there was no other support, she was peculiarly fitted to exert an influence, silent, but powerful, seeming at the time to be mostly confined to her family and those connected with the household, yet afterwards seen spreading in gentle ripples, wider and still wider. In her orderly, quiet, cheerful home, we always enjoyed a visit; and we always could find true Christian sympathy, and one with whom we could take profitable spiritual counsel. She was a mother faithful and full of faith, who impressed upon my own mind, many years ago, that the desire for my children's *salvation* even, should be ever subservient to the desire that God might be glorified in them. She was also an example of how much a missionary's wife can, even in great personal feebleness, do to comfort and help her husband in his work.

"She loved the work, and did what she could; and this was not a little. Her sympathies and prayers centered much here

even when she was separated from us. We shall miss them much. Her last message to her children seems characteristic, — 'To children, one and all — Trust in Jesus. That covers all.' 'Cling to Jesus.' And to the people here — 'O, I want to have all those people at Oodoopitty become Christians — I do, I *do*.'"

Western Turkey Mission.

PROSPECT OF FAMINE IN THE CESAREA FIELD.

Mr. Barrows wrote from Cesarea, August 18: "I have just returned from a tour to Sungurlu, Yozgat, and the villages of Alenja and Injirli. In all of these places I found the brethren somewhat saddened from the prospect of scarcity. The drought in many places has been very severe, and the crops are light. Very many individuals do not even get the seed which they sowed; some do not attempt to harvest anything. Thousands of families from the vicinity of Sungurlu, and so on in the direction of Angora, have forsaken their homes and gone to the mountains and higher lands, many miles away, hoping to find at least feed for their cattle. Their lot is a sad one. The failure of the crops in this country to many means famine — perhaps death. Some can get food from a distance, but multitudes of poor villagers can not. They have no money with which to buy what is so dear.

"This state of things will very seriously affect the benevolence of our churches. The principle of self support has been steadily gaining ground in large portions of our field, but now a temporary backward movement is inevitable.

"Connected with the drought this year there have been very severe storms of rain and hail, doing great damage to the grain fields, sweeping away flocks and herds and destroying human life. In going to Sungurlu, I passed through a valley in which I saw proofs that the whole had been suddenly converted into a mighty rushing torrent. It was near this place that the inhabitants of a village, who were all away from their homes at work when the storm came, returned to seek in vain for the houses which they had left. Not a vestige remained. Some one recently remarked to me that this year God seems to be angry. The people in their great distress cried for rain, and the rain came down in such torrents as to destroy what little there would have been. There is no doubt that the Heavenly Father is chastising this wicked people, but, alas! they do not learn the lessons he would teach them. In their hunger they forget God, and only ask, 'How shall we get something to eat.'"

NEW CHAPEL — VAIN OPPOSITION.

Respecting the new chapel in a suburb of Cesarea, Mr. Barrows writes: "You have been informed of our plan to build a chapel here, in Talas, this season. The work is now going on successfully, and the building when completed will be a fine one, just such as is needed. The Mussulmen, Armenians, and Greeks combined to prevent the enterprise; they exerted their utmost influence with the government, but without success. At least the work still goes on, and we have strong hopes that we shall be able to complete the building. The Lord's work is making progress here, and we believe he will cause the chapel to be built. We suppose the opposition originated mainly with the Greek bishop of Cappadocia. He is a bitter enemy, a violent and a foolish opposer of our work. He first thought to send us back to America with his letters; but the letters provoked answers which have served to enlighten his people. He now came in and protested stoutly against our having a place of worship, but even some of his own people have been heard to say that he has acted foolishly. We bought the site for the church of an old Greek gentleman, — one of our neighbors. When the bishop's substitute was here, and himself and others were exhorting the people to rise to oppose our action, this old man said to me, 'These fellows are acting a foolish and a wicked part.' He stood firmly, and gave us the land. We believe that the hand of the Lord is in this, and that he will have his house built."

A CHAPEL BURNED AT GURUN — SADNESS.

On the 3d of September, after a visit to some out-stations, Mr. Riggs wrote from Sivas: "I always feel inclined to write to you after visiting Gurun and Manjuluk, because then I always have something to say. Part of what I have to say this time, however, is rather sad. Two calamities have recently befallen the church and community in Gurun. When I reached that place, on the 14th of August, I found the people in tears over the ashes of their beloved chapel. It was burned to the ground on the Thursday previous. That it was the work of an incendiary seems to be pretty clearly proved by the manner in which the fire began, in a room in the lower story which was locked and had not been entered for more than two weeks, but had a small high window on the street, from which window the flames first appeared. Who the incendiary was, or from what malice the deed was done, is yet a mystery, and probably will so remain until that day when all secrets shall be revealed. The rooms under the audience-room had been used as a dwelling-house by the pastor, but for a few weeks every summer he is compelled to take refuge from the heat in a garden, half a mile distant. And so it happened, that while almost all the few worldly goods of the pastor were in the building not a soul was there to check the flame when it first started, or to save some of the movable property when the building itself was beyond hope. Thus in a single hour was consumed that pleasant chapel, erected some six years ago with so much pains and expense, under the supervision of Brothers Livingston and Winchester.

"The pastor is impoverished, and the people are afflicted. They very naturally fell to surmising who could be the cause of this evil, and the majority of them seem to lay suspicion on some of the *Turks*, as they had previously sometimes remarked that the position of a Christian praying place within ninety yards of the sacred place of Mohammedan worship rendered futile the prayers of the faithful. But nothing can be proved, and the whole thing seems a surprise to everybody; for, aside from certain cases of personal persecution, our growing community there seems to be steadily increasing in favor with all the people, and there are a great many, both among the Turks and the old Armenians, who deeply sympathize with our brethren."

BUILDING A CHAPEL — JOY.

"From the sadness of this scene it was a great joy to turn to the reverse of it, at the other end of the city. I wrote you last year of the energetic beginning made by the people for the building of a much needed chapel at Sheöl, the upper portion of the town. They pushed the work forward earnestly, and in three months from that day in August, 1872, when we sat under a shade tree and discussed the possibility of such a thing, they had completed their substantial and commodious chapel building. It stands on an eminence, visible from afar, is plain but neat and well designed, and is capable of comfortably seating a congregation of four or five hundred. The people gave toward this chapel a full half of the money expended, beside the labor of their hands and gifts of material, which would amount to about as much more, so we lay no claim to it, but consider as a donation what was given from our chapel fund, and the chapel is wholly theirs, or rather the Lord's, and in their keeping."

A DELIGHTFUL SABBATH.

"I spent but one Sabbath in Gurun, but that was a delightful day. At sunrise that part of the congregation living in the lower part of the city met for worship in the room occupied by the pastor, — over seventy-five persons crowded into a little room twelve feet by sixteen. Friday evening the pastor had told me he would expect me to preach to them. I was kept busy early and late, and had not a moment for preparation till late Saturday evening. My heart was full of the loss of the chapel, and I wanted to give them a word of comfort about it. Opening my Bible at random, the first words that met my eye were — 'What I do thou knowest not now, but thou shalt know hereafter.' I felt that the Lord had sent me that text. After the service, we — all that could do so —

walked up four miles to the new chapel, and had another morning service with a congregation of about two hundred. In the afternoon, in the same place, we celebrated the Lord's supper, and it was an occasion of solemn joy. The congregation, of over two hundred and fifty, appeared to be deeply impressed, and the presence of the Lord was markedly felt. These seasons are peculiarly precious to me, for we have no other live, progressive church in our field."

THE BURNED CHAPEL MUST RISE AGAIN.

"That the Gurun chapel must rise from its ashes, more durable and more commodious than before, is inevitable. And none feel more in earnest about it than the shelterless congregation, who meet for the present in a shady garden, while the weather permits; but when cold weather comes on they will have to crowd together in some small hired room, for there are no public halls, as at home, to afford refuge to a burned-out church. Some of them were very anxious to go to work immediately and get up some sort of a chapel before winter. But the great question, 'Where are the means to come from?' stared them in the face, and is as yet unsolved. The people, during the past year, have strained every nerve for the building of the chapel in Sheöl, for they consider themselves one congregation though so much scattered, and in their poverty they cannot build a chapel without help. I was pleased, however, to see that those who denied themselves many luxuries all last year for the building of one chapel, are ready to do the same again for another; and I am sure that they will do all in their power, and probably, before the chapel is completed, they will have given as much as they gave for the one lately built. But for the balance they look towards us. The 'Chapel Building Fund' in the hands of our mission has had large drafts upon it during the past year, and for the present may be considered exhausted. We turn, therefore, to our home friends."

A CASE OF APOSTACY.

"I spoke above of two calamities having befallen the church and community in Gurun. Of one I have spoken at length; the other came to my knowledge after I returned to Sivas. A young man, a member of the church in Gurun, and also considered the most promising member of our station class here, preparing for the theological seminary, was spending a vacation at his home in Gurun, and, to our very great surprise and grief, appears to have gone back to the old church, tempted by a paltry salary offered him if he would become teacher of the Armenian school and renounce Protestantism. I feel almost as though I could never trust any one again, for I had a great degree of confidence in this man, and he seemed to show a remarkable spirit of piety and self-denial, which now appears to have been the most consummate hypocrisy. We have not yet heard reliable particulars of this sad case, but there seems to be no doubt as to the fact. Money can rebuild a burnt chapel, but no amount of money can put truth into a hypocritical heart."

Zulu Mission — Southeastern Africa.

CONTINUED WORK AMONG THE KRAALS.

Many will remember the special interest felt by Mr. Pinkerton, ever since he went to Africa, in work among the heathen settlements away from the mission stations, where little has been accomplished hitherto. Two letters recently received from him indicate that such work is still going forward quite successfully. On the 10th of July he wrote:—

"We are leading out the African Israel into the Caanan full of heathen, though not on the other side of the wilderness. We are organizing and extending this work every month. From our stations the gospel is carried out by natives to their people, every Sabbath. A brother from this station has of late been holding Sabbath services at the kraal of Umtabela, a friendly chief, six miles from here, inland, while the meeting at Fynn's is vigorously sustained every Sabbath. I hope this new meeting will be continued regularly. We have plenty of places for new meetings, and shall establish them as fast as possible. As I have written before,

the truth is taking hold of some hearts, and with many it will be unto salvation. While on my trip to our annual meeting, I spent a most cheering Sabbath with the Inanda workers, at an out-station of theirs, about four miles away. It was under a tree, in a wild valley. Men came from the kraals bringing their books, and sat down like the children to learn to read. There were half a dozen groups or more, taught by the people who had come out from the station to this work. The brethren believe that two or more of these men have been converted. One of them, who is seeking the kingdom of God in that heathen neighborhood, said to me, after meeting, 'We are yet in darkness. We do not understand. We are like untrained oxen just yoked in, that do not know how to go right at first. But we will learn.'

"The visitation of new parts of our field has been continued during the past three months. Several remote and thinly-peopled localities have been traversed, and some interesting meetings held where but few people were present. I perform these trips by slow traveling, several days in succession, sleeping at any kraal where night overtakes me."

A HOPEFUL OPENING — KING DUMISA.

"A few weeks since I spent a night at the great kraal of Dumisa, a powerful old chief, twenty miles inland from here, who is said to have obtained his power by his prowess as a hunter, in the days when elephants and lions were the terror of the people. Two of his sons can read, one of them very well. They had recently obtained some little books, and were eagerly teaching their numerous brothers and sisters to read. There was apparent unusual ability, and power of application, among the children in this royal household. They are very friendly, and seeking to be taught. Here is, apparently, a door open to a large and superior tribe which has no missionary."

ANNUAL MEETING OF THE NATIVE CHRISTIANS.

"The annual native meeting which closed here last week, was an encouraging and stimulating occasion. The houses of our believers were well filled with their friends from the other stations. Mr. Fynn's family came in a great wagon, which was drawn up before a clump of dense bush. A canvas was drawn around the lower part of the wagon, converting it into a two-story house, with one floor on the ground and the other on the bed-plank, above the axles. The fire was built between the wagon and the bush. A number of their people came bringing a variety of food. They slaughtered an ox, lived in their camp, and went to meeting. As the weather was fine, and had been for a long time dry, their people enjoyed sleeping on the ground in the bush, far better than in houses. Heathen from all about attended the services. Our church was packed every day, and on Sabbath a great assembly met under a spreading tree, to hear the word from one of their own people, the young pastor at Itafamasi. Order, quiet, and spirituality made this a precious meeting."

MORE ABOUT JOBO AND DUMISA.

July 18th he wrote again: "Since writing last week I have been out on a six days' trip. . . . . Had a weary journey to the hill-girdled kraal of Jobo, whom I mentioned in my April letter,[1] but was more than richly paid by his friendly reception, and the great hut crowded with the people he called together to hear the word. He and two of his wives used to hear Dr. Adams preach when they were children.

"Then going up the Impambanyoni, a long ride, we arrived at the kraal of that old Zulu king, Dumisa, whose people almost worship him, and whose children must approach him with the precise formality which recognizes *always* his kingship. I found the boys getting on well, learning to read. Four of them can read the Testament now. Had an evening service in the kraal, a good talk with the old chief and a son who rules a little kingdom three days' journey inland, on the slope of the mountains, far from a missionary. He asked me to go up there to live, and teach his people. I promised to go before long and make them a visit. The old chief heartily approved of my teaching his

1 See *Herald* for September last, pages 283–4.

children the law of God. I came home with a light heart, feeling that God was giving his word favor at a fountain-head of extensive influence.

ENTERING THE FIELD CHEERFULLY.

A little more than three weeks after his arrival in Africa, Mr. Kilbon, the new missionary to the Zulus, wrote from Umvoti (August 8): "Before leaving home I supposed it would not do for the missionary to consider any joy indispensable, and felt that he must leave home ready to dispense with all but the immortal peace within, if necessary. We have not had any experience yet, and might better reserve our judgment for a while, but there must be some kind of an impression at first of which one can speak, and speak confidently. Spiritual darkness abounds here, it is evident; and this is the thing of intense interest to the Christian who longs for the kingdom of Christ to come; and this is the object the missionary is supposed to see when he leaves home for other lands. But it is gratifying to have the general aspect of the field of labor please him as he enters it. When he finds advantages and pleasures he has not counted upon, he is quite prepared to appreciate them. So Natal impresses me, and so I find here unexpected comforts. I have had no fearful encounters with wild beasts and alligators yet, nor seen many snakes. Riding on a mattress in an emigrant wagon drawn by oxen is not the most uncomfortable thing in the world, and no floods have washed us down the rivers while we were fording them. The wagon was well nigh fast in the sand once or twice, but that was nothing. We could have got out well enough if it had been fast. Our dwelling is neither uncomfortable nor uncomely. We are so far from all this as to be pleasantly located high up on the banks of the pretty little Umvoti, in a plain but cheerful one story house, with just now a plenty of fruit to eat, that grows on trees set out by Mrs. Grout. The skies are clear, and the temperature delightful. The postman comes to the door every other day, bringing letters and latest local news. In a few months we may have in our papers daily news from Europe and America, for there is now an agent here who is in a fair way to obtain the contract to connect Cape Town and Natal with the rest of the world, by submarine telegraph cable.

"You see that Umvoti, from the way I have written, has more that is pleasant than we anticipated. All the missionary band have given us a warm welcome, and this is the best of all. They seem to take it for granted that it is safe to pledge their hearty love and support to a missionary, because he is a missionary, even before they see him. It is no *personal* compliment to receive such letters, but it is complimentary to the missionary name. It is also suggestive of the 'brotherly love' these brethren and sisters are accustomed to find in each other."

Choctaw Mission.

Two brief letters from Mr. Hobbs indicate that he still finds much to encourage him in his work among the Choctaws. He had been ill, with miasmatic fever, but held a "big meeting" in September, at Lenox, in the "almost new meeting house" there. The meeting was "large and good," and twenty-one persons avowed their purpose to serve the Lord. Early in October he held another meeting of the same kind at Buck Creek. This, also, he speaks of as a good meeting. Thirteen were received to the church, and eight others expressed a determination to serve God. Mr. Hobbs has one young man studying with him for the ministry, and mentions another who may enter upon a course of study with the same work in view.

The November number of the "Missionary" (Southern Presbyterian Board), gives a letter from Rev. W. A. Sample, dated August 27, respecting Mr. Hobbs' work, from which the following passages are taken: —

"It was my privilege to spend the fourth Sabbath in August, and participate in the exercises of a communion season, among the Choctaws at Green Hill, the nearest mission station to us, the charge of the

late Rev. Thomas H. Benton, now of the Rev. S. L. Hobbs. This was what the people called a 'big meeting,' but was properly a 'camp-meeting,' as nearly the whole congregation was on the ground, from Friday P. M. to Monday A. M. The services of each day began with a sunrise prayer-meeting, which was conducted by one of the natives. A remarkable feature about these prayer-meetings, to my mind at least, was that young men, and even boys, when called upon to lead in prayer, promptly responded. Not *once* was it said or heard, 'Please excuse me.' It appears to be understood among them, that as soon as one becomes a church-member he *must* pray in public. . . . .

"I thought to myself, How glorious the triumphs of the gospel, even here in this time, and before our eyes! What great things the Lord hath wrought among this people. Surely none could be here and longer doubt the wisdom of establishing and sustaining mission stations among the heathen, at any cost. . . . . As I witnessed the evidences of attachment on the part of that people to Dr. Hobbs and his good wife, I thought, It is a glorious thing to be a domestic missionary, but it is more glorious to be a foreign missionary. Dr. H. is doing a great work among this people, even though he can visit them but once a month, so large is the field."

Mission to Spain.

THE FIRST YEAR AT SANTANDER.

WRITING from Santander just before the close of his first year there, Mr. William H. Gulick reviews the year at some length, and in a way so pleasant and encouraging that readers will be glad to see most of his letter.

BEGINNINGS—FIRST CONGREGATIONS—PROGRESS.

"Taking all in all, it is with hearts full of gladness that we recount the experiences of this our first year. We came to Santander believing that we were led hither by the hand of God. As we began to face the difficulties of our work, it seemed as if the task allotted us would be beyond our strength. Our knowledge of the language was very imperfect, the community were all strangers to us, all Roman Catholics, and all naturally hostile to us. But what was impossible for us was possible with God.

"Having moved into our house we invited our two or three native friends to join us in our first meeting. For several Sabbaths the colporter and his wife, and one other Spanish acquaintance and his wife, made up our congregation. By degrees, as I made acquaintances in town and personally invited them to our meetings, one and another came. Soon we had to move from my study into the parlor, and the parlor began to fill up. From six or eight, the number coming rose to ten or sixteen; then to twenty-five; then to fifty-two, at our last meeting of the year, filling the parlor and overflowing into the adjoining rooms, and quite exceeding our ability to seat; and then to a hundred, and a hundred and ninety-five on the last week in January. We love to recall those days. You can imagine the feelings that stirred us. For several weeks we had been obliged to give up all attempts to seat more than forty or fifty persons. The parlor, which was entirely unfurnished excepting the benches and the little unpainted table at which I stood, was filled up to my very feet, and faces peered in from the hall and through every door. I prayed in such language as I could command. My wife led the singing. All *tried* to sing, and as but few had any idea at all of our style of singing, their mingled voices made but a loud discordant roar. It was very trying to us. I helped to the best of my ability, sometimes with my voice, sometimes with my flute, but it seemed almost a hopeless chaos. Then I preached twenty or twenty-five minutes, reading what I had written and studied, and extemporizing now and then. I tried always to have the meetings only one hour long, and we were never troubled by disturbance of any kind."

SPIES.

"During this period, two young men called on us professing to be very much interested in the services that they had

attended, and wishing to get copies of such tracts as we had. I gave them a few and bade them return. Later, two or three more came on the same errand — students in the university here. I gave them tracts and offered to sell them Bibles and Testaments. Shortly after the colporter called, and with considerable agitation told me that those young fellows were hypocrites — Jesuits; that one was a sacristan in the church of San Francisco, and well known to be a great devotee; that their only object in calling was to get a look at the interior of our house; and that they had been heard to say they would kill me some day. He warned me never to open the door of our house after dark, without first knowing who sought entrance. I have since learned that they handed over all the tracts to the bishop, and received from him a special blessing.

"Meeting one of them on the street not long ago, I walked up to him as he tried to slip past me, and obliging him to stop, asked him, as blandly as I could, how the bishop liked the tracts, and why, instead of telling me a story about his liking our doctrine and wishing to learn more about it, he didn't tell me frankly that he wanted the books for the bishop, as I would have given them to him with equal freedom, and was ready, now, to give him still others, if, like an honest man, he would send for them. I further asked him which religion seemed to him the more worthy of respect, that which employed lying to accomplish its purposes, or that which met friend and foe alike with the simple truth. He turned all colors, stammered out some incoherent reply, and I passed on. We have had no more calls from them, and have not yet suffered anything from their threats."

OBTAINING A CHAPEL.

"It was plain that we could not continue the meetings longer in our house. It would have been an injustice to our neighbors in the same building to have such a concourse running up and down stairs, past their doors and windows, and filling the common staircase, even though they might be as orderly as possible, and though, early Monday morning, I had the entire flight of ninety-six steps, up to our elevated 'flat,' swept and scrubbed. We were fortunate in receiving just then the offer, for one Sabbath, of a store-room on the ground-floor of the building in which we live, and which was filled by our congregation to its utmost capacity. For the next two Sabbaths we were in the large *salon* of the city, having, on the second Sabbath, an attendance of some three hundred and seventy-five persons.

"On the 23d of February we had the great pleasure of holding our first services in our own chapel. Thus we had been led, I might almost say forced, to a result which I had little thought would be attained short of a year of our parlor meetings and personal work among the people. Our meeting-room, or chapel, is in a double house, three stories high, the ground-floor of which is occupied by a coal-dealer. The second floor, to the right of the central staircase, is used now as a store-room for cod-fish. On this floor, to the left, is our chapel. The entire third floor, right and left of the staircase, is occupied by private families. Our room was filled to the ceiling with cod-fish a few days before we came into possession of it. It is about forty feet long by thirty wide, the ceiling supported by six wooden beams. There are six windows, three on each of two sides of the room, so that we have an abundance of light and air. The owner put a fresh coat of paint on all the wood-work, and white-wash on the walls and ceilings. The house is built up against a cliff, the rough-hewn rock of which reaches to the top of the room. This is not only very unsightly, but is continually exuding an unhealthy dampness, to protect from which it has been necessary to put up a board partition. We have plain, unpainted, pine-plank benches, with and without backs, and an unpainted pine table for the desk. On the wall facing the congregation we have painted, in large letters, '*Jesu Christo, su Hijo nos limpia de todo pecado.* 1 Juan, i. vii.' In this room, we hope, by God's blessing, to lay the foundations of the first evangelical church in the north of Spain."

THE CURIOUS DROPPING OFF.

In referring to the Missionary Herald

for July, I find that April 30th I wrote that our congregation was averaging about eighty, with some twenty who came with regularity. During the month of May the merely curious fell away, and by the first of June we were left with what has proved to be quite a permanent congregation of about forty persons. With the most of these I have become more or less personally acquainted, and the work has now passed into a new phase, and we hope that it will be steady and progressive."

ANNOYANCE AND COMPENSATION.

"We are not permitted, however, to escape our little trials and excitements. On one Sabbath, there was a larger attendance than usual, the singing of the opening hymn was with spirit, and we thought we were going to have a good meeting. But in the adjoining store-room some twenty or thirty men and women were engaged, during the entire afternoon, in overhauling, packing, and carrying out cod-fish. We were almost stifled by the odors, and every now and then the work people would leave their fish-packing, and gathering in groups at our door would look in upon us. Between the smell and the noise the services were much marred. But we were not without compensation. When I was shutting up the room I was asked by one of the workmen if I would not wait a few minutes, as one of their number, not just then in, wanted to talk with me. I waited half an hour. When he came, I found him a fine, open-faced, graceful young man from Bilbao, who had recently come to Santander. He said that while working he had looked in upon our services, the simplicity and apparent sincerity of which he liked very much. He had heard all sorts of things about our religion and worship, but this was the first time he had ever had the opportunity to see anything of it. He wanted a Bible. I had none by me at the moment but the one in use at the chapel, which was rather higher priced than others, costing half a dollar. The price didn't matter. He would rather take that at once than wait until Monday and come to my house for a cheaper one. So he carried away our pulpit Bible! I said to him, 'I have heard that you of Bilbao and the Basque Provinces are very much attached to your religion.' 'So it is,' he replied, 'but there are some of us who are determined to know what Protestantism is.' I shall hope to hear again from this young man."

QUIET METHODS.

"From the beginning I have carefully avoided all sensational methods of work, or of calling attention to our work. I have not even printed notices, or distributed circulars or cards. Every one whom I have had the opportunity of speaking to, personally, I have told of our meetings and invited to join us. In this quiet way we have made ourselves known, and I think there are not now many families in Santander who do not know of us and of our work. I have, in preaching, avoided controversy, seeking only to preach Christ; but we have not escaped attacks from the priests, who have calumniated us in their papers and denounced us from their pulpits for weeks continuously; but neither we nor any of our people have suffered any real persecution. Our congregation is made up mostly of poor people — some of them very poor. 'The common people heard him gladly.'"

CASES OF INTEREST.

"Look at this old man on the front seat, with patched clothes, his head tied in a colored handkerchief, with spectacles on, and a large Bible open on his knees. How earnestly he watches the speaker, seeming to drink in all that is said; how full of marks his Bible is; with what fervor he sings the hymns, in his sweet old-fashioned style, with quavers and slurs and many trills, but all in perfect harmony! He is our tinker. Poor old man! he has bad habits to struggle against, but his heart seems to have been deeply touched by some new power. He it is of whom Brother Thomas writes, who said to my wife, 'Your coming here has been a happy thing for me. Now I live in Christ, and I shall die in him.' Just behind him, cleanly and substantially dressed, see that middle-aged man, with a pleasant though sedate face, with spectacles, too, follow-

ing in his Bible the passage that is being read from the desk. He is a shoemaker, who has bought several Bibles, and has induced several of his friends to buy and to study them, and to attend our meetings. We have strong hope that he is a Christian. We are impressed by his simple but earnest expressions of happiness, and of love for Christ, and by his zeal in bringing others to Christ. So I can point out one and another of the congregation — men and women — in whose hearts I think the truth has found lodgment, though we may not yet say that they are converted.

THE SABBATH-SCHOOL — SINGING.

"Here are our little ones, my wife's Sabbath-school class — nine children, from seven to eleven years of age — boys and girls. How bright they all look! In many respects I consider this the most important and the most hopeful part of our work. They learn hymns and sing them with spirit, and learn passages of Scripture. All but one of them, the youngest, read, and their interest has continued unflagging. The parents of most of them would be glad to have them receive from us continued schooling during the week.

"Now hear our good people, one and all, sing a hymn, the good Spanish hymn '*Venid Pecadores*' — Come ye sinners. My wife plays the organ, and the tide of song rises full and strong. I shall be surprised if your heart is not thrilled by these fervent strains, ascending from the lips of these poor people just emerging from the bondage of a life-long superstition. But you will say, 'How is this! Is this the singing that you have complained of so much, calling it "roaring," "a chaos of sound," and such hard names.' You cannot marvel more than we do as we contrast this really stirring music with the noises that once so distressed us. Two months ago I noticed three young men who came for several successive Sabbaths, and then suddenly ceased to come. I met the leader of them on the street afterwards, and falling into conversation with him, asked him why he no longer attended our services. He replied that he belonged to an opera company then in Santander, and was very fond of music; and that the singing in our meetings so offended his ears that he could not stand it. Looking at the matter from his point of view I did not wonder. But we have got bravely over that trial, and have entered, I hope, on a new career, with the help of the fine Smith's organ.

"On the 6th of July we were made glad by the arrival of my brother Thomas and his wife."

HOPE FOR THE FUTURE.

"This, briefly, is the result of our year's work. We feel encouraged, small as the result may seem, and take it as a promise of greater things in the future. And we believe that there is full opportunity for a much greater work in hundreds of towns in Spain. It may be urged, however, that the present disturbed condition of the country, and especially the Carlist war, is not a hopeful sign. Without debating the question in detail, I think we can safely reply, that no true missionary enthusiasm will be dampened because Don Carlos and his *junta*, assembled in the mountains of Navarre, 'by a majority of six, vote the revival of the Inquisition'; nor need we lose heart because the Carlist officials of Biscay have issued an order that all who do not attend mass on Sunday mornings shall be whipped. We cannot read the future, but we do know that revolutions do not often go backward. Freedom of conscience, and the liberty of speech and of the press, have been too long enjoyed to make it at all probable that the most reactionary government that may come into power will be able to interpose any insuperable obstacle to the spread of the gospel. Intelligent German and English friends, who have lately traveled and lived in Italy, tell us, that with all the discouragements in Spain, they think the evangelical work is quite as hopeful here as there. As for ourselves, we rejoice in the thought that, in time, with the blessing of God, there may grow up in Santander a church from which young men and women shall be willing and competent to go out as missionaries to the country around. But as we hear of villages, and towns, and cities, throughout this northwest, which is our

chosen part of Spain, that want to hear the gospel, our hearts ache, not only because we have no one to send to them, and that we must see them drift into indifferentism, or atheism, or back into Romanism, but because we see so few agencies at work that even in *time* will be able to meet this great and pressing want. We long to see our rich, prosperous, and happy churches at home spring to embrace the privilege of planting *many* missionary stations in this wide and interesting land. Do our friends realize that Spain is open to the gospel! As wonderful as the revolution in Japan is the breaking down of the wall that for centuries has shut the Word of God out from this country. The field is ours if we will but take it. The cry from Japan is — 'We need, at once, twenty men.' Let Japan have her twenties, but pray remember Spain with eight, or even six! May God move the hearts of some of his servants to take up *their* cross, and to offer themselves to plant the cross of Christ in 'unhappy Spain.'"

Austrian Empire.

READERS will feel special interest in the progress of the "new work" of the Board, and will be gratified to see the following letter from Mr. Clark, dated "Branik, near Prague, September 29, 1873." It indicates both the need and the favorable prospects of work in the Austrian Empire.

PROGRESS IN THE LANGUAGE.

"My wife and I have just returned from four weeks of study with a German pastor — Pastor Kotscky, of Attersee. Separated entirely from those who speak English, and not allowing ourselves to read any English excepting the Bible, we have made September by far the most profitable month of study. Pastor K. is one of the very few earnest Christian ministers of Austria. He took a very brotherly interest in us, and in order to make my progress greater, urged upon me first the 'altarrede,' or short sermon, and then, the following Sabbath, the full sermon from the pulpit."

RELIGIOUS CONDITION OF THE PEOPLE.

"While I feel that I have hardly commenced the study of German, it still fills my heart with great joy to know that I can now begin to preach to those who are hungering for the Bread of Life, to those also who are enveloped in the darkness of superstition, and to thinking men who, through the bad example and teaching of priests, are fast drifting toward infidelity. The majority of the students, for example, in Prague University, are skeptical; nor is there occasion for surprise at this when one considers the hypocrisy which they daily witness. Our teacher, a Catholic student, says he has been saved from infidelity through the influence of our Christian circle. In preaching for Pastor K., I was of course addressing a Protestant audience, in which all above the age of fourteen were church-members, yet not one fourth of them were true Christians. The prevailing system here, in Protestant churches, of bringing the *un*converted as well as the converted into church relations, in short, making no distinction between parish and church, is fraught with great evils. Laxity in church-discipline, deplorable enough in America, is tenfold greater here. Christian activity is something quite unknown. The *pastor* must do all that is done, and since the majority of pastors give no evidence of true piety, scarcely anything is done, even by them, to evangelize the masses.

"The Catholic church in the village where we have been belongs to the 'Wallfahrtkirchen' — churches to which pilgrimages are made. It is regarded as a special place of mercy, because it contains a peculiar picture of the Virgin Mary. The fabulous history of this picture is painted on the walls of the church. I never read anything more absurd; yet thousands of poor deluded souls believe it all, and worship the picture with marked adoration. Under a crucifix of this church is a communication from the Pope, granting perfect indulgence, three times a year, to those who receive the sacraments and then pray before the cross in the meaning and intention of the Pope. Think of praying, not 'Thy will be done,' but 'The *Pope's* will be done'! In the same communication is the following: —

'*Daily Indulgences.* Seven years and two hundred eighty days' indulgence so oft as one prays seven "Ave Maria" to the honor of the seven pains of Mary. Five years two hundred eighty days indulgence so long as one prays five "Pater unser ave Maria, and Glory be to God the Father," to the honor of the five holy wounds of Christ. These indulgences are available for all time, and can, through intercession, be placed to the account of poor souls' [in purgatory].

"With such instruction before the people, and a priest who usually spends Sunday afternoon at the hotel in card-playing and drinking, it is no wonder that the ignorant are very superstitious, and the thinking class skeptical.

"I visited a teacher in the vicinity who, through timidity, has felt that he could do nothing in the work of evangelization. He very gladly received some interesting Christian books and tracts, and began at once to use them with success among his neighbors. He consented to establish a weekly meeting in his school-room. May the Lord give him courage and wisdom for the work. My time was so thoroughly engrossed in study that I had but little opportunity for personal work. Some good seed, however, was sown."

HELPERS — NEED OF BOOKS.

"On our return we visited our colporter, in Budweis. He is an earnest Christian man who will do much good. He is studying Bohemian with great zeal, and will soon be able to enter more actively upon work among the people. He has sold quite a number of books and tracts; in some cases he has lent them, and to some, where in his judgment it seemed best, he has given them. We called upon the professor who is translating for us some English tracts and books, into the Bohemian language. He is a superior scholar, and although a Catholic, is ready to do such work for us. The need of Christian literature in the Bohemian language is very great. Our work is hindered at every step because there is so little to put into the hands of those who are not only willing, but anxious to read.

"Yesterday the service which we held here, in our rooms, was well attended — nine Catholics present. It was conducted by a theological student whom we *hope* to station soon in one of the cities of Bohemia where the gospel is not preached. Each passing week deepens our impression of the magnitude and the pressing need of just that work which the Board proposes to do in Austria."

MISSIONS OF OTHER SOCIETIES.

BOARD OF MISSIONS OF THE REFORMED (DUTCH) CHURCH.

THE last Report of this Board gives a total income for the year of $83,948.61; so that "the debt which has so seriously hindered the work since 1867, has been removed." The appropriations for the present year are $59,000. These are less than the estimates sent by the missions, and "the work is still restricted by the want of money." The Report states: "The field of our missions is steadily enlarging. At the Northern and Southern extremities of the territory occupied by our brethren in India more than a score of villages have recently sought Christian instruction from us, while many other settlements are almost decided to follow their example. By the Holy Spirit going before them and enlightening and converting the souls of men, our brethren in China have been led to the border of a large, fertile, beautiful and populous region, never before visited by a preacher of the gospel, and where there are no serious obstacles to the free proclamation of the Word of Life. The opportunities to perform Christian work in Japan are almost innumerable and of the most inviting character. We need men. The health of our missionaries is failing under the great and constant increase of the work demanding their attention, and there is reason to fear that an enterprise, pros-

perous in every department, will receive a serious check from the lack of men to carry it forward. We need the importunate prayers of the people of God..... And, large and praiseworthy as has been the liberality of the past, we must call for still more generous gifts, that increasing wants may be supplied."

The following table presents the general summary of the mission statistics:—

	China.	India.	Japan.	Total.
Stations	1	8	4	13
Out-stations	8	54	..	62
Missionaries	4	7	5	16
Assistant Missionaries	3	9	7	19
Native Ministers	5	2	..	7
Catechists or Preachers	9	26	2	37
Assistant Catechists	..	4	..	4
Bible Readers	..	25	..	25
Schoolmasters	8	21	..	29
Schoolmistresses	..	12	..	12
Colporters	..	22	..	22
Academies	..	2	..	2
" Scholars in	..	94	..	94
Day Schools	8	40	4	52
" " Scholars in	127	697	100	924
Medical Students	..	5	..	5
Theological Students	7	.	..	7
Churches	7	17	1	25
Communicants	528	738	32	1,298
Added on Confession in 1872	50	66	26	142
Number in Congregations	2,000	3,246	100	5,346
Dispensaries, with beds	1	2	..	3
Patients treated in 1872	5,000	12,000	..	17,000

FREE BAPTIST MISSION.

A réport of "the American Free Baptist Mission in Lower Bengal," for the year ending in March last, printed at the mission press in India, has been received. It would seem to indicate much prosperity in the work, though the mission has been afflicted by the death of Rev. B. B. Smith, "the first male missionary," and has now in the field apparently, but two men from the United States, James L. Phillips, M. D., and J. Phillips. There are 5 American ladies, 7 native "preachers," and 6 native "lay preachers." The stations are 4, and the four churches number 360 members. 86 were added by profession within the year. In two station fields there are reported 63 Santal village schools, with 1047 pupils. There are also schools of a higher grade, — at least one "training school," "one industrial school," a "girls' home," an "orphanage," and at another station a "boys' orphan asylum." A good amount of "Zenana work," is also reported, with town and village work. The report notices aid received in India during the year, as follows: Private donations and subscriptions, 2,734 rupees; from Government Famine Orphan Fund, 4,883 rupees: government grant-in-aid for schools, 5,056 rupees. In all, about $6,336, gold.

WESLEYAN METHODIST MISSIONARY SOCIETY (ENGLISH).

In presenting, from the last Annual Report, the statistical summary of the missions of this society, it should be stated again, as it has been in past years, that much the larger part of the stations, missionaries, church members, etc., are not among the heathen, but in nominally Christian lands, in British dependencies, and among English colonists abroad. Even in Africa, Ceylon, and India, the operations are largely among English speaking people, not among the native, pagan population.

The Report of this year states: "All our mission fields possess a distinctive character, and may be classified—(1) as Missions to nominally Christian countries, in which Popery, or an unevangelical Protestantism equally opposed to the truth, is prevalent, or (2) Missions to Colonies mainly British in their character, or (3) Missions to the West Indies, among the descendants of the emancipated Negro population, or (4) Missions to Heathendom of India, China, Africa, America, Australasia, and Polynesia."

"*Missions to purely Heathen* countries stand in a very different position from missions to Colonies, in which identity of race and language affords peculiar facilities for the propagation and reception of new ideas..... In India, our missionaries are beginning to hope; they say 'Every year the prospect brightens a little;' 'We are much encouraged by the success with which we have been blessed in our efforts to raise efficient native agents, and by the progress which our schools are making.' This is the opinion of our brethren in

Continental India. In the Tamil and Singhalese Districts, in the Island of Ceylon, our prospects are very bright. An educated native ministry, and churches rapidly advancing towards self support, are proofs that the labors of our missionaries have not been in vain. In the Calcutta, Mysore, Madras, Tamil, and Singhalese Districts, we have 75 missionaries, 2,976 members, 13,897 children in the schools, of whom 3,765 are girls. In the Canton and Wuchang Districts [China] we have 11 missionaries, with 178 members, and 386 children in the schools."

"The Polynesian missions, under the care of the Australasian Conference, carried on mainly in the Friendly and Fiji Islands, have been among the most successful of modern missions. The Friendly Islands, governed by Christian King George, may be regarded as Christian, and, as such, no longer a mission. In Fiji, the rapid influence of European Colonists, from the Australian Colonies, is producing complications in the government and in all the relations of society, which are likely to result in serious evils, unless met by the establishment of some legal authority which would command obedience and inspire confidence. The statistics of these missions speak for themselves: 23 European missionaries labor in connection with 63 native missionaries and 906 native catechists, and 1,796 local preachers; the number of church-members is 33,149. There are above 133,000 attendants at public worship in 802 chapels and in 357 other preaching places. The work of education has not been neglected: 1,568 day schools, taught by 148 head teachers, and by 2,469 subordinate masters, return 53,804 day scholars, and about the same number attend the Sunday-schools, in which there are 3,551 teachers. The statistics of the *Maori Mission* in New Zealand are included in the colonial returns of the Australasian conference. Marvelous is the retrospect: a generation ago the Fiji Islanders were cannibals. *What hath God wrought!*

The statistics of all the missions are as follows: —

GENERAL SUMMARY.

I. *Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations, called Circuits	242
Chapels and other Preaching Places, in connection with the abovementioned Central or Principal Stations, as far as ascertained	2,040
Ministers and Assistant Missionaries, including Supernumeraries	327
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	1,122
Unpaid Agents, as Sabbath-school Teachers, etc.	5,752
Full and accredited Church Members	73,591
On trial for Church Membership	7,384
Scholars, deducting for those who attend both the Day and Sabbath-schools	64,290
Printing Establishments	4

II *Other Missions of the Society, having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations, called Circuits	605
Chapels and other Preaching Places	4,607
Ministers and Assistant Missionaries, including Supernumeraries	798
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	3,661
Unpaid Agents, as Sabbath-school Teachers, etc.	18,551
Full and accredited Church Members	96,769
On trial for Church Membership	8,232
Scholars, deducting for those who attend both the Day and Sabbath-schools[1]	181,443
Printing Establishments	3

Recapitulation.

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world	847
Chapels and other Preaching Places	6,647
Ministers and Assistant Missionaries, including Supernumeraries	1,125
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	4,783
Unpaid Agents, as Sabbath-school Teachers, etc.	24,303
Full and accredited Church Members	170,360
On trial for Church Membership	15,616
Scholars, deducting for those who attend both the Day and Sabbath-schools[1]	245,733
Printing Establishments	7

[1] These returns are deficient.

The receipts of the Society are given thus: —

Home Receipts.

Mission House Donations, Subscriptions, etc.	£3,359 17 4
Home Districts, including England, Wales, Scotland, and Zetland	89,068 1 7
Hibernian Missionary Society (exclusive of Christmas Offerings)	3,623 9 9
Juvenile Christmas Offerings	10,557 4 4
Legacies	7,298 15 2
Dividends on Property to secure Annuities	929 15 2
Interest on Centenary Grant	450 0 0
Total Home Receipts	£115,287 3 4

Foreign Receipts.

Affiliated Conferences and Mission Districts	41,623 9 1
	£156,910 12 5

The total of payments was £150,648 5*s.* 11*d.*

(ENGLISH) GENERAL BAPTIST MISSIONARY SOCIETY.

This Society has had a mission in Orissa (India) for more than fifty years. The last (fifty-sixth) Annual Report notices a more favorable condition of the treasury than had been reported for twenty years,— a balance on hand of £269 7*s.* 3*d.* The income for the year was £9,664 6*s.* 8*d.*, about $48,321. Of this sum only £2,976 14*s.* 3*d.* came from contributions and legacies at home; while donations, subscriptions, and grants for maintenance of famine orphans, received in India, amounted to £4,561 12*s.* 6*d.*, and the income from the mission printing press was £1,423 18*s.* 11*d.* The stations reported are six, with five branch stations. There are five missionaries, seven female assistants, fifteen native preachers, and three native assistants. Thirty-two persons were baptized within the year, and the present number of church members is 649. The pupils in schools, asylums, and orphanages, number 1,299.

FREE CHURCH OF SCOTLAND.

The August number of the Free Church *Record* gives the following statistics of the foreign missions of that church, introducing them with a single sentence from the Report: "Never before, as the committee believe, in the history of these missions, has a report been submitted containing so much that is satisfactory and cheering, and that is so well fitted to call forth thankfulness for most manifest tokens of the divine blessing, and fervent prayer for a yet larger outpouring of the Holy Spirit on the labors of our agents. The institutions, without exception, never were in a state of more thorough efficiency."

STATISTICAL ABSTRACT OF FREE CHURCH MISSIONS.

	India.	South Africa.	Total.
Central and Branch Stations	51	33	84
Christian Agency —			
Ordained European Missionaries	18	6	24
Ordained Native Missionaries	9	..	9
Licensed Native Preachers	1	..	1
European Missionary Teachers, Male	5	5	10
Female	4	2	6
East Indian Teachers, Male	6	..	6
Female	6	..	6
Native Teachers and Evangelists, Male	44	24	68
Female	35	4	39
European Catechists	..	2	2
Native Catechists	24	1	25
Scripture-readers, Exhorters, etc.	9	23	32
Colporters	4	1	5
Bible-women	7	..	7
Total Number of Christian Agents	172	68	240
Native Churches —			
Communicants	731	1,248	1,979
Baptized Adherents, not Communicants —			
Adults	309	About 1,050	1,865
Children	506		
Admitted on Profession since commencement of the Missions	1,254	About 2,600	3,854
During the year there have been —			
Adults baptized, or admitted on Profession	62	59	121
Children baptized	42	130	172
Candidates for Baptism or for full Communion	25	308	333
Institutions and Schools — Number of	121	29	150
Anglo-Vernacular —			
Male Scholars	4,603	..	4,603
Female "	257	...	257
Vernacular —			
Male Scholars	1,631	..	1,631
Female "	1,644	..	1,644
Total under Instruction	8,135	1,883	10,018

MISCELLANY.

ARE FEMALE CHILDREN DESTROYED IN CHINA?

The "Female Missionary Intelligencer" (London), for October, gives a proclamation, recently issued by a Chinese Provincial Treasurer, in which the Treasurer says:—

"The Provincial Treasurer of Hupei has to issue a proclamation prohibiting, in the strongest terms, the drowning of female children.

"In ancient times the girl T'iying begged His Majesty Wên to permit her to sacrifice her liberty in order that her father, who was in disgrace, might be released from bondage. In another case again, the girl Mulan wished to serve as a soldier, in order to take upon herself the liability of her old father to serve in the wars. These instances show with what filial instincts girls of old were imbued. At the present time, too, the Treasurer apprehends, there is no lack of daughters equally ready to sacrifice themselves to their parents, or to render the names of their family as illustrious by filial acts of devotion. Such being the case, how comes it that the female infant is looked upon as an enemy from the moment of its birth, and no sooner enters the world than it is consigned to the nearest pool of water? Certainly, there are parents who entertain an affection for their female infants, and rear them up, but such number scarcely 20 or 30 per cent.

"The reasons are either (first) that the child is thrown away in disgust because the parents have too many children already, or (second) that it is drowned from sheer chagrin. . . . .

"Now all these are the most stupid of reasons. People seem to be ignorant of the fact that no men are born from heaven without some share of its blessings; and that hunger, cold, or bodily comfort, are matters of predestination. . . . .

"The late Governor, hearing that this wicked custom was rife in Hupei, set forth the law some time ago in severe prohibitory proclamations; notwithstanding this, many poor districts and out-of-the-way places will not allow themselves to see what is right, but obstinately cling to their old delusion.

"Hia Chien-yin, a graduate from Kianghia, and others, have lately petitioned that a proclamation be issued once more, prohibiting this practice in strong terms.

"The Treasurer has now to issue this prohibitory proclamation, for the information and instruction of the people and soldiery of the whole province:—

"'Wherefore you are now required and requested to acquaint yourselves all, that male and female infants being of your own flesh and blood, you may be visited by some monstrous calamity if you rear only the male and drown the female children.

"'Let all henceforth start up from their delusive lethargy, and exhort their neighbors to eschew this dreadful abomination; let them cause their families and neighbors to become alive to its terrible nature, and with one will and consent wrest themselves from under its pernicious influence.

"'If these exhortations are looked upon any more as mere formal words, and if any people with conscious wickedness neglect to turn over a new leaf, they will be punished (but with one degree of additional severity) under the law providing for the punishment of willful homicide of children and grandchildren.

"'Relatives living with such offenders and neglecting to rescue the children, or deliberately inciting the parents to drown them, will also be severely dealt with.'

"Beware and obey! Beware!"

A LAWYER'S VIEW OF MISSIONS.

The following passages are from one of "a New York lawyer's[1] letters from abroad," which appeared in the "New York Observer" of October 23d:—

"In taking a general survey of sects and nationalities in the Turkish Empire, and particularly in Syria, no one can fail to be impressed with the position of Protestants. They stand on peculiar vantage

[1] Henry Day, Esq.

ground for influencing these rival sects. They have the respect and confidence of all. They have to give what all are looking for — education. While the Moslem despises the Greek, the Greek the Papist, and the Druzes all of them; and while the system of each of these sects is fast giving way, Protestantism alone challenges the respect of all. It has the peculiar means of reaching them all indirectly, if not directly; and it alone can gather them into the true fold of a pure Bible Christianity. . . . .

"The American churches are spending a large amount of money, talent, and life, to propagate the gospel in foreign lands. . . . Under such circumstances the whole Church, and every individual member, ought to have some positive views about the work, the duty of it, the hopefulness of it, the mode of conducting it, the extent and nature of it. But, on the contrary, I am persuaded that the churches, as a whole, have very loose views about this whole mission work. They know little about it, not even where the stations are located. On this whole subject many act, when they act at all, ignorantly and blindly, because the General Assembly or Synod so directs. Others doubt if any real good will be done by foreign missions. Others still expect the heathen to be converted by a miracle, — a nation in a day. Few look upon the work as it is — a great business, to be accomplished by means adapted to the end.

"The work to be done is to effect a permanent change of the whole mind and heart of nations, to root out superstition and error, and substitute light and knowledge, — to educate the whole intellectual and moral character of the whole people. This is the work of missions. Now, what are the human instrumentalities capable of effecting such a mighty change? Without looking for Pentecostal miracles, has the Church at her command the means for such a herculean labor; or is it the height of credulity to undertake it? I am persuaded the Church has in her power agencies mighty enough, when in full operation, to accomplish this work, great as it is, and we may expect the divine blessing to go with them."

The writer specifies different agencies employed and to be employed by missions, — schools, native preachers and teachers, female education, Bible women, the press, etc., and then adds: —

"The Protestant Church has never had so fair a prospect before it as now in the Ottoman Empire. The results of forty years of labor, of great and good men living and dead, are now beginning to show themselves. The harvest is fast ripening. But nothing is so important now as to make sure of what we have done. Keep up a strong corps of teachers, preachers, and scholars, keep the press going, scatter the Bible and tracts, sustain the schools, finish the colleges, and fill them with able professors, and you will have a power emanating from Beyrut and Constantinople which will shake the whole land, — which will work changes in a few years among all Arabic-speaking people to the astonishment of the Christian world. My observations in foreign countries force this conviction upon me, that if the munificence and faith of the Christian Church are equal to her opportunities, the whole world lies a conquest at her feet. Let all her members consecrate their surplus wealth and devote their prayers to this end, with an abiding faith in God and his word, and soon she may raise the heavenly anthem, 'Allelulia, for the Lord God omnipotent reigneth.'"

A MEETING IN ZULU LAND.

The following is from the "Natal Colonist," of July 25, 1873: "Your well known interest in whatever relates to advance in civilization among the colored natives of this colony, induces me to report to you concerning the annual meeting of native Christians connected with the American mission stations. This meeting has become an institution among them, and is always an occasion long anticipated and prepared for, and thoroughly enjoyed. This year the gathering was at Umtwalumi, commencing the evening of July 2d.

"At four o'clock P. M. of that day was observed from the mission house, on the hills to the east, the sudden appearance of

a troop of forty or fifty horsemen, who speedily joined the footmen and those conveyed in wagons who had already arrived. They came from Mapumulo, Esidumbini, Umsunduzi, Inanda, Amanzimtote, Ifumi, Amahlongwa, Ifafa, Umzumbi, Newspaper (significant name), Itafamasi (the valley of milk), High Flats, and other places, — some accompanied by their wives and children, all neatly dressed, some richly, most with some regard to taste.

"The happy and Christian greetings, accompanied frequently with the fervently expressed wish that spiritual blessings would accompany their advent to Umtwalumi, did one's heart good to see and hear. Several of those who came, and are now preachers and teachers, eighteen years ago were pupils in the mission school at Umtwalumi, and had not looked on the happy valley of their school-days since they left. Then there was not a native Christian in all this region; now they beheld with joy — as 'in a dream' one said — a white church, and saw all around the plain houses of native believers, comfortably furnished, inviting them to the hospitality of Christian homes.

"During the day many cattle had yielded up their lives to make welcome the expected guests. At half-past five o'clock the church was crowded to overflowing with worshippers. The meetings were wholly conducted by natives up to Sunday, when Mr. Rood and Mr. Wilder aided. Sermons were preached twice a day during the remainder of the week, and in the evenings were held meetings for prayer and conference.

"The first daily meetings were at seven o'clock A. M. The grass was then crisp with frost, but always the house was full. At noon only a portion of those assembled could be accommodated inside the church, and hence the preachers, discarding the platform, took their stand in the doorway, preaching to those outside as well as those inside — to the great discomfort of the latter, who were obliged to sit with their necks twisted half way round in order to see the preacher. Two or three of the preachers who spoke were very eloquent. Two of them we noticed had voices of that tone and power that would make the reputation of any English clergyman who might have ideas worth proclaiming.

"On Sunday a large assembly, from 500 to 800, came together from the surrounding tribes, and the gatherings of people found shade and seats under a vast fig-tree in the mission garden. With the great branches overhead, and the rows of tall orange and lemon trees, and rose hedges on three sides of the assembly, they had a temple not unworthy of the occasion.

"In the evening of Sunday, the church was filled to its utmost capacity with those who came especially to pray 'Thy kingdom come.' It was the monthly concert of prayer. . . . . And on this occasion at Umtwalumi the evening was too short for the many who wished to speak even a few words of exhortation and prayer.

"This annual meeting of the native Christians is the time when their yearly contributions for home missionary work in Natal are collected. For many years they have sustained two men as missionaries, and now they have a surplus of funds and call for more men. Nearly £80 were contributed at this meeting.

"Various topics of practical interest came up for consideration, such as the extension of the mission work, the establishment and support of schools, church discipline, the pay of pastors of churches, etc. . . . . Any one attending this meeting, and understanding their language and history, and listening to their noble sentiments and Christian aspirations, would not have been ashamed to say, — They are men and brethren."

"AN HUNDRED FOLD MORE."

Mrs. Doane, of the Micronesia mission, unable to live on Ponape, it will be remembered left her husband alone there, a second time, some months ago, seeking for herself, alone, a more healthful climate. Having spent some months in California, she sailed on the 1st of September to join her brother in the Japan mission. Just before sailing she wrote from San Francisco: "I am much recruited

by these months in California. Happy, *blessed* months they have been, for Jesus has kept my hands full of precious work for him. Oh, how can I contain all the happiness he gives me? I wish I could shout to the world around the joy of making sacrifices for Jesus, of being wholly consecrated to him, of sharing in this *blessed* missionary service! Are Christians *blind* that they do not see what a glorious privilege it is? I *shall* keep shouting it back, hoping to wake up some souls."

BIBLIOGRAPHICAL.

The Story of Madagascar. By Rev. JOHN W. MEARS, D. D. Philadelphia: Presbyterian Board of Publication.

No portion of the history of modern missions, or of Christianity in modern times, is more worthy of careful study than that which stands connected with Madagascar. The Christian public is not wholly unacquainted with the facts, which, however, are not likely to be too well known. This little volume, of 313 duodecimo pages, is another attempt to direct the thoughts of readers — specially, as the first fifty pages seem to indicate, of young readers — to these facts; and every worthy attempt to do this is to be welcomed. The volume would make a very fitting addition to any Sabbath-school or any family library; not for perusal by the smaller children, but by "young people" and adults. And let not the reader be discouraged as he glances at the first five chapters. The book improves greatly as it passes beyond the part to which the title chosen is more especially appropriate, to the story of missions in, and "the martyr church of Madagascar." The writer himself became more interested, probably, and certainly his readers will become so.

The work of English missionaries on the island was commenced in 1820. After only nine years, the king who had encouraged them was succeeded by a queen whose hostility to Christianity was inveterate and became more and more deadly. Terrible persecutions began in 1835, and in 1836 the last missionary had left, and the infant church was without foreign guidance. But the reign, for thirty-one years, of this bloody queen, furnished, as our author tells us, "the grand occasion for testing the sincerity and quality of the Christian principle which had sprung up from the teaching of the missionaries in the heathen soil of Madagascar. It furnished the most terrible ordeal through which a newly-planted Christianity has passed in our day. It called forth a heroic and victorious form of piety, such as the favorable attitude of the world in general toward Christianity is not adapted to produce. From the tangena-bowl, from the rice-pits, from the terrible precipice, from the spear, the stoning, the burning pile, from dreary wanderings in pathless woods, from slavery and crushing toil, came the almost unvarying witness to the sublime reality and power of the new life-principle implanted in the hearts of these poor islanders. The church of Madagascar, in all its weakness, was so mighty, through the rock Christ Jesus, that the gates of hell could not prevail against it. It is quite without a parallel in the history of modern missions that a church barely planted in heathen soil should undergo a quarter of a century of persecution from the constituted authorities of the country, cut off from all communication and sympathy with the Christian world, and should come out of the trial not only with its spiritual life in full vigor, untarnished by heathen admixture or conformities, but multiplied several fold in numbers, advanced in all Christian graces, and firmly rooted as a popular faith not only among the masses, but among nobles, the military, and even in the royal family itself."

The progress of the Christian cause since the persecutions ceased and mission laborers returned to the field, is indicated in some measure by the following statistics: "The annual report of the mission, received by the London Missionary Society, June, 1871, showed a total of 13 stations and 621 out-stations, with 25 native pastors; 1,986 native preachers; 20,951 church-members; 231,759 in the congregations; 359 schools, and 15,837 scholars; and £3,611 voluntary contributions in 1869."

GLEANINGS.

—— The contributions of the church at Hilo, Sandwich Islands, for the last year reported, were $3,334. Mr. Coan wrote in August last: "The monthly concert contributions are still well sustained. More than $100 for June, when I was absent. For July $130, besides $128.50 by the women, for Christian work. Our women have raised $200 for a girls' boarding-school, and we are waiting to see it started at Kohala, when our people will give $200 or $300 more."

—— Dr. Blodgett wrote from Peking recently: "We learn that one of Miss Porter's pupils, a member of our church, who left us last year, has been taken into the palace of the Emperor, and is now a waiting-maid to the Empress Dowager."

—— "Dr. Williams has nearly finished the printing of his Dictionary, and is expected in Peking in June."

—— "Dr. Legge of Hongkong, the translator of the Chinese Classics, recently visited Peking. He has lived 34 years in the East, and has seen the number of native Christians in China rise from 6 to 10,000."

—— At the close of a Sabbath service at Beirut, Syria, recently, a young man met Dr. Jessup at the door and said: "Fereedy and I are in great trouble. Our little girl, of nine months, is dead, and now our little boy, of three years, is dangerously ill, and we want you to pray for him. We are Greeks, but we feel that you know how to pray better than we do, and the effectual, fervent prayer of the righteous man availeth much. Fereedy is your pupil, and says she knows you will pray for our little Hareeb." .... On Monday noon Dr. Jessup went to the house and found the little fellow decidedly better, and the father burst out: "We knew you were praying, for our child grew better from the time I left you."

—— Dr. Jessup relates another recent incident, of like kind, at Beirut, showing how Protestant prayers are regarded by the people: "A young Moslem of an aristocratic family, who had been some time in Mr. Bistany's school, came in great anxiety to a Protestant young man and said: 'I beg you to pray for me that I may escape the draft and draw a white paper. I went to the Moslem Sheikh and asked him to pray for me, and he would not, and laughed at me. I know that you Protestants ask what you need from God and he grants it, and there are no prayers like yours.' So Khalil, who is a converted Druze, went around to Sit Khozma, who was one of Dr. DeForest's pupils, and she promised to pray for the Moslem. .... He drew a white paper and came back to Khalil in perfect delight, declaring that there is no prayer like that of the Christians."

—— The country in India where the Tamil language is spoken is said to cover an area of 60,000 square miles, — about equal to England and Wales. The population is about 12,000,000. The number of (nominal) Protestant Christians among these is 118,000, and the number of native Christian ministers (pastors) not far from 100.

—— A native preacher at Bombay writes to a friend in Scotland respecting the appointment of a native missionary, who "is to labor all over Salsett, having his headquarters at Thanna." The preacher says: "I am sure you will rejoice to hear of this movement. It is altogether a novel enterprise as regards India, at least Western India. A native Christian going forth as a herald of the gospel among his countrymen, as an agent of a native Christian Alliance, is altogether a new phase in our native Christianity, and it fills my heart with joy, gratitude, and hope."

—— Mr. Spaulding, says the Presbyterian "Record," recently visited the Spokan Indians, who live not far from the Nez Perces, of Idaho, and found a remarkable religious movement among them. He baptized one hundred and sixty-four persons, and was told that three hundred more were ready for baptism.

—— The Presbytery of Ningpo, China, recently ordained three native pastors, settling them over churches recently organized. Two of the churches under the care of the Presbytery are taking steps to support their pastors, and the feeling in favor of self-support is increasing in other churches.

—— The new premises of the Fiji Islands Training Institution, of the English Wesleyan mission, were opened at Navuloa in March last. About 4,000 chiefs and people, from all parts of the group, were present. An address was made by the king, who "rejoiced greatly in the Institution." It was first opened on a smaller scale in 1857. The number of pupils this year is 55. The number of nominal Christians in the group of islands has risen 109,000.

—— The New York "Independent" gives an interesting account of the organization, on the 20th of September, of a second church in Japan, — the first church in Tokai (Yedo). There were present eighteen foreigners and eighteen Japanese, but the organization of the meeting, as well as of the church, was left entirely in the hands of the Japanese. The church at Yokohama, in reply to a letter of request, cordially assented to the organization. Rev. David Thompson was elected *acting* pastor of the church, until it can have a native Japanese minister. The proceedings were "open to all comers," and went forward "under the very shadow of the government of Japan."

—— Rev. Paolo Grassi, Canon of the Basilica di Santa Maria Maggiore, Rome, has renounced the Romish faith, and been baptized and admitted to the Lord's Supper in the Baptist Chapel at Rome. It is stated that attempts have been made by Papists to poison him.

—— In connection with the recent departure of Dr. Hamlin from Constantinople, on his return to the United States, the English and American residents of Bebek signalized their sense of obligation, and estimation of his and Mrs. Hamlin's character, by presenting to them a service of silver plate of most beautiful construction, and to him a valuable gold watch, at a cost of nearly £100 sterling. It was a tribute well deserved, and bestowed in a manner to enhance the value of the gift.

MARRIAGE.

At Broosa, Turkey, Sept. 17, by Geo. W. Wood, D. D., Rev. John W. Baird, of the European Turkey mission, to Ellen, daughter of Rev. Sanford Richardson, of Broosa, Western Turkey mission.

ARRIVAL.

Mr. and Mrs. Atkinson and Mrs. Doane, who sailed from San Francisco for Japan, September 1st, arrived at Kobe, September 28th.

DEPARTURES.

Rev. Myron Winslow Hunt, son of Mr. Hunt, mission printer at Peking, China, and Mrs. Laura A. (White) Hunt, from Norwalk, Ohio, sailed from San Francisco in August last, to join the North China mission. No notice of the day of sailing has been received. Mr. Hunt is a graduate from Amherst College and Union Theological Seminary.

Mrs. Cora W. Tomson, of New Haven, Conn., sailed from New York for Liverpool, September 20, on the way to join the Western Turkey mission.

Rev. C. C. Baldwin and wife, of the Foochow mission, China, sailed from San Francisco, October 1, returning to their field. Rev. Horace H. Leavitt, of Cambridgeport, Mass. (educated at Williams College and Andover Theological Seminary), Rev. Granville M. Dexter, of Oakland, California (educated at the Pacific Theological Seminary), Mrs. Florence (Ashley) Dexter, and Miss Mary E. Gouldy, of Newberg, N. Y., sailed from San Francisco, October 1, to join the Japan mission.

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.
- Brunswick, Cong. ch. and so. 175 00
- New Gloucester, Cong. ch. and so. 81 70
- North Yarmouth, Cong. ch. and so. 7 00
- Portland, State st. ch. and so. 240.95; Plymouth ch. and so. 28.07; St. Lawrence st. ch. and so. 25; a friend in Williston ch. 2.50; 296 52
- Yarmouth, a friend in 1st church, 20 00—580 22

Franklin county.
- Temple, Cong. ch. and so. 5 00

Hancock county.
- Bucksport, Cong. ch. and so. 50 00
- Castine, Samuel Adams, 50 00—100 00

Kennebec county.
- Richmond, Cong. ch. and so. 30 00

Lincoln and Sagadahoc counties.
- Alna, Cong. ch. and so. 10 00
- New Castle, Cong. ch. and so. 6 00
- Union, Cong. ch. and so. 18 20—34 20

Penobscot co. Aux. Soc. E. F. Duren, Tr.
- Brewer, 1st Cong. ch. and so. 12 35
- Orono, Cong. ch. and so. 22 00—34 35

Somerset county.
- East Madison, S. B. Stevens, 1 00

Union Conf. of Churches.
- Otisfield, Mr. Lovell, 5 00

York county.
- Biddeford, 2d Cong. ch. and so. 30.73; G. H. Adams, 25; 55 73
- South Berwick, Cong. ch. and so. 37.60; John Plumer, to constitute Lincoln Lyons, H. M., 100; 137 60—193 33
- ——, a friend of missions, 1 50

984 60

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.
- Keene, 1st Cong. ch. and so. 118 25
- Marlboro, Cong. ch. and so. 18 08
- Rindge, Cong. ch. and so. m. c. 39 30
- Roxbury, Brigham Nims, 10 00
- Sullivan, Cong. ch. and so. 5 00—190 63

Hillsboro co. Conf. of Ch's. George Swain, Tr.
- Manchester, a friend, 25 00
- New Ipswich, Cong. ch. and so. m. c. 4 61—29 61

Merrimac co. Aux. Soc.
- Hopkinton, Cong. ch. and so., add'l, 2 00

Rockingham county.
- Exeter, Union monthly concert, 12 31
- Hampton, Cong. ch. and so. 54 17
- South Hampton, James Palmer, 5; Amos Merrill, 2; 7 00—73 48

Sullivan co. Aux. Soc. N. W. Goddard, Tr.
- Grantham, a friend, 10 00

305 72

VERMONT.

Addison county. Amos Wilcox, Tr.
- Bridport, Cong. ch. and so., to const. Mrs. S. M. Fletcher, H. M. 100 00

Bennington county.
- Peru, Cong. ch. and so. 10 20

Caledonia co. Conf. of Ch's. I. A. Howard, Tr.
- Barnet, Cong. ch. and so. 17 00

Lamoille county.
- Stowe, Cong. ch. and so., add'l, 1 50

Orleans county.
- North Craftsbury, Cong. ch. and so. 5 13

Rutland co. James Barrett, Agent.
- Fairhaven, N. R. Reed, 10; Levi Reed, 3; F. Shepard, 3; 16 00

Washington co. Aux. Soc. G. W. Scott, Tr.
- Barre, 1st Cong. ch. and so. 22 50

Windham co. Aux. Soc. C. F. Thompson, Tr.
- Windham, Cong. ch. and so. 56 50

228 83

MASSACHUSETTS.

Barnstable county.
- Falmouth, 1st Cong. ch. and so. m. c. 25 50

Berkshire county.
- Mill River, Cong. ch. and so. 29 00
- Monterey, Cong. ch. and so. 16 10
- West Stockbridge, Village Cong. ch. and so. 36 71—81 81

Boston and vicinity.
- Boston, 441 70
- Chelsea, Winn. ch. and so. 177 20
- Winthrop, Eva May Hall, 5 90—624 80

Bristol county.
- Norton, Trin. Cong ch. and so., by Mrs. E. B. Wheaton, 50 00

Brookfield Asso'n. William Hyde, Tr.
- Brimfield, Cong. ch. and so. 187 65
- Brookfield, Cong. ch. and so. 137 48
- Charlton, Cong. ch. and so. 72 00
- Gilbertville, Cong. ch. and so. 8 30
- Holland, Cong. ch. and so. 29 51
- New Braintree, Cong. ch. and so. 91 75
- North Brookfield, 1st Cong. ch. and so., J. E. Porter, to const. Sophia Simpson, H. M. 100 00
- Southbridge, Cong. ch. and so. (of which from S. M. Lane, to const. Rev. J. E. Fullerton, H. M., 50); 219 11
- Spencer, Cong. ch. and so. 337 90
- Sturbridge, Cong. ch. and so. 121 47
- Ware, East Cong. ch. and so. (of wh. from L. N. Gilbert, to const. Minerva Collins, H. M., 100; from William Hyde, to const. Bessie Hyde, H. M., 100), 1,396.42; 1st ch. and so 69.20; 1,465 62
- Warren, Cong. ch. and so. 111 75
- West Warren, Cong. ch. and so. 17 00
- West Brookfield, Cong. ch. and so. 67 30—2,966 84

Dukes and Nantucket counties.
- Vineyard Haven, a friend, 20 00

Essex co. North.
- Amesbury and Salisbury, Cong. ch. and so. 30 00
- Groveland, Cong. ch. and so. 11 50
- Ipswich, 1st Cong. ch. and so. 33 76
- Salisbury, Mrs. Abby Morrill, 30 00
- West Newbury, 1st Cong. ch. and so. 8 00—113 26

Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
- Beverly, Dane st. ch. and so. m. c. 12 58
- Boxford, 1st Cong. ch. and so. 48 05
- Wenham, Cong. ch. and so. 23 85—84 48

Franklin co. Aux. Soc. William B. Washburn, Tr.
- Leverett, Cong. ch. and so. 18 25

Hampden county, Aux. Soc. Charles Marsh, Tr.
- Chester, Centre ch. and so. 10 00
- Chicopee, 2d Cong. ch. and so. 41.58; 3d Cong. ch. and so. 29.15; 70 73
- Holyoke, 2d Cong. ch. and so. 112 00
- Palmer, 2d Cong. ch. and so. 12 40
- Springfield, 1st Cong. ch. and so. 193.69; a friend, 1,000; 1,193 69
- Westfield, 1st Cong. ch. and so. 92 56
- West Springfield, Park st. ch. and so. 19 60
- ——, Unknown, 4 50—1,515 48

Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
- Hadley, Russell ch. and so. m. c. 8 15
- Northampton, Florence ch. and so. 228 03
- South Hadley Falls, Cong. ch. and so. 87.16; 1st Cong. ch. and so. 118; 205 16—436 34

Middlesex county.
- Auburndale, Cong. ch. and so., in part, 816 55
- Cambridgeport, Prospect st. ch. and so. 11 33
- Concord, Cong. ch. and so. 14 79
- East Somerville, Franklin st. ch. and so. m. c. 10 76
- Everett, Cong. ch. and so. 40 00
- Holliston, 1st Cong. ch. and so. 122 08

Lexington, Hancock ch. and so. 40 00
Newton, Eliot ch. and so. m. c. 31 09
Reading, Old South ch. and so. 3 00
Sherborn, 2d Cong. ch. and so. 23 00
Waltham, Trin. Cong. ch. and so. 29 28—1,141 88

Middlesex Union.
Ashby, Cong. ch. and so. 24 50
Fitchburg, Rollstone Cong. ch. and so. 53 00
Groton, Union Cong. ch. and so. 129.35; D. A. 10; 139 35
Lunenburg, Cong. ch. and so., with prev. dona., to const. Rev. W. H. Dowden, H. M. 30 00
Stowe, a friend, 5 00
Westford, Cong. ch. and so. 15 75—267 60

Norfolk county.
Dedham, Allin Evan. ch. and so. 163.29, m. c. 65.65; 228 94
Jamaica Plain, Cent. ch. and so. m. c. 21 00
West Roxbury, South Evan. ch. and so. m. c. 16 50—266 44

Old Colony Auxiliary.
Wareham, Cong. ch. and so. 124 38

Plymouth county.
Middleboro, 1st Cong. ch. and so. m. c. 15 98

Worcester co. North.
Winchendon, 1st Cong. ch. and so. 27, m. c. 15; 42 00

Worcester co. Central Asso'n. E. H. Sanford, Tr.
Berlin, Cong. ch. and so. 28 85
Oxford, 1st Cong. ch. and so. 25 00
Shrewsbury, Cong. ch. and so. 61 00
West Boylston, Cong. ch. and so. 83 80
Worcester, Union ch. and so. m. c. 179.62; Old South ch. and so. 40; 219 62—418 27

Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Blackstone, Cong. ch. and so. 8 85
Grafton, E. N. Force, 5 00
Uxbridge, 1st Evan. ch. and so. 50 00—63 85
———, a friend, 100 00

8,372 16

Legacies. — Hadley, Thomas West, add'l, by Parsons West, 50 00
Lanesboro, Clarrissa Briggs, by Jas. L. Briggs, Ex'r, 581 97
———, a friend, deceased, 450 00—1,081 97

9,454 13

RHODE ISLAND.

Providence, Beneficent Cong. ch. and so. m. c. 61.57; Pilgrim Cong. ch. and so. 29; 90 57
Westerly, Cong. ch. and so. 18 00
———, a friend, 10 00—118 57

CONNECTICUT.

Fairfield county.
Bridgeport, 1st Cong. ch. and so. 10 00
Danbury, 1st Cong. ch. and so. 60 00
New Canaan, Cong. ch. and so. 109 80
Southport, Cong. ch. and so. 196 60
Trumbull, Cong. ch. and so. 20 75—397 15

Hartford county. E. W. Parsons, Tr.
Canton Centre, Cong. ch. and so. 55.10; Azubah Shepherd, 10; 65 10
East Windsor, Hezekiah Bissell, to const. S. T. Bissell, H. M. 100 00
Hartford, Centre ch. and so. 960.10; Pearl st. ch. and so. 585.95; 1,546 05
Kensington, Cong. ch. and so. 70 00
Simsbury, Cong. ch. and so. 100 00
South Windsor, 2d Cong. ch. and so. 21.50; a friend, for the debt, 5; 26 50—1,907 65

Litchfield county. G. C. Woodruff, Tr.
Litchfield, Cong. ch. and so. 200, m. c. 60.30; 260 30
Milton, Cong. ch. and so. 15 00
New Preston Village, Cong. ch. and so. 18 00
North Canaan, Cong. ch. and so. 32 00
Washington, Cong. ch. and so. 196 40—521 70

Middlesex county. John Marvin, Tr.
Durham, Miles Merwin, 5 00
Middletown, 1st Cong. ch. and so. 24 50; J. F. Huber, for Madura, 1; 25 50—30 50

New Haven county. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. 73.97, m. c. 29.62; G. W. S., to const. Rev. C. F. Bradley, H. M., 100; 203 59
Mount Carmel, Cong. ch. and so., to const. Dea. Joshua Carpenter, H. M. 100 00
New Haven, Church in Yale College, 392 63; North ch. m. c. 5.70; 1st ch. m. c. 7.51; 3d ch., Mrs. Nicholson, 30; College st. ch., add'l, 3; 438 84
West Haven, Cong. ch. and so. m. c. 15 85—758 28

New London county. C. Butler and L. A. Hyde, Trs.
Bozrah, 1st Cong. ch. and so. 19 21
Lebanon, 1st Cong. ch. and so. 78 00
Lisbon, Cong. ch. and so. 7 10
Mohegan, Cong. ch. and so. m. c. 18 53
Mystic Bridge, Cong. ch. and so. 47 55
Norwich, 1st Cong. ch. and so. (of wh. from L. A. Hyde, with prev. dona., to const. Mrs. Harriet S. Hyde, H. M. 50), coll. 207.45, m. c. 23.18; Broadway ch. and so., coll. 447.89, m. c. 24.12; 702 14—872 53
Windham county. Rev. H. F. Hyde, Tr.
East Woodstock, Cong. ch. and so. 22 00
Hampton, 88.49 from Cong. church of this place in October Herald, was entered in Middlesex County.
Plainfield, 1st Cong. ch. and so. 37.95, m. c. 39.68; 77 63—99 63

4,587 44

NEW YORK.

Antwerp, Cong. ch. and so. 12 00
Brockport, Summers Hubbell, 10 00
Buffalo, Westminster Presb. church, 5 00
Candor, Cong. ch. and so. 21 00
Franklin, J. H. P. 1 00
Keeseville, Cong. ch. and so. 25 00
Moriah, Cong. ch. and so. 34 80
Napoli, 1st Cong. ch. and so. 5 00
New York, William C. Hunter, 10 00
Orwell, a friend, 1 00
Oswego, S. B. Ludlow, 5 00
Penn Yan, Charles C. Sheppard, to const. C. S. Patteson and C. C. Sheppard, 2d, H. M. 250 00
Rochester, Plymouth ch. and so. 105.35; a friend, 25; 130 35—510 15

NEW JERSEY.

Orange, 1st Valley church annual coll. 221.66, m. c. 30.61; syst. cont. 100; 352 27

PENNSYLVANIA.

East Smithfield, Cong. ch. and so. m. c. 25 00

OHIO.

Bellevue, S. W. Boise, 5 00
Cincinnati, Mrs. Jonathan Bates, 20 00
Cleveland, Heights Cong. ch. and so. 63 00
Delavan, 1st Welsh Cong. ch. and so. 40 00
Granville, Mrs. A. G. Merrill, 10 00
Kent, Cong. ch. and so. 36 00
Lebanon, Melissa Holbrook, 10 00
Oberlin, 2d Cong. ch. and so. 64 20
Yellow Springs, Æ, 10 00—258 20

INDIANA.

Ontario, Cong. ch. and so. 5 00

ILLINOIS.

Bushnell, a friend, 14 34
Chesterfield, Cong. ch. and so. 16 75
Chicago, Plymouth ch. and so. 18 00
Crystal Lake, S. S. Gates, to const. Mary C. Gates, H. M. 100 00
Dundee, Cong. ch. and so. 16 43
Lafayette, Mrs. D. J. Hurd, 2 00
La Harpe, Cong. ch. and so. 9 60
Lewiston, William Proctor, 100 00
Lincoln, S. F. Eager, 5 00
Peoria, Cong. ch. and so. 98 00

Princeton, Cong. ch. and so. 100 00
Wataga, Cong. ch. and so. 21 00—501 12

MICHIGAN.

Allegan, 1st Cong. ch. and so. 20 00
Detroit, 1st Cong. ch. and so., with previous dona., to const. Mrs. E. M. Clark, Mrs. H. D. Kitchel, Miss C. Crossman, and John Blackader, H. M. 10 00
Richland, 1st Presb. church m. c. 2 00
Romeo, Cong. ch. and so. 96 50—128 50

MISSOURI.

California, Cong. ch. and so. 3 00
Moniteau, Cong. ch. and so. 1 25
St. Louis, Pilgrim ch. and so. 62 33
Syracuse, Cong. ch. and so. 2 00—68 58

MINNESOTA.

Marine, 1st Cong. ch. and so. 2 50
Minneapolis, Plymouth ch. and so. 17 40—19 90

IOWA.

Atlantic, Cong. ch. and so. 12 80
Chester, Cong. ch. and so. m. c. 17 80
Clay, Cong. ch. and so. 8 50
Colesburg, Cong. ch. and so. 11 20
Council Bluffs, Cong. ch. and so. 17 80
Denmark, Rev. H. K. Edson, birthday gift, 50 00
Gilman, Cong. ch. and so. 5 00
Green Mountain, Cong ch. and so. 40 00
Preston, Cong. ch. and so. 4 65—167 75

WISCONSIN.

Beloit, 1st Cong. ch. and so. 71.44; a friend, 4; 75 44
Darlington, Cong. ch. and so. 7 00
De Soto, Cong. ch. and so. 1 37
Milwaukee, Spring st. Cong. ch. and so. 81 11
Oakfield, Cong. ch. and so. 19 50
Sterling, Cong. ch. and so. 1 37
Trempealeau, Cong. ch. and so. 20 00
Viroqua, Cong. ch. and so. 3 96
Wheatland, Cong. ch. and so. 1 37—211 12

KANSAS.

Wabaunsee, 1st Church of Christ, 10 00

NEBRASKA.

Lincoln, L. 5 00

OREGON.

Portland, 1st Cong. ch. and so. m. c. 8 00

DAKOTA TERRITORY.

Ascension ch. 6.05; Good Will ch. 4.47; Long Hollow ch. 1.23; Mayasan ch. 7.25; 19 00
Yankton, Cong. ch. and so. 20 00—39 00

FOREIGN LANDS AND MISSIONARY STATIONS

China, Tungcho, Rev. C. Goodrich, 16 80
Germany, Friedrichdorf, Coll. in Young Ladies' school for Japan, by Jos. Neesima, of Andover, Mass. 5 00
Holland, Rotterdam, Mrs. Schuwrmans, for the new church at Diarbekir, 23 40

MISSION WORK FOR WOMEN

From Woman's Board of Missions for the Interior.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 4,128 80

MISSION SCHOOL ENTERPRISE.

Maine. — Farmington, E. Marden, 10c.; Otisfield, Cong. s. s. 4; 4 10
New Hampshire. — Candia, Cong. s. s. 36; Lancaster, Cong. s. s. 30; Newcastle, Cong. s. s., for Satara, 5.25; New Ipswich, Children's Fair, 2.50; 73 75
Vermont. — North Craftsbury, Cong. s. s. 5.87; St. Albans, Mrs. John Smith, for teacher at Ahmednuggur, 50; Swanton, "Cheerful Helpers," 8; 63 87
Massachusetts. — Ashby, Cong. s. s. 10 00
Connecticut. — Woodhaven, Cong. s. s. 5 03
New York. — Lockport, 1st Cong. s. s. 30 00
New Jersey. — Montclair, Cong. s. s., for support of a boy at Harpoot, 80 00
Illinois. — Aurora, Maria D. Dyckman, 5; Primary class N. E. Cong. s. s. 5; Chicago, May and Henry Fisk, 1.02; Oak Park, Cong. s. s., for pupil in Santee Agency, 25; 36 02
Iowa. — Elk River, Cong s. s. 3 60

256 37

Donations received in October, $21,337 28
Legacies " " " 1,081 97

$22,419 25

Total, from Sept. 1st to October 31st, 1873, $39,846 51

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

VERMONT.

Brattleboro, Cent. ch. and so. 133 92
Springfield, Cong. ch. and so., in part, 36 50—170 42

MASSACHUSETTS.

Boston, Park st. ch. and so. 50 00
Fitchburg, Rollstone, ch. and so. 17 00
Gilbertville, Cong. ch. and so. 3 12
Hatfield, Cong. ch. and so. 45 55
Holyoke, 2d Cong. ch. and so. 8 00
Longmeadow, Ladies' Benev. Society, 20 00
New Bedford, North Cong. ch. and so. 42 14
Newton, Eliot ch. and so. 208 90
Norton, Trin. Cong. ch. and so., by Mrs. E. B. Wheaton, 50 00
Salem, South ch. and so. 161 00
South Deerfield, Cong. ch. and so. 20 43
Springfield, a thank-offering, 500 00
Uxbridge, 1st Evan. ch. and so. 40 65
Wakefield, Bella S. Bliss, for schools in Italy, 2 00
Westfield, 2d Cong. ch. and so. 50 42
West Newbury, D. L. Goodrich, 5 00—1,224 11

CONNECTICUT.

Bridgeport, 2d Cong. ch. and so., add'l, 25 00
Colchester, Cong. Sabbath-school, 2 60
New London, 1st Eccles. Society, 152 84
New Milford, Henry Ives, 10 00—190 44

NEW YORK.

Westmoreland, Cong. ch. and so. 7 00

WISCONSIN.

Beloit, 1st Cong. ch. and so. 3 00

Received in October, $1,594 97

Total for Nominally Christian Lands, from Sept. 1st to October 31st, 1873, $2,308 65

Storage

DATE DUE

GAYLORD

PRINTED IN U.S.A.

Missionary Herald

v.69
1873